

The Lutheran Visitor.

COLUMBIA, S. C.

Friday, January 17, 1873.

EDITORS:

Rev. A. R. RUDE, D.D., Columbia, S. C. Rev. J. I. MILLER, A.M., Staunton, Va.

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

SPECIAL NOTICES.

Remittances must be made in Post Office Orders, Bank Checks, or Drafts, if possible. If these can not be obtained, send the money in a Registered Letter.

All Postmasters are obliged to register letters when required. Papers are sent to subscribers until an express order to discontinue is received, and all arrears are paid, as required by law.

All communications relating to subscribers, should give their names very distinctly, and carefully indicate which are old and which are new subscribers. Not only the name of the post office, but also that of the county and State of each subscriber is necessary, in order that the proper entries may be promptly and accurately made.

Marriage and obituary notices, and other matter intended for publication, should be written separately, and not in business letters, to receive proper attention.

Clubbing.

To Clubs of five (5) prepaid subscribers, sent to one address, we mail the Visitor for \$2.00 for 52 numbers.

The "Accepted Applicants" are both at Newberry College. Let the givers remember them in the closet, and at the family altar.

ON THEIR WAY.—Rev. G. R. Holland and family rested overnight at Columbia, on their way to Pomaria. All well.

WITH CHRIST.—Rev. S. W. Bedenbaugh, of Lake City, Fla., writes: "I have just passed through a very trying affliction. One week ago today, I was called to stand at the cold grave, and see my dear little boy, Thomas Asberry, of 7 years, 10 months and 29 days, lowered by his last resting place, till waked by the trump of God. The Lord giveth, and the Lord taketh away.

Fearful Execution.

The guillotine has been busily employed during the last week. Ninety-eight offenders have been summarily disposed of. They have been utterly annihilated. We want them to look upon themselves as morally dead. We want all other men to look upon and to treat them as irresponsible nonentities. We recommend the churches of which they are members to do as we have done. But perhaps we had better be a little more explicit. What we have done is this: We have drawn a well done pen through the name of every subscriber who owes us two year's subscription, and who has treated our twice repeated call for payment with silent contempt. Such persons are a dead weight to the paper and to the church. Drop them!

Although it is very repugnant to our kindly feelings for all erring ones, yet the conviction that it is a duty we owe to honest subscribers, to the public and to the church, constrains us to publish the names of these delinquents. In the hope that they are not all entirely lost to honor and to truth, we will delay the publication for a few weeks. If any are unable to pay, let them inform us, and we most willingly forgive the debt. We distinguish between the Cants and the Wonts.

PUBLIC LEDGER ALMANAC.—Mr. Geo. W. Childs, of the Public Ledger, Philadelphia, has favored us with a copy of his very neat and very valuable almanac for 1873. According to it there are in Philadelphia 14 English, 11 German, and 1 Independent Lutheran churches. The one church which can not find a home either in the English or the German Synods, must be a most extraordinary affair. It is probably a One Man Church.

LITTLE'S LIVING AGE.—We have often during the past year noticed this excellent magazine. We prefer it to the British Quarterly. It selects from them and other sources the most valuable articles for those who desire to keep up with the age. The first weekly number of January begins with a new series, and entirely new serials. One by M. M. Erkman-Chatrian, and one by Fritz Reuter; and others will be announced hereafter.

CONTRIBUTION BOXES.—All who want to introduce the "Box System," can be supplied with boxes by sending to Frank Pruffer, Staunton, Va. They are furnished at very moderate rates, and, when desired, time is given till the end of the first quarter after they are introduced, for payment.

DISGRACEFUL.—We every now and then meet, in some of our exchanges, with flings at woman—who, as mother, sister and daughter, is man's noblest and purest companion—which are a disgrace to the papers which publish such libels. We found the other day in an exchange this:

A Christmas toast to woman was given precisely at high noon of last night by a wretch in this city—the sentiment running in these rhymes: "They eat, they drink, they sleep, they spend, they go to church on Sunday, and many are afraid of God, but more of Mrs. Grundy."

With a few changes, it applies far better to the scamps who gave it, applauded it, and circulate it.

"Men, they eat, they get drunk, they sleep, they get drunk again, they do not go to church on Sunday; and many are afraid of the devil, and do not fear God."

Commencement Exercises.

When? Where? Next June. At Roanoke, Walhalla, Mt. Pleasant. Why write about them so long in advance? Our reason for this is the main idea we wish to present in this article.

It is too late in the history of education in our church, even in the South, to enter into an argument in favor of its necessity. This is now generally conceded, and by many felt, most intensely felt.

The question now assumes no so much the form, shall we have institutions of learning and educate our people as a church, but how can we best effect our aims in this direction. It is not my purpose to attempt an answer to this comprehensive question in this communication. It is not only too large an undertaking for one article, but too formidable to be thought of at all by one upon whose time and energies there are such frequent and heavy demands as upon ours.

There is one feature, however, of this subject that needs, so it occurs to us, ventilation. It is the want of interest shown in our colleges by its graduates and former pupils. Many of them, if actions are a test, seem to think nothing whatever of their Alma Mater, when once, as pupils, they quit forever her walls. Does the dutiful child not return as often as possible to the parental roof, after he or she goes out therefrom to enter upon life's duties? And will not the student, capable of exercising the emotion of gratitude, think frequently of, and as often as may be, return to the institution where he was educated, which place, with its associations, he ought to regard with a tenderness and interest only second to that cherished for the home of his childhood? For our part, we can not understand the nature that can suffer itself to loose interest in the school in which it was educated. Every one who has enjoyed the benefits of a liberal education in a college or seminary, ought, it seems to us, ever to be actuated by feelings toward such school akin to that of the captive Jew, "If I forget thee, let my right hand forget her cunning." But such sentiments can not inspire the minds of pupils who never make the slightest efforts to re-visit their Alma Mater.

What a small per cent. of the alumni of our colleges ever attend their annual commencements! And truly, if personal gratification alone were considered, there is motive enough to induce attendance at such times. Is it nothing to be permitted to feast the eyes again on scenes once so familiar and dear, and hallowed by a thousand tender associations? Is it not worth an annual pilgrimage to such place to see again the faces of teachers to whom we owe an obligation of gratitude and love too great to be discharged? Will it not well repay the time and money spent in such visits, in order to live over again, in the society of room-mate or class mate, the halcyon days of student life? Our pity is excited toward that one who has no yearnings after a place that, next to home, ought to be ever fresh, ever green in the memory. Few pleasures are prized more by us than these reunions, these delightful comminglings of friend with friend, this glad outflow of sympathy that is witnessed, as those coming up to these annual meetings clasp warmly, tenderly, the hand of the pupil of "and lang syne," or that of professor or citizen to whose instruction or hospitality they are so greatly indebted. But there are other and stronger reasons why, as sons of the respective schools in which we were educated, we should as frequently as possible return to the same. But we can not but refer to one which is not simple, but complex; that we may thus keep alive and deepen our interest in the cause of education, and as the proper and legitimate result of this interest, direct our energies, influence and means to the permanent establishment and general endowment of our church schools.

The grand consummation of the endeavor of our colleges in the

South must be done chiefly through the active exertions of their pupils. And as the initiative to this, those of former years must return and spend a few days, as often as possible, amid the festivities and delightful reunions of commencement occasions. Let pupils of Roanoke, Walhalla and Mt. Pleasant, whose eyes may fall upon these lines, ask the question, each, for himself, "Am I, showing proper respect for, and displaying the interest in the college to which I am indebted for my mental culture that is due from me? And if the conclusion be unfavorable, as in a large number of instances it will be, see to it, that if spared to the ensuing commencements, you be found swelling the number of those whose presence at these places will be accepted as an earnest of better things on behalf of the self-denying men who are toiling year by year to establish and render prosperous our church institutions.

Our Exchanges.

THE "STANDARD" ON FAIRS.—Church Fairs, Socials, Suppers, Parties, Lotteries, Frolics, and what not, are all the rage again, now that winter has set in. Eating oysters, ice cream, mush and milk, "for a consideration" and "for the salvation of souls," with a rare opportunity to win in the raffle or lose in the lottery, is "just the thing" among the sects in these degenerate days. "If people would only read their Bibles a little they would soon find the divine plan of raising money to do the Lord's work, which is by simply giving it for the Lord's sake, and they would become heartily ashamed of professing to serve God while they dance to the devil's fiddle.

THE "OBSERVER" ON THE NEW "CHURCH PAPER."—The new Church Paper, the appearance of which we noticed last week, is about the size of the Visitor, printed on good paper with new type, and presents a good appearance. Its editorial page contains half a dozen articles on the origin and reasons for its existence, on the paper and its purpose, its object and aim, its credo, prospects and price. Its stand-point is declared to be "The unaltered and complete credo of the Evangelical Lutheran Church," and the canon which the editors propose to keep constantly in view is "that the canonical books of the Bible are the only rule of faith, and that the Synodical Books of the Evangelical Lutheran Church are a faithful and true exhibition of the Word of God." It is called into existence in the interest of the General Council, and it will, as a matter of course, foster and perpetuate the division of the Southern General Synod. In giving the reason why the paper exists, one of the editors says: "Only recently a prominent Lutheran wrote to us: 'The North Carolina Synod made a blunder by withdrawing from our Southern body, and is extending the blunder by starting a paper.'" With this opinion, we think, the great majority of the best friends of the South will agree, the editors of Our Church Paper to the contrary notwithstanding.

FROM THE "COURIER."—Disasters of the year: The year just drawn to a close, particularly the latter part of it, has been memorable for its disasters. The Boston fire came not very far from the anniversary of the Chicago fire. The horrible sacrifice at the Fifth Avenue Hotel, New York, followed; then the scarcely less terrific burning of a house on Centre-street, New York, in which eight persons were burned alive; then the most mournful Christmas tragedy at Williamsport, Pa., by which children and women were crushed to death while celebrating with innocent festivities the happy festival; then the crushing of the cars and burning of the passengers on the Buffalo and Pittsburgh Railroad. There have been fearful inundations in Italy and England, and tremendous storms have swept all along the coasts of Northeastern Europe, as well as upon our own coast, in which many a goodly ship has gone to the bottom of the sea. In our own lake navigation there have been not less than nine hundred disasters, of which the insurance companies had practical knowledge, attended by one hundred and eighty-nine lost-lives, actually reported.

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Scotch Hymnal.

From a Scotch newspaper handed us by a friend:

The "Service of song" in the Parish Church here is being supplemented by the introduction of the "Scottish Hymnal," a manual of hymns for public worship, "published for use in churches by authority of the General Assembly." This step is, at the present moment, the subject of much discussion and comment throughout the district—some condemning it as an unwarrantable innovation, interfering with the conservatism of the good old ecclesiastical forms; whilst others vindicate it as a renovation, instead of an innovation, a returning to the practice of the church as organized by John Knox and his brother reformers. In these circumstances, it is believed that the following statement will be read with interest. We have before us a copy of Knox's Liturgy, printed in 1635. The Psalms are set to music; and immediately following the Psalms there are fourteen pieces of poetry, with instruction as to the tune to which each is to be sung. The following are the titles of these pieces: "The Ten Commandments of Almighty God," "A Prayer," "The Lord's Prayer," "Veni Creator," "The Song of Simon, called Nunc Demittis," "The XII. Articles of the Christian Religion," "The Humble State of a Sinner," "The Lamentation of a Sinner," "The Song of the Blessed Virgin Marie, called Magnificat," "The Lamentation," "The Song of Moses, Deuterion. xxii." "A Thanksgiving after the Receiving of the Lord's Supper," "A Spiritual Song." Besides these, prefixed to the Psalms, there are three doxologies, with the heading—"These conclusions may be sung after any Psalm which hath eight syllables in the first line, and six in the second." The greater number of these pieces are not properly Hymns, but paraphrases on select portions of Scripture. The following stanza, being the opening lines of the "Song of the Blessed Virgin," may be taken as a specimen of the style of poetry:—"My soul doth magnify the Lord, My spirit exults evermore, Rejoicing in the Lord my God, Which is my Saviour, And why? because he did regard, And gave respect unto, So base estate of his Hand-maid, And let the mighty God."

Our Churches.

ROANOKE COLLEGE.—The Athenaeum or reading room has nearly one hundred leading magazines and papers, and is receiving additions constantly.

OUR FEMALE SEMINARY.—Staunton writes: "We open school in the morning, January 2d. Things are moving along pleasantly. The young ladies are doing well, physically, mentally, and it is to be hoped spiritually. There has been in a most orderly way, a series of meetings in the school. All the girls, not members of the church, had interviews with Prof. Miller, and a genuine work of grace appears to have commenced in their hearts. A number of them are to be confirmed on next Lord's day. This and other pleasing evidences of the Lord's approval of the efforts made here to elevate the daughters of our people, confirm the friends of the Seminary in their conviction as to the great field of usefulness here opened up."

PAGE, VA.—Rev. Beard writes us that he intends to visit and preach a week or so for the Lord to the churches in Page. If only we had more

such brothers willing to go about and do good. But stop, we are too fast. The scroll is good enough, but the "yo" is not there. I take mine ease.

STRAVBURG, VA.—The church in Strasburg, Va., which we thought in its last agony—we have only two subscribers there, and one is a widow, but we rejoice to say, a noble, christian woman—is to our utter astonishment all alive, and had, although the thermometer stood on Christmas morning at zero, and could not at noon ascend higher than ten degrees above that all affective cooling point, a most delightful Christmas time. Read what "Capon Road" has to say about it.

MT. JACKSON, VA.—A kind friend, once a stranger, now a brother well beloved, writes: "Our church prospects here are fair. I think that during the present year we will have accessions of several valuable members."

SALEM SEMINARY.—Prof. S. A. Repass writes to the Zeitschrift, that of the six students in the Seminary, all but one study German. Unless in cases of rare exception no Synod should ordain candidates for the ministry who can not intelligently and acceptably perform ministerial acts, comfort the sick, and pray with the departing both in English and in German. We are very much afraid that before long other denominations will in this too be ahead. We stop on the road too long talking about what is Lutheran. We have too much of dead symbolism in our midst.

Ecclesiastical.

LUTHERAN.

Lutherans in America.—We have, according to Propst's Almanac—51 Synods, 2,309 ministers, 4,115 congregations, 485,085 members. "No Protestant Church in the country has increased in membership, proportionally, more than the Lutheran Church has." The wife of a German minister has donated \$20 for the purpose of presenting each student of the Philadelphia Seminary with Dr. Mann's Life of Louis Harnus.

Dr. Wedekind's church, English Lutheran, in New York, has lately bought a garsonage for \$21,000. This church contributes annually \$1,800 for the support of three mission churches, an English, a German and a Swedish church.

The cornerstone of a German Lutheran Church was laid in Sacramento, December 13th. The lot cost \$4,500.

New Publications.

THE BAPTISM OF CHILDREN. By Rev. E. Greenwood, D.D., Pastor of the Evan. Lutheran Church of the Holy Trinity, Lancaster, Pa. Philadelphia, Lutheran Book Store.

It is God's doings that the reproach of the English Lutheran Church, i. e., its want of Lutheran books; is so rapidly passing away. This admirable "Tract," as the author himself calls it, is a valuable contribution to our English Church literature, and an unanswerable argument for infant baptism. It proves incontrovertibly that infant baptism is scriptural and churchly. The great excellency of this work is, that it is a very small book—forty-eight pages, not at all learned, and to the point. We are greatly tempted to quote from it largely; but taking it for granted, that our ministers will circulate it widely, we deny ourselves the pleasure. The man whom it fails to convince, must have water on the brain.

PURDY'S SMALL FRUIT INSTRUCTOR, Palmyra, N. Y. When in Virginia, last fall, at every Railroad station fine peaches and large luscious grapes were offered for sale. In "—" and in "—" and in "—" they had nothing but pinders. We know no—and we are not altogether in the dark—reasons why "—" "—" "—" should not abound with fruits of all kinds. Nothing pays as well as the cultivation of fruit near Railroads. Purdy, although written for the North, is yet a very safe guide to the Southern fruit-grower. One thing must be remembered: Each degree of latitude has its own varieties of fruits. The price of Purdy is 25 cents.

THE QUARTERLY REVIEW. Vol. 3. No. 1. January, 1873. Gettysburg.

Contents.—"Feeling as Related to Faith."—Well handled. 2. "The Millennial Era of the Christian Church." 3. "Church." 4. "Professor Tyndal's Text of Prayer." 5. "The Ministerium."—Not exhaustive. 6. "The Position in the Church of Baptized Non-Confirmed Members."—Deserving of attention and consideration. 7. "Popular Theatres Two Thousand Years Ago."—Now, what is the use of that; they are all closed. 8. "Literary Intelligence." 9. "Notices of New Books."

THE AMERICAN FARMER, January, 1873. Good wine needs no bush. AMERICAN AGRICULTURIST, January, 1873. An excellent number.

For the Lutheran Visitor. Sunny Side.

WOODSTOCK, Va., Dec. 30th, 1872.

Perhaps the reader will ask, "The sunny side of what?" Well, my answer is, The sunny side of pastoral life. I took charge of the congregations composing the Woodstock pastorate November 17th, 1871, consequently my first pastoral year closed a short time since. During that time my people were very generous, for in summing up the value of perquisites, or donations, during the year, I find the amount is \$137. (Salary pretty promptly paid too.)

Well, I thought, and said, that it was not likely that as much would be realized in the same way during my second year; and perhaps as large a sum will not be given by my people this year as last, but if any such thing as retrenchment in this matter has been determined on, then must the work stop right now; for although only six weeks of the second year have passed, the donation column of my memorandum book foots up \$122.50.

Our friends came in on Christmas Eve and replenished our larder very handsomely. There were baskets containing pork, beef, lard, fowls, butter, canned fruit, sugar, coffee, etc. Then there was queensware and tinware; also a nice tea set; several brooms, (the gift of a deaf and dumb colored boy); socks, handkerchiefs, and a nice sewing basket, with other articles "too tedious to mention."

And to-day several men carried a sewing machine into our house, saying it was a New Year's present to Mrs. Miller. It is one of Wheeler & Wilson's best machines; price \$77. This last named affair was planned and executed by the ladies, who, however, were aided with the needful by gentlemen. We learn that the good people of Bethel have assisted very handsomely in the machine enterprise.

Each congregation of my charge is represented in the amount contributed by donations last year.

The kind donors have the sincere thanks of myself, my wife and children, for their generous offerings. And our earnest prayer is, that God will abundantly reward them in this world with temporal blessings, and in the world to come with life eternal.

PETER MILLER.

For the Lutheran Visitor. Measures Not Essential.

In the Visitor of December 29th is a communication from "Up River" containing a fine hit against "gotten-up revivals." We heartily condemn such measures and such a spirit, yet we do believe that there is some propriety in using this expression, just as much so as in saying a man made a good crop of grain. A man can do this without divine aid, and so in a true revival. I was rather shocked at the burlesque on that, too, precious term—revival.

There is also a good deal written by brethren in favor of a uniform church service, and occasionally hard thrusts are hurled against those of opposite views and practices. The oft repeated terms: "Lutheran, un-Lutheran, and Churchly," are freely used. We, for one, are sick and tired of it. How are we at present to secure uniformity in our church service? Which service shall we adopt? that of the General Synod, South, or that of the General Synod, North, or that of the General Council, or that of our Missouri brethren? or must we use all these to be truly Lutheran?

We are growing old, and have been watching the movements of our church in several States for years. We are not much concerned about measures, so men become true christians, whether by catechizing, or the anxious seat, or any other measures, is all the same to us.

We are now enjoying a work of grace in one of our congregations without using any of these measures. We have unmistakable evidences that God's Spirit is at work on the hearts of sinners. The weather being very inclement, we go from house to house and point anxious penitents to the Friend of sinners.

We seldom publish any accounts of revivals in our charge for reasons not now necessary to give. We can not discover any greater spirituality in those churches where churchly services are fully enjoyed than we find in other churches which either have them in part only or not at all even. And we have noticed in many cases among our churchly brethren that church discipline was very lax, and intemperance and other immoralities tolerated in committing members. Such things occur too among those who are not so churchly.

The term "Gotten-up" applies just as well to our church services as to revivals, when used in the same way. Either or both may be used, and no doubt have been, to the glory of God and the good of souls. Let us

do all we can to advance the kingdom of God. It does not matter, as far as we are concerned, and we suppose the Great Head of the church does not care either, what measures are used, so souls are saved.

A VIRGINIAN.

For the Lutheran Visitor. Minutes of South Carolina Synod.

The Minutes of the Synod of South Carolina for 1872 has come to hand, and in them I see several mistakes which concern myself.

1. My name is attached to Pine Grove and St. Matthew's churches, one of which belongs to Rev. Hallman's charge, and the other to Rev. Hough's charge.

True, I was with those brethren last summer, when I collected some money for our Synodical Missionary Society; but I did not divide or disturb the pastorates. I build up, but I do not pull down. I do not think myself superior to Synod, but subject to it. The Apostles submitted to and carried out the rules laid down by the first Synod that ever met, and I do not think myself greater than they were.

2. I then collected the amounts which are credited on the Minutes to those churches, to wit: From Pine Grove \$8.50, and \$16.25 from St. Matthews. But

3. I paid over to the Treasurer on Saturday, when the missionary money was called for, \$52 in all as collected by me at other points. Now deduct \$34.75 from \$52 and \$17.25 remains, of which sum I can not find any acknowledgment anywhere on the face of the Minutes.

4. I wish to be set right in this matter. The \$27.25 are either in the hands of the Treasurer, or not. If not in his hands, then this money is where it ought not to be, as it is not acknowledged in the Minutes.

5. I write that no reflections may be cast on me; and I am convinced that is merely an oversight which the proper officer will correct, now I have called his attention to it.

E. CAUGHMAN.

For the Lutheran Visitor. Christmas Festival.

Mr. Editor: In the hope of stimulating others to like praiseworthy deeds in the future, I will give you and your readers an account of the Christmas festivities had in the Lutheran church at Strasburg, Va. The pastor (Rev. Campbell) timely notified the congregation that it would afford him great pleasure to have the church appropriately decorated on the day commemorative of the Saviour's birth, as he intended to have it open on that occasion for religious services, according to the ancient custom of the mother church.

The project met with favor, especially among the young and vigorous portion of the congregation; and a few days in advance of Christmas, a party, few in membership, but strong in resolution, proceeded to the bluffs of a neighboring creek, and procured an imposing cargo of forest evergreens. The principal material being now on hand and securely housed in the gallery, the church was warmed and lighted, rope and twine, in fact ad infinitum, purchased, and more than a score of willing minds, and twice as many busy hands, were engaged in breaking the boughs, and adjusting and fastening them upon the lines. And thus until Christmas eve, at intervals, the work bravely prosecuted, when the finishing touch was imparted, and the temple of the Lord, with its symmetrical tree, elegantly wrought festoons and wreaths, and Scripture quotation in the rear of the pulpit commanded the admiration of all a thing of beauty and of life.

For the benefit of any of our churches that may not have engaged in a similar work, I will now give a general outline of our manner of procedure and decoration. A small row or cord of sufficient length to run around three sides of the edifice across the front of the gallery (making allowance for heavy drooping, and thickly covered with evergreen (Spiræa borleana), so fastened as to conceal the tie, and all running in one direction. This rope was carried up from the tops of the window frames slightly drooping in the centre of the window, but heavily between the where the large circular spaces were relieved by hoops nicely wrought and trimmed. The same work continued across the end of the church back of the pulpit, but across the front of the gallery it was heavy, and made to correspond to the wreathing of the chancel railings. The pillars on the gallery were spirally ornamented with the material, as also the chandeliers, pulpit lamps, reading desk, frames, and dais in the rear of the church, occupied by the organ and choir. The frescoed alcove behind the pulpit bore the inscription: "Word was made flesh." On the organ desk stood a miniature evergreen tree, tastefully ornamented with

designs and flowers and choice select chancel stool of trees, gracefully tapering to few feet of the ceiling description form some idea of appearance of the also serve as a su operation in any choose to put for direction.

Christmas morn intensely cold, and ent; and in consequence were kept away w present. The past course upon "the Word." All the s ducted in accordance appointed by the e Notice was given e P. M. in the interest school, when a di would be made, an exercises take pla

The afternoon teachers and older paring the tree for Scores of wax tapers to it, whilst two from teachers, parent friend to friend, hant bougts, or lay At the time appoint densely crowded ponderance of you all on tip-toe an clearer view of the it stood majestically a goodly tree of na Presently the work tapers commenced, lighting some val elegant gift, with that would provoke were offerings of t the last taper kis flame, the tree wa sparkling jewels, and fancy articles of picturesque mink, emerald foliage and gazed intently and the lovely object for when music, with it broke the spell that E. Painter presid and assisted by a favored the audience selected pieces of the the distribution of preparatory to w appointed to deliv fortunate donors. Then commenced of spoiling a beau but a few moments ed the praise of a was removed, the u was announced. page for delivery time to detach ty and present them; this connection, fo that our pastor w His congregation pu and trimmings, of an overcoat, and l time, an elegant, mote it be.

The presentation pleted, we were ag some choice music; pastor made a shor ing thanks to his kind remembrance appropriate remark particularly to the to the day, the p rious observance, facts and truths a and which should u The interesting ser were closed with a and benediction. were conducted w and decorum which habitation of God, sured that childr returned to their Christmas night the eyes had seen and That all will not similar circumstan certain:

"When shall we Meet never to see When will peace be Round us forever Up to that world Take us dear S Happy forever." It may be oppos communication with application.

It is meet and pmas should be obs especially by chris piate religious se have always had t commemorative of their history. We January, 22d of F of July, and the memorable epochs i The church of the had her solemn a minding Israel of giving of the lay and it is right that new dispensation, God on earth, sho pointed seasons, humiliation, and sh them. Marked res days, connected events in the hist