The Lutheran Visitor.

COLUMBIA, S. C.

Wednesday, December 22, 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:

$2.50 for one year.....52 numbers.
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☞ All communications must be written 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 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. 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 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 POSTMASTERS.—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 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.

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. Siess' 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.

☞ Our readers will please excuse the absence of Editorials. We have but now returned from a collecting tour for the benefit of our church, and had hardly begun to work, when we were called upon to attend a funeral. We have also had a pile of letters to wade through, papers to look over, visitors to receive, and to select from our store matter for the next number. We intend to remain home for a few days, though we have a letter inviting us to go to the up-country to act as interpretor to the employers of the Swedish emigrants that have lately arrived. But we are behindhand with our work, and can not leave.

New Year.

It is approaching with rapid strides. May the new year be a year of grace to all who read us! Alas! it depends on ourselves. God is willing; God is ready to bless—always, now! But we? Some pray, and do not work; others work, and do not pray. Do both, brethren, and you may confidently look for the blessing.

Confession of Faith.

Do not fail to read the admirable article of "Sam Small" on "Confessions of Faith." His arguments are unanswerable. He presents the truth within a narrow compass, and in language, that all understand. His declaration summons up from memories treasure-chamber, a scene enacted in the Synod of Virginia, years ago, when it met on one of the mountain-tops in a church, which though sorely tried, and often left desolate, had nevertheless always remained faithful to the Confession of our fathers.

A question of church-doctrine and usage was discussed, when a young man arose, and in living words, that went home to every heart, and that have ever since, been stamped on our soul, declared: May my right hand forget her cunning, and my tongue cleave to the roof of my mouth, if I ever prove unfaithful to the Lutheran Church!" That young man was the Rev. C. P. Krauth, now Dr. Krauth, one of the professors in the Theological Seminary of the General Council. Faithfully has he kept his vow. Abundant in labors, instant in season and out of season, battling earnestly for the Church of the Reformation, he has done, and is doing a great, a blessed work. Destroy the Augsburg Confession, adopt another platform, whether definite or indefinite does not matter, and the Lutheran Church has ceased to exist, and there is no longer an Evangelical Church.

The experience of "Sam Small," that the more he studies the Confession, the more he loves it, is the experience of every honest seeker after God's truth. Brethren, study the Confession. Tell your minister to lecture on it.

Sad.

We buried, this afternoon, the wife of a German immigrant that arrived with the morning's train from the North. She was unwell when the party, of which she was one, left New York. When she came to this city, she felt worse, and died about five hours after her arrival. We did not see her alive, being at the very time on the train that brought us back; but kind disciples from the fatherland ministered to her, and we laid the unknown stranger down to rest, after her long and weary journey, in our graveyard, and among our own people. She left her husband and a babe only twenty-one month's old to mourn the departed wife and mother. Sad to die after the long and weary journey by sea and by land, and when she had reached the place, where she expected to make her home, and to spend many happy years with her loved ones! And the poor husband had to leave her grave, carrying the little motherless child in his arms, to fight the battle of life alone. O, Lord, raise up friends and helpers for thy little lamb. Is there not a childless wife, is there not a home without the blessed presence of those who are of the kingdom heaven, that will receive the poor child? Matt. 25: 40.

Happy Christmas.

We wish it to all the friends of the *Lutheran Visitor*, to all who love the Lord, and to all men, for He came down to us from heaven on the blessed night of the nativity to save all. O, that all would now remember, praise and bless Him! O, that all would receive Him, and rejoice in Him! O, that all would believe in Him, the precious, the blessed Redeemer! But how can it be expected that all will do this, as long as christians, as long as His disciples, as long as those who profess to be His followers do not remember, do not rejoice, do not observe the day, which His church has set apart in the days of her youthful, warm, affectionate love for her heavenly bridegroom, as the day of gladness, because on it the Son of God condescended to become one of us, that he might suffer in our stead—atone for our sins, and purchase our pardon by a life of holy obedience, by doing the will of His, and our, heavenly Father, by His passion, and by His death on the cross. Christians, brethren, let us keep the day, but let us not profane it. It is one of the cheering signs of these, the last, times, that the native day of our Lord is being more generally observed. It is, we trust, the beginning of a higher, more churchly, and holier life among us; but we are not satisfied altogether with the manner in which it is celebrated. The shepherds went to the manger; christians should go to the house of the Lord. The angels sang, "Glory to God in the Highest;" Christians should praise and adore. The world is robbing the church of her solemn festival, the children of this world are turning it into a day of feasting and revelry; and Christians are either uniting with them, or too indifferent. Brethren, this must not be; let us keep the day unto the Lord; let us adore, let us praise, let us sing as the angels sung on Christmas night, that earth may hear; that those that are without may enter in; that the wanderers, that the prodigals, the magdalens and the publicans even may hear. We like the German name for the day, *Christtag*, Christ's day. Every day should be to the christian such a day, but Christmas day above all others. Let us keep it brethren, fellow-pilgrims; and we are all fellow-travellers bound for the grave, bound for the judgement seat, bound for eternity, bound for—O, that we could say, we are all bound for heaven!

We wish a happy Christmas to all; and would again remind our readers that there will be no paper published at Christmas. Our printers, to whose faithful and constant labor we are so much indebted, desire to keep the feast. We trust they will not forget the Lord. Happy Christmas!

The American Lutheran.

John and Peter rejoiced over us lately; they claimed us as a good American Lutheran; but the leaf has turned, we are in disgrace. John is distressed on our account; he laughed the other day, we suppose he is crying now. Here is what he says:

John.—"O dear, what is this world coming to?"

Peter.—"What is the matter now?"

John.—"Why here I see that Rev. A. R. Rude, editor of the *Lutheran Visitor*, of South Carolina, is turning Roman Catholic."

Peter.—"Why, that is passing strange," etc.

You are right, Peter, that is passing strange, indeed, but don't you mind John; he is easily scared. The sight of the Symbolical Books throws him into fits; the Confession of Augsburg makes him rave and the Liturgy runs him out of church. Tell him to read Church History, tell him to inquire who gave us the Creeds; tell him that Stuckenburg has proved that Luther was not the author of the Confession, and that we will prove that Melanchthon was not, but that the Church was; that the doctrines, the truths which we hold are not by private interpretations, but by the interpretation and declaration of the Church. Tell him that private interpretation destroys the Church, makes sects, places the individual above the Church, and makes fanatics, Carlstadts, and Baptists and Popes, and unless he is too far gone in American Lutheranism, he may yet become a respectable and useful member of the Evangelical Lutheran Church. As for the next, even you, Peter, great though you be, yet you do not and can not understand us. Look here, Peter, there are two witnesses: *the word and the Church.* By the way, we are ashamed of you. Peter, the American Lutheran, quoting McKnight, the Scotch Presbyterian! But that is your way. You reject Lutheran authorities, and you dare not think for yourself. We Southern Lutherans do. As regards Drs. Bachman and Bittle, you need not bid for either of them. *They know you!*

We are, however, glad to see that you read the *Lutheran Visitor* carefully. It encourages us to try you a little longer. When Gettysburg and Seollings Grove are united, that is the ticket now, you know, then—we shall see what we shall see.

The New Eclectic Magazine.

Therein no periodical finding its way to our sanctum that affords us so much pleasure to recommend, as the *New Eclectic*. This pleasure arises in the first place, from the merits of the Magazine itself. It is a monthly of the highest literary merit. Its articles, embracing a vast variety of topics, are from the pens of some of the best and ablest men in our land, together with select articles from the best American and Foreign periodicals. There is such a happy blending of subjects in each number that all, from the sober student of science and philosophy, the admirer of the lofty and polished literature, the soul all on fire with the spirit of poesy, the lover of fiction, down to the mind that, for a time at least, gives itself up to the relaxation of wit and humor can be suited.

It is adapted, therefore, to all in the fire-side circle, and, hence, should receive the more hearty encouragement.

But in speaking of the merits of the Magazine itself, we would not overlook its internal and external beauty, seen from an artistic stand point. Its typography is up to the highest perfection of the art, as displayed in the very best of periodicals of this or other lands; and as to taste displayed in the *design* and embelishments of *title page* or cover, we hazard nothing in saying it knows no *superior* nor *equal*.

As a mere ornament then for the centre-table, it is without a rival. But we take pleasure, further, in recommending this *Magazine*, because it is the *only work of this kind*, distinctively *Southern*.

But as we find this feature of the subject so forcibly presented by the *Central Presbyterian*, we will do our readers a favor by giving them that extract in preference to anything from our own pen:

"A PLEA FOR THE NEW ECLECTIC.—There is a question perpetually recurring to our mind for which we find it impossible to discover any satisfactory answer, viz: Why is it that the educated mind of the South is about to abandon all idea of having any distinctive literature of its own, or any organ through which it can and dare develop its own peculiar phase of culture? There is a marvellous apathy upon this point—an apathy utterly inexplicable, and, as we have said, one for which no rational explanation can be offered.

"We have stated the matter bravely—but not too much so, we aver, to overstep the truth. As a people, we have *not* stood by the few men who here and there have tried very patiently and nobly to uphold the light of literature among us. One by one, newspapers, journals, monthlies, have succumbed under the pressure of the tide setting so strongly against them, until almost all have sunk and disappeared. General Hill held bravely on to *The Land We Love*, but even he has so far given in as to submit to the absorption of his magazine into *The New Eclectic*, which therefore remains our only representative monthly. We do not here take into the account Dr. Bledsoe's *Southern Review*, which is a quarterly, and hence not of the cast to circulate freely except among the most highly educated class. We rejoice in its success, and blush while we say so to *know* that its circulation is less in Virginia than in some of the Northern States.

"It does not explain the matter to say that we are poor—that we are hopeless—that we are demoralized. We accepted the peace forced upon us because we could not help ourselves; but who can or does compel us to bow mind and soul under the yoke, as well as body? Who *obliges* us to receive the rationalism and Christlessness of the *Atlantic Monthly?*—or the abolition philippics of *Putnam?*—or the libellous cartoons of *Harper?*—or the vulgarities of *Frank Leslie?*—or the outsidedness of *Lippincott?*—or the inanities of *Godey?* Why do we thus voluntarily humble ourselves, and prove treacherous to every principle of our Southern manhood? Why are we willing to see our best public men—our holiest principles—our institutions—our past, all traduced, vilified? Nay, we are more than willing; we help to pay to have it done!

"Our children who are growing up under the new *regime* will come, by-and bye, to feel shame and mortification over the land of their birth, if they are to go on accepting as true the representations which many of the magazines (for it is of them we specially speak) spread out before them. They will gradually grow into *accord* with the intellectual *animus* thus perpetually at work upon them; and at the least, if not actually *ashamed* of the South, they will lose all of the pride in it which has been the inheritance of their fathers.

"Our Southern writers know from experience how hard it is to get a hearing from a Northern stand-point. Only on one condition can they ever be admitted among the corps of contributors,' viz: that they shall ignore their nationality, or deny it. 'Nothing sectional admitted.' All who belong to the literary field are familiar with *that* prohibition, which simply means—nothing *Southern*—not Eastern, Northern, or Western; only the poor South is a *section!*

"Now is this to continue? Have we bartered away our manhood's birthright of free speech for a mess of Puritan pottage? If not, let us at least try and hold by our one representative monthly—*The New Eclectic*; for it does us infinite credit. To take it at its lowest point, its external attractiveness is fully equal to that of any of the magazines we have named; its selections are judicious and tasteful—its tone one of high culture. It needs nothing but a subscription list swelled to such proportions as will warrant its proprietors in carrying out their ambitious views for its future improvement and development.

"We have no interest in it apart from that of any other Southern reader; consequently have no covert reason for our special pleading. But we confess we shall watch with a curious eye for the verdict of the South as to whether the last avenue to freedom of speech is to be cut off, or more broadly opened than heretofore. P.

"The third year, and 6th volume, commences with January, 1870.

"Terms, single subscription, $4 per annum. To Clergymen and School-Teachers, $3. Single numbers, 35 cents. Five copies to one address, $16. Ten copies ditto, $30. More liberal reductions to larger clubs. All subscribers *strictly in advance*, and payable by post office order or draft on Baltimore. *In no case will mutilated currency notes be received.*

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"TURNBULL & MURDOCH,
"54 Lexington St., Baltimore."

New Publications.

THE MOTHER'S MAGAZINE.—The December No., of this valuable monthly is now out. This closes its XXXVII volume. This fact itself proclaims its merits. It is published in New York, at $1.50 per annum.

THE NINETEENTH CENTURY FOR DECEMBER.—Contents: 1. Reminiscences of Public Men—William Smith—by ex-Governor B. F. Perry. 2. Chateau de Lisle, by E. B. Seabrook, Esq. 3. Magna est Veritas, et Prævalebit, Poem, by Dr. H. M. Clarkson. 4. The Maiden of Lebenstein, from the German of Frederick Vonensteidt; translated by Miss H. Mordecai, of Baltimore. 5. "My Tricksy Spirit," by Wm. Gilmore Simms, LL. D. 6. From Out the Fires, by Hon. A. B. Longstreet. 7. The Student's Poem, by * * *, Little Rock, Arkansas. 8. Progress, by W. H. Babcock. 9. Edgar Allan Poe, by A. W. Dillard. 10. Editorial Workshop; Our Second Volume—Charleston Academy of Music. 11. Department of Science, Art and Discovery; First Island Discovered by Columbus—Gloster Bedford. 12. Passez En Passant at Books and Authors—The New Testament Amended—Review of Tischendorff's New Testament, etc.—Minor Chords—Our Children in Heaven—A Wreath of Rhymes. 13. Olla Podreda, Christmas and "Tangled Talk"—Jean Ingelow, etc., etc. 14. Important Notices to the Public.

For the Lutheran Visitor.

Book of Worship.

No. 4.

CONFESSIONS OF FAITH.

Objection.—Why not take the Bible alone, as our Confession of Faith? Why have so much ado about what we teach? If we are *Christians* it matters but little what we believe.

Answer.—We quote from Dr. Krauth's introduction to his edition of the Augsburg Confession. "The Holy Scriptures are a perfect rule of faith. Because they are such they beget a true faith in the heart which receives them aright. The faith, thus begotten, instinctively expresses itself in words. Those words, whether simple thought in the mind, uttered with the lips, written by our own hand, or assented to when written by another, are a creed. A Christian Creed, it simply the human expression, oral or mental, of the faith which has been received from God's Word. When, indeed, there can be and is no dispute whatever, on the part of any one, as to the meaning of God's Word, its own language is the most perfect mode of expressing our faith. Then, and then only, is it true that the Bible is our Creed. But when there can be and is a dispute as to the meaning of certain words in it, we can no longer express our Creed or Confession in its words, because, as the object of a public confession is to testify to others what we hold and the very words we use are understood in more senses than one, we do not really confess or testify by using them—as some will understand them in one sense and others in another. In this case we conceal our faith instead of making it known. When God uses words to express His mind, they are a rule of faith because His meaning is absolute truth. When we use those same words to express our mind, they are but a Creed, for we use them as we understand them, and that understanding may be incorrect. When He uses them, the question is, what does he mean? and what He means is the rule of faith. When we use them the question is, what do we mean? and what we mean, is our Confession of faith. As a rule of faith the Word of God is absolute truth, but the meaning intended in the use of of those very same words by an errorist may be false?

"When our Lord, for instance, says the wicked shall "go away into everlasting punishment," His words are a rule of faith, and bind us to believe that there shall be literally no end to the misery of the wicked; but when a Universalist uses these same words as his Creed, they mean the very reverse of what the Saviour meant; their sense as a Universalist Creed is exactly opposite of their sense as a divine rule of faith, and so used they cease to be truth."

"Not, therefore, as opposed to the supreme authority of the Word of God, but as the result of recognizing it; not to set up the opinions of man against divine truth, but to prevent their being thus set up, to show that she has taken to her inmost heart, the faith set forth in the Holy Scriptures, the church, from the beginning, has had Creeds or statements of faith."

Confessions of faith—such as we have described—arose almost simultaneously with the Church herself. Christ did not found His church upon a Creed, but upon His own infallible Word, but He gave the germ of all evangelical creeds in the formula of Baptism, which he gave the Apostles.

This was all that was necessary at that time, as the church was then free from erroneous doctrines. But in the course of a few centuries, or perhaps less, unsanctified men introduced false opinions into her, and it becomes necessary to throw around the truth such safe-guards, as the introduction of error required. This called forth first, the Apostle's Creed, then the Nicene, then the Athanasian Creed. Each of these was brought forth under a special necessity, and was intended to meet multiplied forms of error. But from about the year 434 until the sixteenth century there reigned in the church darkness and corruption, and so indifferent to the truth had she become, that one error after another was introduced with impunity, and even those short Creeds, which had been centuries before, a test of orthodoxy, were neglected and forgotten. Well has it been remarked, that a creedless age is an age of darkness, that corruptions in doctrines works best when it is unfettered by an explicit statement of doctrine. So it must ever be; and knowing this, our church is jealous of her Confession.

When Luther and his co-adjutors determined to reform the church, by driving out the errors which had crept into her, it was absolutely necessary to declare the true Apostolic doctrine anew. They could not accomplish what they had undertaken without a full statement of the Gospel, in opposition to all false doctrines.

This they did in the *Augsburg Confession*, which was unanimously adopted by the followers of Luther, and has continued without alteration, or any necessity for an alteration or enlargement, for three hundred years, the Confession of faith of the Evangelical Lutheran Church throughout the world. There is just as much, and the very same necessity now for this Confession, as there was three hundred years ago. And it is a remarkable fact, and one that does great honor to both the heads and hearts of the Reformers, that during three centuries since its introduction—centuries distinguished for advancement in knowledge, in literature, in Biblical knowledge, and also in all manner of error and falsehood, this Confession has met, and successfully battled with all opposition. No new issue has arisen between falsehood and truth, the correct decision of which may not be found in our Confession. It is suited to every emergency, and it is prepared for all time.

The Lutheran Church can not do without it, and the world needs it, *and the world shall have it.* As willingly, yea, more willingly, would I give my right arm, or even my *head* if necessary, as I would give up the precious truths of that noblest, wisest, best, most Scriptural of all Creeds—the *Augsburg Confession.* The more I study it, the more I love it, and the more fully am I convinced that it contains the very essence of the Gospel of my blessed Lord.

SAM SMALL.

From The Charleston Courier.

Charge to the Associate Pastor, by Rev. John Bachman, D.D.,

At the Installation of Rev. W. W. Hicks, on Sunday, December 5, 1869, at St. John's Evangelical Lutheran Church, Archdale Street.

[We publish the following impressive counsel, delivered by the venerable Senior Pastor of the Church, over whose spiritual interests he has for so long a period watched with a fidelity and zeal truly patriarchal—in compliance with the earnest request of the numerous worshippers, who were present on that interesting occasion:]

My Young Brother: Need I say to you, that this is the most solemn and impressive event in my whole life, and that it requires all the strength and fortitude which the religion of the Son of God, our blessed Master, can impart to feeble, erring man. My heart is oppressed with a heavy load of sadness and deep anxiety. I feel like the traveler who is about to leave his kindred, his home, and his country, to embark for a foreign land to return no more, giving his last advice and his blessing to him who is to manage the affairs of his household, of his people, and his native land. My feelings may, in some respects, be compared to those of the aged Eli when peril surrounded the people whom he loved, "his heart trembled for the ark of God." The traveler clings to the joys of the past; he recalls the scenes which so long bound him to his home, and endeared him to his early friends; every spot is hallowed by some remembrance of other days. He fancies he still hears the voices that once cheered him, and brightened his path of life; he recalls scenes that will cling to his memory when all the objects of early labor, of joys and sorrows, will be shut out from his vision.

Such, my young brother, are the feelings that press upon the heart of your aged father in the ministry on this solemn occasion. You have been connected with me in the labors of the ministry for a year past. Our association has been one of mutual respect—of admiration and esteem on the one side, and of reverence, filial affection and obedience on the other. And now a still higher call is made upon us both. I am to resign these people, in part, to your spiritual charge; long have I labored among them as their pastor. Their forefathers, then but a little flock, were gathered together by their now aged pastor when he was yet a young man. He tended and nurtured the lambs of his flock, and he introduced them, by baptism, into the family of believers. He instructed them in the high and holy doctrines of the religion of Christ, they surrounded this altar, and were there solemnly dedicated to God by confirmation. They surrounded the holy communion table and received at his hands the emblems of the broken body and the shed blood of the Saviour. Many a time, when their hearts were troubled about their soul's salvation, they sent to their pastor to answer the solemn enquiry, "What shall I do to be saved?" He came to them and met them low in the dust of humiliation, their prayers mingled together in the solitude of the chamber, and God spoke peace to the penitent and believing soul. Earthly troubles and sorrows came to them, as they come to all; poverty entered the doors of those he loved, and, if it lay in his power, he sought to relieve them by procuring occupations and the means of support. Disease entered into their families, the cheeks of their loved ones grew pale, and alarm seized the heart of the parents, and Death came to teach them the instability of all earthly things. He was required to perform the last funeral rites, to shed tears over the memory of those whom he had baptised, and instructed in childhood, and whom he now committed to their mother earth—to await the resurrection of the last great day. He has been with them as their pastor, from generation to generation, for the last fifty-five years; he remained with them during the periods of yellow fever and cholera; and in two wars strove to perform the duties of the citizen and the ardent and patriotic lover of his country. The time has at length arrived when the voices of nature admonishes him that the "silver cord" is about to be loosed, and the "golden bowl" to be broken; that his earthly labors are drawing to a close, and that he must be prepared to render an account of his stewardship.

As the mantle of an unworthy Elijah is about to fall upon a younger Elisha, may it not be unattended with warning and instruction! As long as God may see fit to spare this aged man, now on the borders of four score years, so long will he continue to administer to you his advice, his prayers, and he trusts his example, and when he is called to his rest and his reward, if the spirits of the departed are permitted to linger among the scenes of their early labors, his spirit will be here to witness the success of your labors, and to cheer you onward in your journey to the land of immortality. Oh! forget not that these souls are committed to your charge, that these little lambs must early be brought into the fold of Christ, that these young persons in the Sunday School are to be led to the Cross of Christ, and taught the way of salvation. Forget not that prayerless families must be taught to raise the family altar, and to accustom their little ones to sing the praise of their Redeemer. Where there are errors to correct, be not afraid to reprove and rebuke; where there are virtues to cherish, and seeds of piety to be implanted, however lowly may be the object, strive to sow the seeds of virtue, goodness and piety, that in due time they may bring forth fruit unto eternal life.

Strive, my young friend, not only to render yourself useful in this Church, but so to proclaim the doctrines of your Lord and Master, that you may become a blessing to christians of all denominations. Narrow-minded bigotry should have no place in the Church of the Reformation.

You belong to a denomination, that, in common with others, has suffered from the desolation of a cruel war. The memories of our dead sons and brothers are still fresh in our minds—some of our churches are still in ashes. Do you labor to build them up. Our schools of learning, and our Theological Seminary, are languishing for want of support. Let it be your duty to stand by them, and lend them your aid and your prayers. Our ministry requires to be better supported—our young men must be encouraged to enter the ministry, and they must be educated for the great work that is before them. The young brother who has so ably preached to us to-day, was supported during his theological course by this congregation, and now he is repaying us a thousand fold. The cause of missions must not be overlooked, and all objects of charity and mercy must engage our undivided attention.

My young brother, let us not forget that we belong to the Church of the Reformation, the Church of Luther and Melanchthon, who, with the Bible in their hands, and the rack, and the chains, and the dungeon before them, could exclaim with an Apostle under similar circumstances, "none of these things move me!" We belong to the largest Protestant Church in the world, numbering nearly as many as all the other Protestant denominations united, composed of forty millions of worshipers. It has steadily progressed in its onward work of reforming the world. The names of Luther and of the great men of the Reformation will never die. Let us not forget that we are Lutherans, and whilst we extend the right hand of fellowship to all, and invite all to our communions, we must ever retain and promulgate our doctrines as founded on the Word of God. And now, my young brother, what more can I say to you?

I know your zeal and activity in your Master's cause. Do not over task your strength. I desire that your life and talents may long be preserved for the good of this people. Perform your duty conscientiously, fearlessly, always looking up to God for his aid and his blessing. Fear not man; his persecutions will, in the end, prove blessings in disguise. The prophets, and the apostles, and the Son of God himself, experienced the persecutions of the envious, the selfish, and the malignant; but they steadily held on their course, and although they had bodily sufferings, their cause triumphed, and produced blessings to the world.

And now, my young friend, let me, for the last time, exhort you: take these precious souls into your charge! Be to them more of a shepherd than this aged man has ever been; and then, when you have accomplished the work which the Almighty shall require of you; when you have instructed the young, the middle ages and the old; when you have stood by the bedside of the dying, and directed the eye of faith to a higher and a better world, may it be said of you as it was of God's servant of