

# THE LUTHERAN VISITOR.

"ONE LORD, ONE FAITH, ONE BAPTISM."—EPHESIANS IV: 5.

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### Communications.

For the Lutheran Visitor.  
**Faith as a Grain of Mustard.**

Messrs. Editors: I am a country parson, with a limited library, and do not have shelves upon shelves of theological and exegetical lore, as city pastors have. In an investigation of the Saviour's meaning in Matt. xvii: 20, and its parallel in Luke xvii: 6, I ransacked all the commentaries within my reach; but with so little satisfaction, that I ventured upon an interpretation of my own, to my people, and now submit it to you and your readers. I do not claim originality as compared with the many expositors to which you may have access, but only a different view from all within my reach. These all compare faith to a mustard seed with regard to size. One of my commentators says "the least faith in Christ, only as large as a grain of mustard, is a living thing, and the mountain and tree are inanimate, and therefore must yield, notwithstanding their size." Lange says that the mountain and the tree are, by a bold figure, endowed with rationality, and are then addressed by the little grain of faith, and they obey. Bengel says "faith, even the smallest, is more powerful than the fixture of a mountain." My dear, old friend Henry says, "If ye had but a grain of true faith, though so little that it were like that which is the leaven of all seeds, you would do wonders." Rosenmiller says "si cel tantillum haberetis fidei," or in English if you had ever so little faith. It would almost seem, from such interpretations, that the Saviour meant to teach, the less faith you have the better.

In order to get at the meaning, as I understand it, we will personify the grain of mustard seed, instead of the mountain and the tree, and endow it with rationality, and then place before us the Saviour's parable in Matt. xiii: 31, 32. Now hold a full grown stalk of mustard in your hand, large enough to lodge the birds of the air in its branches, and, according to travellers, as high as a man on horseback. With this approach the insignificant little mustard seed, lying upon your table, and ask it, "Will you undertake to grow and develop in to such a tree as this?" The little grain will say, "Of myself, lying here on the table, I can do nothing. Plant me in favorable soil, give me sunshine, give me rain and dew in the proper season, and I will cheerfully undertake it, and accomplish it too." You would say, "you are an insignificant little seed, but you have great faith." This would be in exact accordance with the language of Paul in Phil. iv: 13; "I can do all things through Christ which strengtheneth me." Hence we see the Saviour does not compare a faith that works wonders to the mustard seed in size, but to the energy and development of the little seed into a tree, in whose branches birds may lodge. Instead of commending the smallest faith, he gives example and commendation of the most exalted faith, of which the human mind can conceive.

We should strive for the faith exhibited by the mustard seed, and not faith as small as a mustard seed. Such faith, as the latter, could not do the work of Paul or Luther. Imagine, if you can, Paul writing the

eight chapter of Romans with faith the size of a mustard seed in his soul! Or imagine Luther at the Diet of Worms, surrounded by potentates and cardinals ready to apply the torch to burn him as a heretic, with a mustard seed in his great heart! Imagine Franke building an Orphan House upon a mustard seed of faith! Suppose we apply the rule of the Saviour to such men, according to your faith, so be unto you, and look at the mountains they removed, and the trees they plucked up, and then imagine their faith the size of mustard seed! The thing seems to me such a total subversion of the true meaning of the Saviour's instructions, that I can not, for a moment, adopt the interpretation of the great men quoted above. The same persons, whom the Saviour addressed, had cast out devils and healed diseases before they met with the failure stated in the context; must we suppose then, that these and similar miracles, in which they had been successful, were wrought by a faith even less than the smallest of all garden seeds? Was the Saviour endeavoring to elevate their faith from a microscopic seed, up to the size of a mustard seed? This looks too much like trifling. This would be

LUTHERANUS.  
For the Lutheran Visitor.  
Personal Beauty.

Mr. Editor: In my reading I have met with the following thoughts upon the subject of personal beauty, which I think may be useful to some of your readers. I will give it to you as I find it, with a few reflections of my own, in this article, and then in another article I will give you some thoughts which I have written upon a branch of the same subject, which I have had in reserve for the Lutheran Visitor for some time, and which will come in as an appropriate supplement to the present article.

There is no species of beauty which gains more admiration and receives more attention than personal beauty. It is one of the most prominent characteristics of the natural man, to look more to outward appearances than to inward substantial qualities, and to choose the fleeting in preference to that which is permanent. This was the sin of mother Eve. She saw that the tree was "pleasant to the eyes," but the poison of death lurked under the inviting and fascinating outward appearances of that beautiful fruit. It is a trite, but a true proverb, that "all is not gold that glitters." And those who trust to the empty glare of external beauty, often learn this truth to their sorrow, when it is too late to repent. The outward glitter of gold does not constitute its real value; this consists rather in its solid and inward purity. It must be gold all through, not a mere external washing. The external polish will soon wear off, if not sustained by an inward basis. So it is with personal beauty—it is not permanent unless it has its ground deep in the heart. If intelligence does not beam forth from the eye, and if purity of heart does not throw its holy light over every feature of the countenance, it is after all but the beauty of a whitened sepulchre, or the colorings of the crested snake. How often do the worst dispositions lurk under the covering of outward beauty! On the other hand, how often are intelligence, amiability, and all the graces that can substantially charm and adorn, found where the superficial polish of external beauty are entirely wanting! True loveliness is like the daisy, accustomed to hide itself; and true worth, like the precious ores and gems, does not lie on the surface.

Moreover, external beauty is of short duration. It is like the glories of the rainbow—it only lasts while the sun shines upon it. Dark days which bring out the hidden beauty of the heart, make outward beauty vanish like the hues of evening when the sun has set. Bright eyes and rosy cheeks, like the hopes and joys of youth, are soon left behind.—Scarcely do they extend to the stern realities of middle life; and before the year wears come on beauty has found a tomb.

Personal beauty, however, must not be depreciated. It is an estimable gift of a most gracious God, and God should be praised for it, as well as by it. Like every other natural gift, it is good when sanctified by grace and not abused.

But however desirable and pleasing personal beauty may be, it should be kept in proper subordination to things of higher consideration. It is a fearful blessing both to its possessor and to all who prefer to walk in its light. It cannot be denied that in these days of vanity, beauty often proves the ruin of those whom it outwardly adorns. Few have grace and humility enough to bear the flatteries which swarm like summer flies around the painted beauties of an hour. It is allowed to be a place of a "meek and quiet

spirit." And then the spell which has held a host of admirers, is gradually broken—all that is solid and substantial retire; and what was spoken by the wise man, comes to a sad fulfillment: "Pride goeth before destruction, and a haughty spirit before a fall." J. H. C.

Selections.  
From the Christian Intelligencer.  
The Reformed Church in England and Scotland.  
BY REV. J. F. BERG, D.D.

After this victory Cromwell drew back into the neighborhood of London. Up to this time he had done everything to save the king from ruin, and had even helped him make his escape to the Isle of Wight; but this new perfidy in the matter of the "engagement," convinced him that it was impossible to do anything more to save Charles. The people were enraged to the last degree. The Republican party of the Independency was in the ascendency, especially in the army, where the Levellers constituted a majority. Eleven regiments demanded, in an address to the Parliament, the introduction of popular sovereignty, and republican government. Parliament rejected this address, ordered a process of high treason to be instituted against the originators of it, and entered into new negotiations with the king, which, this time, resulted in a formal agreement. Upon this the army, under Fairfax, marched into London, occupied the entrances to the Houses of Parliament, allowed the eighty Independent members to occupy their seats, excluded ninety-six of the Presbyterians, and placed forty-seven others under arrest, and these eighty—the so-called Rump Parliament—resolved that a High Court of Justice should be instituted, before which the king, who had now been brought to London, should be summoned. The Upper House having refused to sanction these proceedings, was pronounced superfluous, and at once dissolved.

The Scotch Parliament, which was at this period occupied with the punishment of the "Royalists," was no sooner advised of what was going on in London, than it sent commissioners to London with the most energetic protestations against this treatment of the king, and declared it to be "as abominable as it was unconstitutional." It was all to no purpose. The High Court insisted on its competence, and if this could once be maintained, the sentence it pronounced was practically by no means unjust. Innumerable violations of the Constitution and perfidious attempts at high treason against his own people, and of conspiracy with the Irish insurgents, his moral responsibility for the Irish massacre, and for the enormities of Montrose's cruelty, were all established against him. Charles, having refused to defend himself before a tribunal whose authority he did not recognize, was condemned to death, and died January 30, 1649, under the axe of the public executioner.

Merle D'Aubigne says: "the verdict of a later period has branded the scaffold of Charles I. with infamy, but it has also ratified the judgment pronounced against him." The manner in which his death was compassed can not be justified, but he had richly earned his doom. Whatever may be said in relation to the question whether a monarch has a right to commit deeds of cruelty with impunity, such as those in Ireland, or to procure or connive at the perpetration of them, so much is certain—men did not judge Charles I., it was God who punished him. The spiritual famine into which he had reduced his people, who were pining for the preaching of the gospel was the nursery, and the fatal bloodthirstiness with which he ordered the witnesses of Jesus Christ to be pursued was the author of that fanatical independent sectism, whose triumph over the influence of the Presbyterian Church, reformed according to the word of God, was the ruin of Charles.

On the 5th of February the Upper House was abolished, and on the 7th the monarchical government was also declared to be at an end. The Covenant was broken, not by the trusty Scots, but by the English Independents. With this, too, the work of the Westminster Assembly was done. True, there were only five Independent members in it, but the majority, although entirely agreed as to the Presbyterian form of church government, was divided into two parties

on the question of the relation of the State to the Church. The so-called Erastians (who derived their name from the Palatine Professor of Medicine, at the Court of Otto Henry at Heidelberg, Dr. Thomas Erast, who attempted to vindicate the view, with the Parliament on their side, and among them Lightfoot, regarded the civil magistracy as competent to control church authority, and especially church discipline, and wished, in accordance with this view, to place Presbyteries and Synods under the jurisdiction of Parliament. The genuine Presbyterians demanded that the church should be entirely free from the control of the State. The Presbyterian form of government was approved by a resolution of Parliament, October 13, 1647, but the carrying out of this resolution was frustrated by the proceedings of the Independents above narrated. The Confession of Faith which had been completed by the Assembly, April 27, 1647, and approved by Parliament in March, 1648, together with the Larger and Shorter Catechisms, approved September, 1648, by its action of the Independents, lost its symbolical authority in the English realm.—The Covenant was no longer thought of. Instead of establishing a United Church which should be the representative of the national religion, the result was the toleration of all sorts of societies and sects which did not contradict the fundamental doctrines which were defined in sixteen articles by the Independents. Among these church organizations the Presbyterians were the most numerous, and from 1650 Cromwell gave them the preference. The Assemblies, after having been established for six and a half years, were abolished in February, 1649. Their work, which had effected but little for England, was fruitful for the Scottish Church. As early as 1645, the Directory for the Public Worship of God was approved by the General Assembly at Edinburgh, together with the Form of the Presbyterian Church Government. This Directory was not a Liturgy, but contained only leading suggestions concerning the order of public worship, and the subjects to be remembered in extemporaneous prayer. The following Assembly in 1647, approved the Confession of Faith; that in 1648, adopted the Catechisms, and ordered them to be introduced, and these Westminster standards received the authorization of the Scotch Parliament.

A few explanatory remarks may be appended in conclusion:  
1. The true Presbyterian view in opposition to the Erastian theory is most clearly developed and vindicated in Gillespie's "Aaron's Rod Blossoming," and in Rutherford's "Lex Rex," a new edition of which was published in Edinburgh, 1843.

2. In the administration of the Lord's Supper, the pastor was directed to ask the Lord to consecrate the bread and wine and bless his own ordinance, so that by faith we may receive the body and blood of our crucified Lord, and feed on him, that he may be united with us and we with him, and that he may live in us and we in him, who gave himself for us unto death.

3. In the Westminster Confession the doctrine of the Lord's Supper is in full accord with the Reformed symbols.

4. The metrical version of the Psalms was introduced by authority of the Assembly of 1647.

5. The inferences to be drawn from this brief review of the history of the Reformed Church in its leading Confessions may safely be left to the reader. History repeats itself, because like principles must beget like results, even as the character of the fruit is determined by the nature of the seed.

Ritualism in the Episcopal Church.  
This subject was lately brought to our notice in a most interesting and striking manner. We were seated in a car on the Dayton & Michigan Railroad going South, when we were accosted by a lawyer, with whom we became intimately acquainted, during our pastorate in the city of ——. He is an able attorney, a shrewd observer, and a well read man on almost all subjects, theology not excepted. Religion, in general, becoming the subject of conversation, it soon glided into the ritualistic developments in the Episcopal Church, whose services he had been in the habit of attending. We knew that the Romanizing tendencies in that

denomination were strong, in certain quarters, but we were not prepared to hear that this was the case, to any considerable extent, in the diocese of Bishop Melvaine, and in the church alluded to, whose vestry, not many years ago, invited Dr. Seiss, a Lutheran, to preach in their pulpit, and afterwards offered him a call to become their rector, and many of whose members we have met in union prayer meetings, and found co-operating with their christian brethren in other denominations in the promotion of all the great common interests of christianity.

At our request the statements which we subjoin were carefully written out, handed to us, and placed at our editorial disposal. They present a melancholy picture to the contemplation of a Protestant. They show that the canker of Romanism is gnawing the vitals of Episcopacy, and unless these tendencies can be supplanted by the leaven of evangelism, as nurtured in the congregations, and defended by the pastors, journals, and bishops of the Low Church, or Evangelical party, the Episcopal Church bids fair to lose entirely its Protestant character, and to become in doctrine, principles, orders, forms, and usages, a Romish denomination.

EPISCOPAL IDEAS AND TENDENCIES.  
1. The idea of the church is to subordinate everything to church service.  
2. Teaching from the pulpit is disregarded, upon the idea that the knowledge is in the priesthood, and the people should not be put upon inquiry.  
3. This exact sentence was recently uttered by a prominent Episcopal clergyman in Ohio: "Those who suppose the church of God a place to hear rhetoric, logic, poetry, or ideas, utterly mistake the object and purpose of the house of worship."  
4. It is a place of worship, and not of instruction, and the clergyman fulfills his mission who reads the service. Hence, little attention is paid to the true idea of preaching, and to that development of the mind essential to thorough religious instruction.

5. The reading of journals and the current literature of the day is discontinued, and it has been publicly condemned in the pulpit, and Episcopal clergymen pay but little attention to passing events.  
6. The question of marriage by deacons who are preparing for the ministry, is beginning to be discussed.  
7. The members of the church are beginning to call the preachers "Priests."

8. It is claimed that the right conferred by apostolic succession makes the priest (or preacher) the head of the church and the custodian of all the property of the church, committed to his hands as divinely consecrated, and he takes the key and lets nobody in, even the wardens and vestry, unless he chooses.  
9. It is claimed and asserted that baptism is regeneration, and that when a child or person is baptized, it then starts on the road to heaven.  
10. The young preachers just coming into the ministry are beginning to bow profoundly every time that the name of Jesus is mentioned during the service.

11. In Canadian churches the service is intoned, and in our American churches clergymen are beginning to read in monotone, and to give it the Roman Catholic accent.  
12. They begin to read part of the service with their side to the audience, and often close the service with their backs to the audience.  
13. They attach such significance to the chancel, or as they call it, the altar, that no regular discourse is ever preached in it. It is wholly a place of worship.

14. The elements, on communion occasions, are placed in an alcove until ready to be used, and then placed on a table in the chancel. To do otherwise would be low church and unorthodox.  
15. In Cincinnati a church dressed its choir in surplices.  
16. No notice of any religious worship other than Episcopal, is ever read from an Episcopal pulpit.

These are some of the things a constant attendant upon an Episcopal church has observed in Ohio for twenty years.

In confirmation of what we have stated above, and in corroboration of what our friend testifies, we quote, in conclusion, the following:  
"In one of his late sermons, the rector of St. Alban's Protestant Episcopal Church, in New York, affirmed

that the Episcopalian and Roman Catholic belief is positively alike, although the members do not commune together, owing to the intrigues at the Court of Rome at the time of the Reformation. The preacher boldly asserted that the churches referred to are but actually one, and that the members are all Roman Catholics; and he hoped to see the day when both should be united under the latter name and unite in communion."—Lutheran Observer.

Father Von Zieten.  
One of Frederick the Great's best generals was Hans Joachim Von Zieten, commonly known in Prussia as "Father Zieten," or the "Hussar King."

Zieten was never ashamed of his faith. On every occasion he professed it—before high and low. Once he declined an invitation to come to his royal master's table, because on that day he wished to present himself at the holy table of his Lord and Master Jesus Christ. It was Sacrament day. The next time he appeared at the palace, the king, whose infidel tendencies were well known, made use of some profane expressions about the Holy Communion of the Lord's Supper, and the other guests laughed.

Zieten shook his grey head solemnly, stood up, saluted the king, and then said, with a firm voice: "Your majesty knows well, that in war I have never feared any danger, and everywhere have boldly risked my life for you and my country. I am still animated by the spirit, and to-day, if it were necessary, and your majesty commanded it, would lay my grey head at your feet. But there is One above us who is greater than you or I—greater than all men. He is the Saviour and Redeemer, who has died also for your majesty, and has dearly bought us all with his own blood. This Holy One I can never allow to be mocked or insulted; for on Him repose my faith, my comfort, and my hope in life, and in death. In the power of this faith your brave army has courageously fought and conquered. If your majesty undermine this faith, you undermine at the same time the welfare of the State. This is undoubtedly true. I salute your majesty."

The noble old soldier, having thus concluded his bold testimony for his Divine Master, of whom he was not ashamed, sat down.

This open confession of his Saviour immediately silenced the scoffers, and evidently made a powerful impression on the king. He felt he had been wrong in the attack on the faith of his general, and he was not ashamed to acknowledge it. He gave his hand to Zieten—his right hand; placing the left on the old man's shoulder—and said, with emotion:

"O happy Zieten, how I wish I could also believe it! I have the greatest respect for your religion; hold it fast. This shall never happen again."

The king then rose from the table, dismissed his other guests, but said to Zieten:

"Come with me into my cabinet."

What passed in that conference, with closed doors, between the great king and his greater general, no one ever learned. But this we know, that the Lord's own words will be verified to Zieten: "Whoever shall confess Me before men, I will I also confess before My Father which is in heaven."

Cure for Worldliness.  
Rev. Mr. Tyree, in his sermon published in the Religious Herald, thus discourses on a common defect in Christian instruction:

My brethren! it is my deepest conviction that there is a radical defect in our plan to improve the piety of our churches. We teach Christianity too much as an insulated, selfish system. We stifle and repress the religious principle of our members by too much centering their cares and efforts on themselves. Never will our brethren become strong in faith and holy in life—never will they make full proof of the sanctifying, strengthening, enlarging power of the gospel—never will our churches enjoy a genuine internal prosperity, till they can be induced to go out of themselves in efforts to convert a lost world. In vain, without this, will be our censures, scolds, and lectures on the evils of worldliness. Let us get then to go individually to work for Christ; let us induce each one to occupy some post of labor in the vineyard; then their deadness to Zieten's "Whoever shall confess Me before men, I will I also confess before My Father which is in heaven."