

The Lutheran Visitor.

COLUMBIA, S. C.

Wednesday, October 6, 1869.

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... 1.00 for six months... .36 " 1.00 for three months... .13 "

All communications must be written correctly and legibly, and accompanied with the names of the writers, which, however, may be withheld from the public.

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.

Formerly there may have been some ground for the remark, that "the only defect of registration is only to make the letter more liable to be stolen."

NOTICE TO POSTMASTERS.—Postmasters throughout the country will save trouble by obeying the laws in regard to newspapers, etc.

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. Sies, Ecce Homo Sacre."

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.

The American and others will please excuse us this time. We are happy to say that for once communications have come in upon us like a flood.

Correspondence.

SHEPHERDSTOWN, Sept. 20, 1869.

Dear Bro. Rude: A kind brother, on yesterday, handed me the enclosed \$2 to pay for a year's subscription for the lady who, with her children, loves the Lutheran Visitor, but feel unable to pay for it.

Yours, &c., D. H. BITTLE.

Fail Not

To read the article: "A Lutheran Church in Washington." It is a valuable contribution to the history of the church; a masterly rebuke of the self-adoring and self-sufficient spirit, which is ruining the churches; it shows what the fruits of making politics and the rights of man—and of strong-minded females too—pulpit themes are, and a striking proof of the truth of, and a running commentary on, the Apostolic declaration, 1 Cor. ix, 16: "Woe is unto me, if I preach not the gospel."

We ought to have an English Evangelical Lutheran Church in Washington. Let us go to work. A political preacher would say—agitate, agitate, we say—Brethren, let us bestir ourselves in this matter, and ask the Lord of the harvest.

The Episcopal Methodist.

Dr. Bond, who for several years, edited this paper with so much ability and success, retired from the chair editorial.

The publisher Dr. Poissal pays him the following graceful and deserved compliment:

"None could more deeply regret the withdrawal of Dr. Bond from the editorial chair, than the Publisher of the Journal. Our friends all know our devotion to him, personally, our admiration of his great abilities, and the lively interest we felt in his growing popularity and usefulness. It is due to the Publisher, and to all concerned, to say, that probably no man was ever more faithfully sustained in the Editorial management of a public Journal, in his retirement, than his arduous duties he carries with him our best wishes for his happiness and welfare."

The paper now seems under the entire control of Dr. Poissal, who has sustained to it simply the relation of Publisher.

We wish him success in his arduous work, and hope his paper will

be as fearless and outspoken in defense of truth as when edited by Dr. B., but can imagine the sense of relief he feels, since laying aside the cares, anxieties, and labors of Editorial life.

The Invitation.

Rev. Richardson says in a letter to us: "I should be glad to see the Southern Church represented on the occasion referred to—the dedication. I wish with all my heart that you could be present."

Thank you, Brother. It is to be regretted that the meetings of three of our Southern Synods take place at almost the same time. If it were not for that, we feel confident that several of our Virginia brethren would have been present with you. As for ourselves we would like to meet your kind people once more, though we suppose most of those whom we knew in days of yore are no longer with you; we would also like to see Dr. Conrad; as for his sermon, we will no doubt have the privilege of reading it; but we especially desire once more to be with you for a few days, to compare notes—talk over the past—find out that though we disagree, we yet love as brethren, and then part, to meet in the church above, where there is neither North nor South; no different views on points of doctrine, and where we shall all have the same creed, the same praises, and the undivided Christ—the God-man in all his saving fullness.

May God be with you. May the glory of the latter home be greater than the glory of the former, and may you have an abundant soul-harvest!

A Heavy Loss.

A letter from a gentleman at Pomaria, S. C., informs us that Brother Boines has been made to suffer probably for his energy and zeal in promoting the interests of the people, and developing the resources of the State. We, and all right-thinking men will too, sympathize with him, and urge him not to be discouraged.

"Our mutual friend, Rev. Mr. Boines, reached here this m., from Charleston, and imagine his feelings when informed by Baehman at the depot, that his gin and cow horses were observed on fire, near daylight, this morning. Three bales of cotton, in the seed, the seed of two others, Gullet's gin, thrasher and horse power, wagon, wheat straw, belting, &c., were consumed. Loss not less than \$1,200.

"Mr. Boines has been one of the prime movers in the introduction of immigrants, and from this fact his wife has frequently expressed her fears of the torch.

"How sad! We know not what is going on, or plots laid for rendering us homeless, when in our beds of rest."

Liturgical Worship.

In any remarks we have made, or may yet make on this subject, we distinctly disavow any intention to ensure the views and practices of those opposed to Liturgies, whether in our own or any other church. They have a right to worship God according to the dictates of their own consciences. But when we grant this much to them—we claim as much from them, that is, the privilege to worship "the Father in spirit and in truth," in accordance with modes which we think good and acceptable. Christian charity demands this much—will accept nothing less.

In the conspicuous paragraph from the Religious Herald, which gave rise to these articles, the impression is made by the language used that a Liturgy in the Lutheran Church is an intrusion, a copying after others. Now, we are unwilling to allow such an erroneous impression to go out unnoticed. The language is: "The subject of adopting a Liturgy is still agitating the Lutheran Church."

Whoever looked with feelings of indifference upon the beautifully bright morn, as it dawned last Sunday upon the world—the people of Salem, Virginia, did not. It was the day appointed for the installation of the new pastor of the College Lutheran Church, Rev. S. A. Repass; and though they had witnessed a similar ceremony in the congregations of other denominations, it was the first time for them in their own church, performed in a Lutheran service. Many an earnest, silent "thank God" went up, that a day so calm, clear, delightful, had so allowed them.

under the platform of the pulpit! It may be said they did not, because there were no Baptists; but with the same force it may be said they did not read a Liturgy, because there was no printing press.

Such argument is a mere begging the question. It goes out on the assumption that if the Lutheran church or any other, is Liturgical in worship, that no other than written prayers is or can be used. Liturgies are prepared and used only in the regular sanctuary services, as Dr. J., and all knowing anything on the subject must know.

In family worship, secret devotion, or social prayer, the members of churches using Liturgies have the privilege to pray as they may find most edifying to themselves.

None ever prayed more successfully than Luther without a form, when with his family, at the bedside of the sick and dying, or in his closet committing the great issues of the Reformation to God his Father, and yet, in the public services, he worshipped in the use of "rites and forms." Therefore, "let every one be fully persuaded in his own mind."

Our Churches.

GEORGIA.

Rev. F. Bamsier is in Savannah, preaching to our German brethren. We suppose the object is the establishment of a German Lutheran Church.

NORTH CAROLINA.

Rev. Moser communicates cheering intelligence: "While writing, I must inform you that my St. Enock's congregation has at last got in earnest about building a new (brick) church. At a congregational meeting held to-day, they decided to build a semi-Gothic brick church 55 by 75 feet, with a vestibule in front.

VIRGINIA.

Potomac Conference.—The attendance was "quite full," and the meeting "very pleasant." Brother Bowman of Charleston was present, and gave, by special request, "a most interesting" sketch of the state of the Church in South Carolina.

Dedication.—A neat frame church, 25 by 30 feet, at Hermitage, Augusta County, Va., was dedicated on the 18th of July last. It was built by the Lutherans and Methodists for their joint use.

For the Lutheran Visitor.

Installation.—Rev. Dr. Bittle writes: Yesterday was a glorious day in my church. We had the Holy Supper, and around the altar knelt, with the Lutherans, German Reformed, Methodists, both North and South, Presbyterians, and Episcopalians. I received by confirmation six interesting young people.

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centre of the town. It is enclosed with iron railings, and its yard is coated with grass. Last winter, through the energy of a few ladies, it was beautifully frescoed. We observed quite a recent addition to its furniture—a neat, chaste, cushioned, reading desk. We learned that a baptismal font will soon be added by the liberality of a pious lady.

At the appointed hour a large audience had assembled, composed of the wit, beauty, intelligence, curiosity and devotion of the town and its vicinity. After a very appropriate introductory by the choir, (one of the best in the Valley,) the altar service was conducted by the pastor according to the Book of Worship. Dr. Bittle delivered the charge to the pastor, and Prof. Davis to the people.

This young man whose relation as pastor of this congregation was that day formally established, is beginning under the most favorable auspices. So lately from the Seminary, and consequently inexperienced, many feared that he would not be able to sustain himself in a field so difficult as this is known to be, but he has more than met the most sanguine expectations of his most devoted friends.

He has introduced with happy effect the entire form of morning and evening service, as prescribed by the Book of Worship. The congregation responded, and much the greater part seem to enjoy greatly the new order of things. Not until we saw it used by them did we know how simple, how scriptural, how well suited to the wants of the church it is, and how admirably it meets the desires of a devotional spirit.

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Roanoke College, located here and giving this congregation its greatest importance, opened on the 1st with very favorable prospects. Already more than 130 names have been registered. The Senior Class has eleven members, more than any previous session. It has much decided talent. Several of them are candidates for the ministry in our church. The Junior Class is also large, and is of very respectable ability, containing some of the most brilliant minds of college. Several of these are preparing to preach. If this institution were entirely relieved of all pecuniary embarrassment, it would very soon become one of the greatest powers in the church.

Messrs Editors: Some time ago, Dr. J. G. Butler, of Washington City, celebrated the 20th Anniversary of his labors in that city and charge. In his speech upon the occasion, perhaps under extra excitement, he gave utterance to some very unfortunate remarks. These were quoted and commented upon to an extent that greatly annoyed Dr. B. The remarks were true, but expressed more than was intended by them at the time.

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A Lutheran Church in Washington City.

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claim them as Lutheran or even denominational schools? He further states that his church has "repeatedly furnished funds to purchase libraries for Sabbath-schools in the South." Pity he did not particularize. He leaves the matter so indefinite, that I for one do not believe it single Lutheran school has profited by his liberality. I am almost sure that every donation is to negro schools. To this I have no objection, except that he wishes his readers to understand that the Lutheran Church were the recipients of his bounty.

He concludes his letter by the following precious maxims, which he denominates "one fact": "A clergyman [whether black or white, orthodox or heterodox, he does not say] told me that a rowdy white man had taken a negro to pieces, murdered him cruelly, was arrested, tried and acquitted; whilst in the same judicial district a poor negro [does not say whether he was rowdy or not] was sent to the penitentiary seven years for stealing twenty pounds of flour—stolen, it may be, to keep his family from starvation. 'Vengeance is mine, saith the Lord.'" The concluding verse of Scripture quoted by this tender-hearted minister shows his animus towards everything Southern.

Further on in his article he says his church is a Lutheran church, and brings, in proof, among other things, that it belongs to the Maryland Synod: I have the highest respect for many good brethren in that body—men who would be an honor to any Synod of Lutherans—yet the mere fact of belonging to said Synod does not prove any one a Lutheran. For instance, one member of that Synod contends that water should be used instead of wine in the Holy Communion. Another contends for the inspiration of the ministry in our day. Another opposes the education of ministers, and asserts that they can do more good if they are uneducated. Another says that liturgies are a device of the devil to destroy vital godliness. Another lately vent into a vacant congregation and administered the Holy Supper without the consecration of the bread and wine to holy use. Thus I could go on ad nauseam. Now all these worthies can prove themselves Lutherans by Dr. B.'s argument, for they all belong to the Maryland Synod.

The Doctor then very complacently informs his Southern readers that he is "the first Lutheran chaplain of the U. S. Congress, and hopes he may bring no dishonor." &c. The Doctor should have given his readers a specimen or so of his chaplaincy. As he has failed to do so, I will supply the omission. Not long since, somewhere near the adjournment of Congress, this "first Lutheran chaplain," in the same prayer, and almost in the same breath, prayed Almighty God to root out every rebel sentiment in this land, and give entire success to the rebels in Cuba!

The Doctor concludes by the assertion that "the Southern churches [I know not whether the Lutheran Church is included] have no better friend than the pastor of St. Paul in this city, but our Southern brethren must accept our overtures of peace and union." This being interpreted, means that they must be as radical as he: they must favor equality of races, female suffrage, reconstruction upon his interpretation, "moral ideas," puritanism, and, for aught I know, miscegenation included. But so long as Southern ministers maintain their manhood and clerical dignity, they are rebels, and fall beneath the ban of the "first Lutheran chaplain of the U. S. Congress."

Mr. Editor, what I mean by this review of Dr. Butler's article in the Evangelical Lutheran, is not so much to correct mistakes, as to call the attention of the church in the South to the necessity of establishing a Lutheran church in Washington city. The General Council has an eye to the same thing, but I think it would be better for us in the South to do it, for we could better gather up Dr. Butler's rebel members. "Birds of a feather" would argue in favor of a Southerner. Besides this, the administration may change in a few years, (a consummation devoutly to be wished,) and then Washington city will swarm with those whom Dr. B.

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Eccles.

GERMANY.

Meeting of the Ger.

The recent discourse of religion in Ger interest to the fol from the North.

"The twenty-five German Protestants took place in B of August, and Dr. Kuhnis prece sermon in the p at the public me Dr. Hoffmann, annual report, year amounted [the thaler is ab and with this su were aided, and created; the op will shortly tak schools were esta 23 churches, 16 sonages laid. T also received ap minutes praying of 165 churches parsonages; 270 in consequence with debt. Since the society, the have distributed congregations th thalers, and th the countless g given directly to mittes.

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