

SECURITY

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Jan 3 -ly

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J. H. KINARD, On Main Street, one door South of Columbia Hotel, Columbia, S. C.

Oct 11 -5-1f

THE FATHERLAND SERIES.

The Lutheran Publication Society have made arrangements to translate and publish a series of German Works, (suitable for Family and S. S. use,) under the title of "The Fatherland Series."

The following books have already been published:

The Cottage by the Lake.....\$0.75 In the Midst of the North Sea..... 0.75

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We have a number of other Translations under way, which will announce from time to time.

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Any of our books (except those marked X) sent by mail at the printed prices. Reasonable discounts made to dealers and to Sunday-schools.

We earnestly request our customers not to send cash by mail; but to remit by check, drafts or Post Office orders.

Aug 13 -5-ly

Special Notices.

A Disease with a Thousand Symptoms.

Dyspepsia is the most perplexing of all human ailments. Its symptoms are almost infinite in their variety, and the form and dependent victims of the disease often fancy themselves the prey, in turn, of every known malady. This is due, in part, to the close sympathy which exists between the stomach and the brain, and in part also to the fact that any disturbance of the digestive function necessarily disorders the liver, the bowels and the nervous system, and affects, to some extent, the quality of the blood. A medicine that, like Hostetter's Bitters, not only tones the stomach, but at the same time controls the liver, produces a regular habit of body, braces the nerves, purifies the fluids and "ministers to a mind diseased," is therefore the true and only specific chronic indigestion. Such is the operation of this famous vegetable restorative. It not only cures dyspepsia, but also all concomitants and consequences. Moreover, it is invaluable as a preventative of indigestion. No one who chooses to take half a wineglassful of this agreeable appetizer and stomachic habitually three times a day will ever be troubled with oppression after eating, nausea, sour eructations, or any other indications of a want of vigor in the digestive and assimilating organs. The debility and languor superinduced by hot weather are immediately and permanently relieved by the Bitters, and persons who are constitutionally inclined to look upon life "as through a glass, darkly," will be apt to take a brighter and more hopeful view of the situation under the genial influence of this wholesome medicinal stimulant.

Church Notices.

The Potomac Conference.

Of the Virginia Synod will hold its next convention, commencing on Thursday evening, March 27th, at Bethel church, Rev. P. Miller, pastor, Shenandoah Co., Va. The time of Conference will embrace the 28th Sunday of March. The questions chosen for discussion are, 1st. What is the doctrinal view held by the Evangelical Lutheran Church in relation to the future state of infants that die unbaptized? 2d. Is there any moral change effected in infants by baptism? Those that come by the cars will stop at Edinburg, where they will meet with conveyance for the place of Conference. W. ENCKELBENDER, Secretary.

ADVERTISEMENTS.

THE AMERICAN FARMER.

This old standard monthly journal of agriculture begins a new volume January 1st. Special attention is paid to the ideas that give the staple crops to Stock Raising, Fruit Growing, the Dairy, &c. Some of the most successful of American agriculturists contribute to its pages. It is practical, extensive, reliable! Subscription \$1.50 a year. To clubs of five or more, only \$1 each. Very handsome premiums for clubs. Specimen numbers free. SAM'L LALOR & SONS, Publishers, Baltimore, Md. [Jan 21-1m]

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A MAN OF A THOUSAND.

A CONSUMPTIVE CURED! DR. JAMES, a retired Physician, (and by name a Chemist,) discovered, while in the East Indies, a certain cure for Consumption, Asthma, Bronchitis, and General Debility, when his only child, a daughter, gives up to die. His child was cured, and is now alive and well. Desires of benefiting humanity, he will send the receipt, containing full directions for making the remedy, free, on receipt of two stamps to pay expenses. There is not a single symptom of CONSUMPTION that it does not at once take hold of and dissipate. Night sweats, perspiration, irritation of the nerves, failure of memory, difficult expectoration, sharp pains in the lungs, severe throat, chilly sensations, nausea at the stomach, inaction of the bowels, and wasting away of the muscles. Address CRADDOCK & CO., 1025 Race St., Philadelphia, Pa., giving name of Lutheran Visitor.

Jan 24 -5-7f

BOOK OF WORSHIP.

Published by authority of the Ec. Luth. Synod of North America.

THIS Book, of 674 pages, 32mo, is now ready. We give the church 8 cents on every copy sold, and in this way part of the profits accrue to the church.

Price, in Sheep.....\$1.00 Dark Arabeque..... 1.25 Arabeque Gilt..... 1.50 Morocco Tucka, gilt edges..... 2.00 Morocco, extra gilt..... 2.50 Turkey Morocco, plain..... 2.75 Turkey Morocco, super extra gilt..... 3.00 Turkey, Antique..... 5.00

Ministers and congregations are requested to send in their orders at once, to whom a discount of ten per cent. is made.

FULLY LISTED. Price, in Sheep, \$3; Arabeque, gilt edge, \$2; English Turkey, \$4. Ten per cent. discount made to those who buy in quantities.

W. J. DUFFIE, Bookseller, Columbia, S. C.

Feb 14 -5-1f

LADIES, send for Illustrated Catalogue.

Address La Perle Manufacturing Co., 90 Chambers Street, N. Y. [Dec 6 1872]

letter of the English Alphabet. It is, perhaps, not so well known that verse 8, chap. III, of Zephaniah, contains every letter, including final, of the Hebrew, as well as every vowel sound, and also the different form of the Sheva.

College Revivals and the Ministry.—One of the most fruitful and valuable sources for replenishing the ranks of the ministry is a college revival. The pastor of the college church at Gettysburg writes us, that a large proportion of the young men brought into the fold of Christ, during the recent revival in Pennsylvania College, will study for the ministry. The same thing has taken place in every college revival we have ever seen or known in our church.

Lutherans Return to their Church.—The government of Russia having employed both threatenings and promises to induce the Livonians to leave the Lutheran Church and join the Greek, the Evangelical Alliance applied, two years ago, to the czar, requesting the liberty of conscience for our co-religionists; his subjects, to be respected. The petition of the committee was not successful. More than thirty thousand former Lutherans have since left the Greek Church to return to that of their birth.—Observer.

Ministers' Sons.—The popular impression that ministers' sons are, as a general rule, worse than the sons of men in other professions, is, we think, erroneous, and would be disproved by facts. On the other hand, we believe that ecclesiastical statistics would show, that notwithstanding the deterring influence which inadequate salaries and pastoral trials exert, a larger proportion of the sons of ministers enter the ministry than of the sons of men devoted to any other calling. A Lutheran clergyman has just written us that two of his three sons have concluded to devote themselves to the ministry, and that six of the young men recently converted during the revival in Pennsylvania College are the sons of Lutheran ministers. We should not be surprised to hear ere long that all of them have resolved to preach, like their fathers, the unsearchable riches of Christ.—Observer.

California.—There are only three Lutheran churches in the state; two in San Francisco and one in Sacramento.

Marriages.

Married, on the 18th February, 1873, at Duffield's, W. Va., by the Rev. J. Hawkins, Mr. A. C. HENDRICKS and Miss SARAH E. ROSEMEYER. All of Jefferson County, W. Va.

Married, February 11th, 1873, by Rev. Paul Derrick, Mr. GEORGE R. SHEALY and Miss ROSELLA M. LYBRAND. All of Lexington County, S. C.

February 13th, 1873, at the residence of the bride's father, by Rev. Paul Derrick, Mr. MID WISE and Miss NANNIE KINARD. All of Edgefield County, S. C.

Business Department.

Moneys Received.

Table with columns: Name, Amount, Total. Includes entries for I. Nichols, J. M. Swigert, Jr., Miss J. Swigert, N. Swigert, J. H. H. H., L. D. Boykin, G. H. Beaver, Miss M. G. Smith, J. H. H., J. G. Stephens, Col. O. M. Simpson, A. H. Stephens, Mrs. E. Hopkins, Rev. J. Morgan, Rev. A. S. Homan, Mrs. M. E. Harman, W. C. Dabarr, A. T. Dabarr, W. P. Franzen, D. W. Stineyer, Mrs. M. E. Johnson, Mrs. M. E. Stubble, John A. Copenhaver, Jr., Mrs. A. E. Hockman, Dr. M. S. Zirkle, Miss A. Heller, P. Snyder, A. M. Rosenbaum, T. Copenhaver, Sr., T. Copenhaver, Jr., J. Copenhaver, Jr., J. T. Copenhaver, G. D. H. Killinger, Mrs. C. Hanksly, J. T. Grosslove, J. H. Gross, W. E. Riley, J. H. Gross, W. E. Riley, Job Swigert, S. J. Linder, J. H. Gross, Mrs. M. Weed, W. M. Mounts, A. J. Counts, S. A. Epling, G. H. Dickart, G. A. Sattler, S. A. Epling, Mrs. C. S. Fisher, Mrs. M. L. Neuffer, E. G. Chisolm, W. M. Chisolm, J. H. Gross, J. E. Thomas, A. E. Derrick, J. H. Gross, W. E. Riley, H. Taylor Link, Miss N. Link, Rev. L. Hedenbaugh, Dr. G. Gable, Dr. J. N. Gable.

WANT PAPER STOPPED. Carville Shealy, Leesville, S. C., owes from 185; J. S. Chapman, Richlandville, S. C., owes from 22.

Jan. A. Britton, Leray Va., owes \$4.50

of Christ, "are present and received." The 29th Article says: The Body of Christ is given, taken and eaten in the Supper, only after a heavenly and spiritual manner. The discipline of the Methodist Church has the very same words as the Articles, and the preacher who consecrates and the communicant who receives, pray: "Grant us these things, gracious Lord, so to eat the flesh of thy dear Son, Jesus Christ, and to drink his blood that our sinful souls and bodies may be made clean by his death." Again: Grant that we may be made so to eat bread and wine in the Sacrament, that "we may be partakers of his most blessed body and blood."

I pause here to remark that our Methodist brethren, whose "Wesleyan spirit" is seen in the "revivals" which our author says a real presence tends to keep out of the church, hold to a spiritual presence of the actual body and blood of Christ in the heart of the believer, at the Communion table, and they pray that they may, then and there, be made partakers of that body and blood, and may be made, clean body and soul. Then they hold, what our author tries to deny, that a man may receive the "remission of sins, and life and salvation" at the Communion table. Our Methodist brethren come nearer being Lutherans, in this respect, than Dr. Schuëcker or our author.

But I must go back to our Episcopal brethren. With them two views obtain. One is the Puseyite Real Presence, the other, which is now in the ascendancy, is a real, actual bodily presence of Christ in the heart of the believer.

In the Bennett case recently tried in England, Mr. Stephens, an eminent lawyer, appeared before the Judicial Committee and made an elaborate argument on the true doctrine of the Anglican Church, in regard to the term "Real Presence" of Christ in the Eucharist.

After carefully reviewing all the Formularies of the church, and critically examining all the standards of doctrine, he arrives at a conclusion, we believe to be un-Scriptural and Heretical, but nevertheless, I suppose, that the Episcopal Church teaches of the doctrine of a real presence.

After defining terms he lays down six propositions to be maintained. I will cite at this place the last two: 5th. Although the Divine Nature or Godhead of Christ is present everywhere, yet since the Body and Blood of Christ are in heaven and not here, they are not present in the element. 6th. Upon due reception of the consecrated elements, the Body and Blood of Christ are, in a heavenly and spiritual manner, communicated to the soul of the faithful communicant, and are verily and indeed taken and received by such."

Now I contend that there is a fat, palpable contradiction in these two propositions, one or the other can not be maintained. If Christ's Body and Blood are located in heaven, as Mr. Stephens elsewhere maintains, in the sense that they can not be in any other place at the same time, then it is fatality to say they are, in any manner, communicated to the soul of the communicant on earth. But if they are "verily and indeed taken and received by the communicant" on earth, they are not located in heaven, in the sense in which Mr. Stephens uses his proposition of location, or in any sense. If the true Body and blood of Christ can be in any other place than locally in heaven, that is, if they can be in the soul of a believer on earth, they can be in more than one place at one time, and if so, they can as easily be in, with, and under the forms of bread and wine in the Sacrament, as in any believer's heart; for that heart is as literally and truly on earth as are the elements in the Supper.

Mr. Stephens seems to have apprehended this difficulty, for he says: "Relying upon these authorities (which he cites as standard authority,) I venture to define the Spiritual Presence of the Body of Christ, as the Presence of the Body of Christ to our spirits. The reception spoken of by the Catechism is a reception by the souls or spirits of the faithful through faith, and requires no presence on earth. The taking of the Body of Christ, which the 28th Article declares, only after a heavenly and spiritual manner, agrees with the doctrine of No-well, that the Body of Christ is received by lifting up our soul and heart by faith to heaven."

Now, if there is no presence on earth, and we must lift up our souls to heaven, and Christ is located there, and the communion with him must be where he is, then I submit that the communion is in heaven, and not on earth, not at the communion table at all, nor in any sense, except it be an imaginary one. Then there is no communion on earth, the Lord's Supper is indeed a memorial meal, as Zwingle says, and nothing more. But Mr. Stephens, and his church, and our author must show that when this memorial meal is celebrated, there is at the same time a communion with Christ and souls in heaven dependent on partaking of bread and wine. But they say, it is a "heavenly spiritual eating," but eating what? The Body of Christ. Eating how? "By faith." Is it real or imaginary? Is the term "real Body and Blood" a legitimate one? Is it literal, or a metaphor? Does it mean anything, or nothing? Is it an imaginary Body, or a real one?

If the eating is by faith alone, by lifting up our souls to heaven, why connect it with the partaking of bread and wine? Has his Body any connection with the elements? Is the reception of that Body dependent at all upon the receiving of the bread and wine?

Why the use of the words, "My body and blood," by the Saviour? Why have the universal expression of the christian church retained them, the out-flowings of the faith of the christian world found expression in them, the universal consciousness of a Presence somewhere, and a partaking of it in some way, prevailed, if they are only figures of speech—metaphorical tropes? Well might Luther, in closing his discussion with Zwingle on the nature of the Presence, write with chalk on his desk, "This is my Body." It is not only written with chalk and ink, but with the finger of God in his Word, and in the inner life of the christian world.

I contend that the christian's heart is on earth and not in heaven, and if Christ's Body is "given, taken, and eaten" by the christian on earth, then he is on earth in the christian's heart, and if there, he can as easily be in the Sacrament, as in a soul. The opponents of the Real Presence in the Sacraments must drop the words "Body and Blood," and take up spiritual benefits of his Body and Blood, or contradict themselves throughout. They are unwilling to do this.

J. HAWKINS.

New England.

Yes—music is connected with Christmas festivities in Germany. I will, however, state before answering your question, that there is a noticeable difference in the mode of celebrating this festival, between the people of the north, and those of the south—between people living in cities, and those living in the country—between Catholics and Protestants, etc. But while there exist social differences, while Catholics and Protestants differ as to the religious significance of the day, all have the Christmas tree, and look upon the festival itself as an occasion for happiness and rejoicing.

It would be out of place here to give you a description of the scenes enacted around a Christmas tree. Let me only say this much, that the recollection of Christmas eve is dear to every German heart, and whosoever Germans may pitch their tents, there you will not only find the singing society, but also the Christmas tree.

In many towns of Germany, bells are rung at midnight, bands play upon towers, or in public places, and the watchman on his lonely beat, will sing for you a carol—simple but touching. All this a good child would not miss hearing. Let me give you some of my impressions. Requests having been made to be awakened at twelve, I at last closed my eyelids, only to see again in dream-land, the fairy-like appearance of the Christmas tree and its presents. All of a sudden the servant awoke me. With eyes open—I was still in the land of my dreams—but hearing indistinctly the bells, I became at least impressed with the fact that the hour of midnight had arrived, the hour when the child Jesus was born in a stable afar off in another country. In my imagination I wandered thither to praise the child, worthy of all my love. Pity awoke in my heart at the idea that, while I was blessed in this cold weather with a warm bed, Christ lay in a manger—not knowing much as yet of the climate of Palestine. Thus I was roused to step from one land of imagination into another. Those bells spoke volumes, the impression of their sound is never to be effaced. The very stars then seemed brighter, the snow purer, and all nature seemed to be at rest, saying, "Glory to God in the highest, and on earth peace, good will towards men." Granted that we know not whether Christ was born on the 25th of December—believing that the Bible says nothing concerning the celebration of this day, I would nevertheless celebrate Christmas as it is done in good homes in Germany, for the simple joys of that day are full of poetry, of religion, impressing themselves so deeply on the child's mind, that years can not efface them. Yes, let the German divest himself of his German ways, still, when Christmas comes, he will feel a magnet drawing him back again to the scenes of his childhood.

The Hebrew Alphabet.—Verse 21, Chap. vii., of Ezra, contains every