

THE LUTHERAN VISITOR.

Columbia, S. C.

Friday, September 12, 1873.

EDITORS:

REV. A. R. RUDE, D.D., Columbia, S. C. REV. J. I. MILLER, A.M., Stanton, Va.

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

SPECIAL NOTICES.

Remittances may 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. Merely returning a number of the paper by mail, is not sufficient.

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 to 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.

NEWBERRY COLLEGE.

Notice. Notice. Notice.

All Ministers and Laymen that made pledges for Newberry College at the Synod held in St. John's church, Calk's Road, Lexington Co., S. C., will please forward with a delay the amounts subscribed. The Treasurer wishes to settle with the Professors.

Send the amount, brethren, promptly. If your memory don't serve you as to amount pledged, refer to the Minutes of the Forty-eighth Annual Convocation. Forward amounts at once to GEO. S. HACKER, Treasurer.

Charleston, Aug. 13, 1873.

Vacant Charge.

The St. James River charge, Botetourt county, Va., is vacant. Address Rev. Dr. Bittle, Salem, Roanoke county, Va.

Advertisement.

We are at our wit's end, not as regards our relation to God, for He is One. He has revealed His will, He furnishes us with the means of grace, He is rich in mercy, will abundantly pardon, hears and answers prayer, draws, guides and trains us, and saves the baptized believer in the Lord Jesus Christ with an everlasting salvation. But as regards man for he is many headed; as many men as many minds is an old saw, and we daily experience the truth of it. We give the last instance of our utter and entire inability to render satisfaction.

Several of our friends when they learnt that the paper did not pay expenses advised us to charge for all advertisements, notices, etc., irrespective of persons and objects. We did not like to do it. We tried to serve the church and to show our good will to the ministry and the laity to the best of our ability. We believe too with our whole heart that it is more blessed to give than to receive, and we therefore declined as long as we alone were responsible. But now others have become responsible and will have to bear the loss, if the paper does not sustain itself; it has become our duty to those kind brethren, and honesty demands that we to the best of our ability lessen the risk; in other words, it becomes us to use every effort to make the paper self-sustaining; we therefore charge for all advertisements.

Several have written to us and expressed their approval. One brother even says that \$5 for a Synodical notice is not enough. He may be right. It is really but little, as figures will show. The Synod of Georgia has 1000 members, the Synodical notice therefore is only half a cent for each member. The Synod of S. Carolina has 4500 members, the notice therefore is but one ninth of a cent for each member. This is sufficient to prove that it really is but a nominal thing to the Synods, while in the other hand it is a great deal to us, for \$5 pay for two and a half delinquent subscribers a whole year, or for the printing of 170 papers. The \$5 benefit us much, and none are losers. We moreover are determined if the Visitor is self-sustaining this year to publish all church notices free next year.

We never even dreamt that any would object to this, but to our utter astonishment and no little vexation, we are mistaken. A good brother writes:

I am sorry that you charge for Synodical notices. Not that you had

no right to make a charge for anything you publish; the paper is yours not the church's, and the church has failed to do her duty in the support of a paper so essential to our prosperity as a church, and edited with marked ability, save when the editor provoked by unjust reflections, dishonest dealings, and gross neglect or lack of co-operation on the part of the ministers of our church, who are much benefited by the influence of the paper." These and other annoyances would try even the patience of a Job. This I think has made you a little harsh in some of your demands, which is alienating your lukewarm friends.

This proves the impossibility of satisfying all. The wisest course for us to have pursued would no doubt have been to have closed the paper as announced. We are inclined to regret that we by urgent persuasions were induced to hold on as we must now. As for "lukewarm friends," we have no patience with them. They never did us any good. We respect an open enemy, but as to lukewarm friends, we pray with Job xix: 19, "Have pity upon me, have pity upon me, O ye my friends." You look higher than man, we look to the Lord Jesus Christ. Aliquis may grin again and sneer at us behind his mask, which he, although we have politely asked him, refuses to lay aside. The fact is, we believe, that he is not at all a Southern man. He may impugn our motives, but he forgets that there is one that judgeth. The effort to please all is futile, we will not attempt it. We will try, by the grace of God, the aid of wise counsellors, and the support of the true friends of the General Synod South, to do our work in such a manner as to have the answer of a good conscience towards God.

Explanation of Our Book of Worship.

(Continued from No. 247.)

SECTION I.—THE ORDER OF DIVINE SERVICE FOR SUNDAYS AND FESTIVALS.

I. The Order of Morning Service. II. The Pulpit Service.

64. Why does the minister ascend the pulpit to preach the sermon? Answer. Not merely in order that he may be more conveniently seen and heard, but to indicate that the sermon is a message from the Lord.

65. What follows then? Answer. The reading of the text and the delivery of the sermon.

66. What is the purpose of the divine word by a regularly called servant of Christ? Answer. It is to reveal the will of God, and to give us the means of grace.

67. Is then the sermon also God's word? Answer. Yes, if it is scriptural.

68. What relation bears the sermon to the divine word contained in the Holy Scriptures? Answer. The same which the water drawn out of a well bears to the well. The holy Scriptures are the original and divinely inspired word. The sermon is not inspired, but nevertheless the word of God, if drawn and derived out of and from the Bible.

69. How is a scriptural sermon to be received? Answer. Not as the individual opinion or views of the preacher, but as a message from God, which we ought to believe and obey.

70. Is the sermon an essential part of worship? Answer. Yes, for without it worship would degenerate into empty and worthless formality, and the congregation instead of progressing in the knowledge of revealed truth and in the christian life would necessarily fall into error and final unbelief.

71. What comes after the sermon? Answer. Prayer, which ought always to accompany the hearing of the word of God.

72. Ought preference to be given to any set form of prayer? Answer. Yes. Although our Book of Worship says in the note, that an extempore prayer may be substituted for the Lord's Prayer, it nevertheless gives the preference to the Lord's Prayer, called thus because our Lord Jesus himself taught it to us.

73. Why is the congregation recommended to unite with the minister when the Lord's Prayer is said? Answer. On account of the universal priesthood of believers, and because it is a general summary of the spiritual and temporal wants of every worshiper, and was given by Christ to his followers for universal use.

74. What shall be done next? Answer. Our Book directs: "Then shall a hymn be sung. During the singing of which the minister shall descend from the pulpit into the chancel."

75. Which is the proper way of closing this part of worship? Answer. By singing a Doxology, of which our Book of Worship gives thirteen, after the hymn.

76. What is a Doxology? Answer. It is an ascription of praise and glory to the Three Persons in the Deity. The minister and the congregation sing it therefore standing.

Keep It Up.

The dead-head system is gradually receiving its death-blows. Keep it always in mind that the people must pay because editors must pay—for everything—and the newspapers will find their account in it.

"Whenever a gentleman wants anything published, whether it interests the public or only an individual, he is willing and will propose to pay. Somebody must pay for it, and hereafter it will not be the printer. The fact that the proposed publication would interest the public has nothing to do with the matter in issue. Newspapers are private, not public property. They are published to make money for their owners, and if anybody would use them they must pay the cost. Never did we go to a merchant and use his goods for any public purpose without paying, and if we and hundreds of others—the public—employ a lawyer about a street or other highway we pay the lawyer. The dodge is very tiresome, it is very old, and we hope to hear of it no more forever. If you want some scheme ventilated, whether it interests yourself alone or thousands, and your thousands must not expect us to pay the cost."—Memphis Appeal.

PRO AND CON.—These propositions are always opposite—but when substituted for each other in combination they are more than opposite—that is, they are funny. As for instance: In printing Dr. Rade's declarations in connection with the "Free Southern Conference" last week, that "in the General Synod North we can be confessional, and yet we have the largest liberty"—the types made it "professional," which was amusing enough, we think, to secure Dr. Rade's pardon for the error.

The above is from the Observer of Aug. 29. As we did not receive the Observer of Aug. 22, the equanimity of our editorial mind was not at all disturbed. Besides, people who live in glass houses must not throw stones. The Visitor occasionally is afflicted with misprints, that look as ugly as pock marks.

Our Exchange.

STANDARD.—It is astonishing how easily some members of congregations get "offish." The conduct of some member does not suit them, the pastor says something that seems to them very sharp, the congregation, without cause, takes to them the best, and straightaway they stay away from church, stop contributing to its support, and grow troublesome in general. One false step appears to them to make another necessary to hide their shame, and gradually they fall away, bring spiritual ruin upon their families, and injure the cause of Christ in the community. If only those who are christians would think of the consequences when the beginning of such disaffection appear, they would resist the devil before he has them fast in his meshes.

STANDARD.—The journals of the Episcopal Church are discussing the question, whether baptism administered by a layman is valid. On their unscripural theory of the ministry the question is not unimportant to the consciences even of those who have been baptized by their ministers. But a writer in the Church Journal preaches despair by maintaining that baptism is not valid if the person baptizing be himself not a believer. As it is extremely difficult to ascertain, on the Episcopal theory, whether a minister's ordination is valid, and impossible to know whether he is really a believer, tender consciences in that communion have a sad time of it in view of their baptism.

LUTHERAN.—When in the year 1826 the Roman Catholic priests in Altsburg refused to abandon their false worship because their conscience would not permit it, and would neither justify their conscience and their refusal from the Bible, nor suffer themselves to be enlightened; but had even made it a condition that "they would not enter upon any Scriptural argument, but continue by their established form, as approved by the christian church"—then wrote Luther: "They by this course bear witness against themselves, that they invent such a conscience and only use it as a pretence. For a really good conscience does and desires nothing better than that it may receive instruction from the Scriptures, and argue of its concerns with the Bible." (XXI: 47.)

What those papists formerly did, that many who claim to be good Lutherans, do now. If anything is contrary to their self-will, then are they instantly ready to exclaim piously, their conscience does not permit it. But every one who pleads this, and will not suffer his conscience to be enlightened by God's word, shows plainly enough that he only uses his conscience as a pretence. But this is a great sin, for such per-

sons declare then that their old Adam is the voice of God. W.

CONGREGATIONALIST.—"It is only in the pulpit that striplings are preferred. The professions of medicine and law demand maturity. The congregations seem to have an appetite for 'veal'."

Death of Ministers.

Rev. F. Rashey, Lutheran, Cincinnati, aged 69.

Rev. Dr. Gardiner Spring, Presbyterian, died Aug. 18th, at his house in New York city, in the eighty-ninth year of his age, after a memorable pastorate of sixty-three years in the Brick church.

Rev. Peter Van Pelt, D.D., Secretary of the Board of Foreign Missions of the Episcopal Church, aged 75 years. Dr. Van Pelt was a perfect master of the Oriental languages, and was, in this respect, excelled by few.

Rev. Ira Bitman, Lutheran, of Omaha, Nebraska, has accepted a call to the Congregational church at Mt. Vernon.

For the Lutheran Visitor. Correspondence.

Dear Doctor: Whilst at the Virginia Synod we had the pleasure of meeting Dr. Valentine, recently called to the chair of Ecclesiastical History in the Theological Seminary at Gettysburg. He came as the corresponding delegate from the Maryland Synod. On Sunday morning the Doctor delivered an interesting sermon and full of instruction, to a densely crowded congregation. We were pleased, and we trust also profited, by the discourse.

Rev. L. A. Fox, the corresponding delegate from the Tennessee Synod, was also present, and presented the greetings of the Synod he represented, expressing his pleasure at the increasing friendship springing up between the Virginia and Tennessee Synod, and expressing the hope that the bond of brotherly love would continue to be strengthened. From our first acquaintance with brother Fox, when we were co-laborers in the same Synod, (we do not mean either the Virginia or the Tennessee Synod,) we loved him. Since we last met him, several eventful years have passed—but we found him the same true-hearted brother he used to be. We found him deeply interested in the welfare of the church—and wherein he differs with us, we frankly confess that we believe him to be honest to his convictions, and that he acts from the purest motives and from a sense of duty. With him we would cultivate the feeling of brotherly love already existing in the hearts of many of the brethren in each "wing" of our Lutheran church. Thus a bond of union and love may be forged, that in the future may encircle the whole body of Lutheranism in the South, that shall bind it with greater strength than was ever exerted by the repellent forces which broke it into fragments. The true centre of attraction around which we propose to gather is the cross of Christ, with the holy Scripture as our guide, and only infallible rule of faith and practice, and holding to the Augsburg Confession as the exponent of our faith. Here we stand.

The corresponding delegate from the Synod of South-Western Virginia, Rev. J. B. Greiner, presented the greetings of the body he represented, and assured the brethren of the heartfelt sympathy of at least a portion of his Synod with them—in the common work in which they are engaged in this State; and also of their hearty co-operation in sustaining the Theological Seminary and the General Synod.

The corresponding delegate from the S. C. Synod assured the Virginia brethren that his Synod was squarely on the doctrinal basis of the General Synod, and that it had no idea of relinquishing its adhesion to this General body—that the Theological Seminary was an object dear to the church in South Carolina, and that so long as its sister Synods would sustain it as they ought, the S. C. Synod would not be wanting in its support. He also said that the S. C. Synod always looked with interest to the action of the Virginia Synod, and regarded her as one of the main columns in support of our General Synod.

To each of the delegates, the President of Synod, Rev. B. C. Holland, responded in brief and appropriate terms.

We do not remember that we ever before witnessed such an attendance upon the meeting of any Synod. From first to last, a large congregation was present, evincing an interest in all the transactions of Synod.

We must not omit to tell you, Doctor, a few things about Mt. Tabor, concerning which you perhaps have some ante-bellum recollections. It was in this church that Synod held its recent sessions. But you must

not imagine the same old church in which you met with these brethren in (if we remember correctly) 1861. It has recently undergone thorough repair in several particulars. Those useless and annoying side doors have been closed; and still the good brother who persisted in saying that when those doors were closed he would be shut out of the church, does not find it a difficult matter to gain admission through one of the front doors. The pews have been remodeled and modernized. The old pulpit has given place to a new one of handsome style and finish. Those high windows in rear of the old pulpit have been closed. The whole has been neatly papered, painted and carpeted, and was quite neat and clean! Altogether, we hesitate not in saying that Mt. Tabor is now the neatest country church of which we have any knowledge. Our friends at the Big Lick will have to look well to the finish of their church, or Mt. Tabor may yet deprive them of their laurels. For this improvement of their church edifice, the pastor and people deserve praise. We are always pleased to see our people have sufficient interest in the worship of God to honor Him with neat, comfortable, convenient and clean houses of worship.

The old parsonage which was so long a disgrace to the congregation, has been sold, and a much better one has been purchased in its stead. By this means the comfort and convenience of the pastor and his family have been greatly enhanced. To the credit of good old mother Cale, who died a couple years ago, must much of this latter improvement be ascribed. Several years previous to her death she bequeathed one thousand dollars to the church for a parsonage. In life she was always a warm friend and good supporter of the church—and in the disposition of her property by will, she left it all to the church. Such examples of beneficence are worthy of imitation by many who are in possession of the goods of this world. Had we more such christians as mother Cale was, our colleges and seminaries could easily be endowed, and the church would be more prosperous in every way.

Whilst we were pleased with these marks of improvement, we were sorry to note the fact that the congregation is not in harmony with our General Synod. As an evidence of this fact we found them still holding on to the old general synodal hymn book, which that body itself has laid aside in favor of its Book of Worship. Consequently they are totally unacquainted with our Book of Worship; and when the Synod observed the mode of worship recommended to all our churches, most of the congregation looked as if they were utterly astonished. Nor did they take part in these interesting services—but that is not so much to be wondered at, since it was all novel to them. Indeed some of our ministerial brethren were pretty thoroughly catechised concerning our mode of worship. Whether our Mt. Tabor brethren will ever adopt the Book of Worship is still a debatable question. But as they manifest such evident marks of improvement in some respects, we are not without hope that they will at some future time also harmonize with their brethren in the use of our Book of Worship. The fact that it is not now used, is attributable largely, we opine, to the fact that not a single copy of the Visitor (if we were correctly informed) is taken in the charge. To what fact this is attributable we shall not undertake to prove. It did however seem strange to us to meet with the Observer and the American Lutheran in a charge within the Virginia Synod, and at the same time find no place for our dear Visitor. *But de gustibus non disputandum.*

With a sad heart we say farewell to our dear brethren of the Virginia Synod, and to our many friends around old Mount Tabor. Since we were last in this community some whom we loved have crossed the "cold river." Some, whose familiar faces we had hoped to see, we were told had changed time for eternity. Some of them, we are well assured, are now in heaven with Jesus, whom they loved to serve on earth. In parting with those who, with us linger a little longer on the shores of time, the question involuntarily rushes into mind—shall we meet again on earth? God only knows. Our lives are in His hands. We part—each to his field of labor repairs—and we feel assured that if we are faithful unto death, we shall meet again where there will be no more parting. Hence it is a matter of comparatively small moment whether we meet again on earth, if we through faith in Christ Jesus, our Lord, are permitted to meet in heaven.

And now, dear Doctor, we bid you adieu, till we shall have attended the convention of the Synod of South-Western Virginia. Yours, &c., V. D. M.

For the Lutheran Visitor. Paul's Protracted Meeting.

The good old days of "long time ago" often bring to the mind of our older ministers sweet remembrances of precious seasons of grace, protracted sometimes for weeks and months, with great results for good. The remembrance is grateful to all participants, both ministers and laymen. Thousands live in the church now whose testimony is in favor of protracted meetings. They point to some such meeting and say, "There I was converted," and upon the Saviour's rule, by their fruits ye shall know them, no man dare impeach their testimony. But most of these witnesses are gray-headed, many feeble, and all passing away. Their ranks are not filling up, because protracted meetings are neglected, discontinued, and in many instances opposed. Yes, opposed by ministers of the gospel who themselves were the subjects of protracted meetings in their religious experience, and, opposed too, I greatly fear, by many who ought to be subjects of a protracted meeting in a happy personal conversion. Frequently we hear those opposers of what they denominate "New Measures," in a tone of contempt, say, "there is no authority for the protracted meeting in the Bible." In controversy of this erroneous, but very common impression, prevalent in our day, let us calmly look at only one record.

Turn with me to chapter 13 of Acts, and begin to read at verse 14. Here you find Paul and Barnabas at Antioch in Pisidia, preaching, by invitation, in the synagogue. A skeleton of Paul's sermon is given, and also the effect that its plainness and simplicity produced. Now when we come to verse 42, let us pause for a time. Here we are told that the Jews left the place of worship, and the Gentiles had an interview with the preachers. The way of salvation was made so broad by Paul that the Gentiles understood themselves to be included. They were rejoiced at such liberality, and sought to have a more positive declaration of what they but dimly apprehended. They therefore sought a repetition of Paul's gracious words, not "the next Sabbath," as our translators say, but as the original says, "eis to metaxu Sabbaton," which Luther translates, "zwischen Sabbaths," or between Sabbaths. Tyndal translates the same way, and in our margin this rendering is retained. I am aware that many interpreters and commentators favor the authorized version; but to me the circumstances seem to favor the opinion of Luther. The circumstances to which I allude are, the activity of Paul and his zeal, and the eagerness and delight of the Gentiles, strongly seconded by "many of the Jews and religious proselytes," as stated in verse 43.

Even admitting that the Apostles did not preach regularly during the week in the synagogue, no one would be willing to hazard the opinion that they were necessarily idle, and spent the week in feasting and social visiting. Conybeare admits that under a regulation of Ezra, two days during the week were allowable for religious services in the synagogue "between two Sabbaths," but when "many of the Jews and religious proselytes" demanded the use of the synagogue for the whole week, their voice and influence must have had weight against the grumblers that stood in opposition. But we are not restricted to any such permission being granted, in order to maintain our idea that there was a great and successful protracted meeting carried on by Paul and Barnabas. Paul was in the habit of preaching in private houses, in "unconsecrated halls, in the open streets, on the banks of rivers, at places of meeting for prayer, in short, anywhere wherever men were willing to hear the gospel. He would not be silent, even though excluded and thrust out of the synagogue.

But we have circumstantial testimony that no court of justice could ignore. Let us look at the attendant circumstances. I. We are told in verse 44: *And the next Sabbath day came almost the whole city together to hear the word of God.* Now this circumstance presupposes excitement, agitation, eagerness to hear, each one for himself. This is such a natural consequence of a week's active preaching and exhorting, that we know not how else to account for this condition of things. The inference is irresistible, that daily preaching and prayer and exhortation had characterized this entire week "between the Sabbaths."

2. We call attention to verse 45. *But when the Jews saw the multitude, they were filled with envy and spoke against those things which were spoken by Paul, contradicting and blaspheming.* How natural is all this! Who that has ever held a protracted meeting, attended with any success, has been exempt from a similar experience! The greater the success in

a religious interest, the more is manifested the opposition. Blasphemy is an uncommon thing, in a protracted meeting, on the part of those whose opposition is inveterate. Instead of blasphemy would be manifested those in opposition in the sense of success on the part of the Apostles: *Tobiah, the son of Ammon used ridicule against Nehemiah, so long as the success was doubtless. When all doubt had been removed, he resorted to violent measures and deception. This is but a type of poor human nature. The enmity is therefore very plain, the conversion of souls, a deep interest, the continued labors of Paul, Barnabas, and these only, could account for this strong opposition.*

3. Every opposition to religion, instigated by the devil, has its end in Judas. He contrived and organized every mob arrayed against christianity. But the devil is a shrewd a tactician to waste his ammunition in a useless manner, long as good is not accomplished, does not interfere. The fact that he succeeded in driving the Jews from the city by violence does not clearly that they were meeting with great success. All these circumstances singly, and more when combined, prove a regular protracted meeting; held by Paul and Antioch of Pisidia, not made with the conversion of souls, the progress of the church.

In contemplating this period of Scripture, memories of the memories of similar scenes, experiences and feelings fill the soul of every and faithful pastor; and not a few of our young men are preparing preaching and exhorting and protracted meetings, embracing such recorded examples in the history of the Apostles. Why should there be any opposition? Let the Lord pour out his good Spirit on our church everywhere, and thousands be converted by the honored means! H. H.

For the Lutheran Visitor. Synod of Virginia.

The Forty-fourth Convocation of the Evangelical Lutheran Synod of Virginia, held in Mount Tabor church, Augusta county, Va., beginning August 7th and ending August 12th.

The opening session was presided over by the Secretary, Rev. J. M. Hise, and the Synodical dinner the President, Rev. J. H. Cuyler. There was a full attendance of regular members of the Synod, the interest and pleasure of the meeting were greatly enhanced by the presence of corresponding delegates and visiting ministers from the Synods of Maryland, Tennessee, Virginia, and South Carolina.

The present officers of the Synod are, Rev. R. C. Holland, President; Rev. D. M. Gilbert, Secretary; Rev. C. Beard, Treasurer.

The reports of pastors and charges of the Synod to be in a flourishing condition. Among the more important actions of the body we note the following items:

A revised Constitution was adopted; a resolution was adopted by the President of Synod, that all needed information to the General Synod's Central Committee, Home Missions with regard to vacant fields of labor within our Synod, and to co-operate with that committee for their supply. It was recommended that each charge, having made a contribution for the purpose, should remit the same to Rev. Prof. Reppas, the dental expenses of the Theological Seminary. Three hundred dollars were appropriated, to the Synod's quota, to the support of the Theological Professor.

The following paper was read: "WHEREAS, The President of Synod in his annual address has alluded to the irregularity of students upon the fund of the Synod in not consulting and in obeying its wishes as to the studies where those studies should be pursued; and whereas, it is recognized by its students that the authority of Synodical matters pertaining to their studies. Therefore,

Resolved, That the Board of Studies of this Synod are expected to respect and comply with the regulations made in regard to the approval of this body of its students to exercise the functions of the university and collegiate course.

Resolved, That they, during theological studies, are to be under the direction of the Board of Theology."

A committee was appointed to give suitable expression to the feelings of the Synod in view of the recent death of Rev. P. Schumucker; the report of

committee was communicated to the publication. Concerning the following action: Resolved, That our assurance to the Lutheran Visitor operation and support, take the Visitor by almost endeavor into every family. On Monday at services were held at the Home Mission enterprises of the occasion the con-

Resolved, That this body that endeavor into every family. On Monday at services were held at the Home Mission enterprises of the occasion the con-

Resolved, That the principal Synod are Revs. J. B. Davis, J. H. Gilbert, Hon. G. J. B. Strayer, J. W. H. Baker.

Corresponding delegates to the Synod of Maryland, Tennessee, North Carolina, and to the Holston. Divine services during the meeting were very large. Sunday the convocation so great that services in the grove as well as in the church.

In addition to the discourses were delivered Saturday morning, Bittle, D. D., preparatory to the Sunday morning day-school address. Holland and J. H. Cuyler sermon by D. D., Corresponding delegates to the same hour, see Holland. Immedi-

ation of the morning session was adjourned. Members of Synod congregation. At 3 o'clock P. M. Corresponding delegates Synod. The boring churches of Revs. J. B. Greiner, delegate of S. W. M. R. Minnich, D. D.

On Tuesday, Synod adjourned to day next preceded by August, 1874, in Shenandoah county.

To the memory of Rev. J. B. Davis of the Committee of Virginia, appointed per on the death of Dr. S. S. Schumucker, the following: "Your committee had office of giving feelings of this Synod with the whole church, the death of S. S. report, that in the portion of divine church has been brightly ornamented, recently useful service.

For fifty years he not only occupied the church, but so highly cultivated his clear personal fullness, as to foster and its institution chastened gratitude memories; therefore Resolved, That we deeply deplore the full and eminently God.

Resolved, That the institutions were long and faithful stricken and painful of our heartfelt believing, that pain and mourn our loss, and our gain, is his eternal gain.

A party consisting of Russian in New York from before last, on the sofa. The lead brought \$140,000 had \$67,000; the \$25,000 down to \$ was followed by Mennonites, who for the Holston, for the same destitute. Andover The graduates a class the first week in class will become the American Bond Mobile, Ala., her first steamboat.