

The Lutheran Visitor, COLUMBIA, S. C.

Wednesday, November 17, 1869.

EDITORS: REV. A. R. RUDE, COLUMBIA, S. C. REV. J. I. MILLER, STANTON, VA.

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

TERMS: \$2.50 for one year, 52 numbers, 1.50 for six months, 13 numbers, 1.00 for three months, 13 numbers.

All communications must be written correctly and legibly, and accompanied with the name of the writer, which, however, may be withheld from the public. Correspondents must not expect desired communications to be returned.

Formerly there may have been some ground for the remark that "no only effect of registration is only to make the letter more liable to be stolen." But under the new law, which went into operation last June, we think registered letters are perfectly safe; and we know from almost daily experience that others are not.

As regards premiums due for Vol. I, the former publishers are responsible. For the premiums for Vol. II, we are.

Will "JUSTICE" favor us with an interview? An inclined to believe that it is true that the eyes of Justice are bandaged, but prefer to have ocular demonstration of the truth of the report.

"PHILADELPHIA" is exceedingly interesting this week. The account of the Fair for the Orphans warmed our heart; we regretted that he grew weary, we did not. His delineation is sprightly and vivid. We hope and pray that he will give us "the much to say" right away. We too, must have an Orphan home. Richmond, Va., is the place, and Brother Neuffer is the man.

DOTY'S WASHER AND WRINGER.—Whatever may be said of other machines, there is no mistake about this one being all it claims to be. We have given it a fair trial in our family, and know whereof we affirm when we say that it is a capital investment of the amount of its cost. It is simple in its operation, not liable to get out of order, and thorough in its work. In these times, when servants are so unreliable, every family should have one. See advertisement in another column.

John Murray, the London publisher, announces that The London Quarterly Review for October will contain hitherto unpublished letters from Lady Byron to Mrs. Leigh, in 1816, which completely disprove Mrs. Beecher Stowe's story. The editor Murray, having been Byron's publisher, any statement emanating from this well known house is authoritative. The Review will be republished by the Leonard Scott Publishing Company early in November; and all who wish to secure a copy of this number should make immediate application, either direct to the publishers, or to a local agent.

Rev. — sends an article, and asks us to let it appear in the next issue. We would gladly comply, but can not. The good brother is too late. The matter for the next issue is in the printers' hands; most of it is set up, and the outside struck off. It would cost more than we could afford, or our good brother would be willing to pay, to have his request granted. We know we shall be blamed, but in order to set ourselves right, we quote from a note accompanying the communication "deferred": "If published next week, it will still be a week later than it ought to be. I spent a week at — had quite a pleasant time, and neglected to prepare the article." Exactly. Our friend took a vacation. We do not fault him for that. We believe that he stood greatly in need of rest; the more so, as he is one of those unhappy mortals who suffer

from the effects of the first surgical operation ever performed. We however advise him always to follow the rule of Frederick the Great, if he wants to be a great man: First business, then pleasure.

Read the abstract of the proceedings of the Synod of Virginia. Never mind the setting; the gems are genuine, and not paste. We enjoyed exceedingly the assertion that "the Madisonites eschewed all injuries."—We have sojourned among them, and know better. They may however not have any taste for the luxury of giving, but they are not singular in that. The Virginia Synod passed a good resolution about ministers' salaries. Hope it will be carried out, and that no man will hereafter be elected to the Council of any church who will not faithfully discharge his duties. The evil is, that those whose duty it is to collect the moneys due the pastor, do not look on it as a sacred obligation, but consider it a task and a burden, and therefore are apt to do it unwillingly and at odd moments. We say to all such officers: Gentlemen, you are God's stewards, and you are under bonds to God to discharge the duties of your office as true and faithful Christians. Go around like the tax collector. Have it published from the pulpit, that all may be ready. If you can not get the money due, take a note and cash it yourself. Do not let your minister fall into the hands of the paper-shavers. They are but vampires, blood-suckers, and a disgrace to the Church, and a curse to society.

Newspaper quarrels do frequently do more harm than good, and amount in reality to nothing: both parties to the quarrel "are apt to remain of the same opinion still." As regards the Christian Neighbor, who has become the esquire of "a circuit rider," we have no quarrel, and will have none with him. He may act as unneighborly and as unchristian as his religion and his Church permit him to do, and as his position demands, we are determined neither to imitate, nor to retaliate. We say now, and once for all, that "a circuit rider" has misrepresented, slandered and vilified the Evangelical Lutheran Church, and that more than once.

"A circuit rider" may deny, per variate, and attempt to lie himself out of this, but—truth remains truth.

"LUTHERANUS" tells some truths, and deals blows right and left in our present number. It is both saddening and mortifying, that some—five!—among us must answer the question: "Why are you a Lutheran?" with the declaration: "Because I am not at all like Luther. I do not believe what he believed; I do not do as he did. He was one-sided; I am many sided. He had distinctive views; my views are general. I am an Evangelical chameleon; all churches are reflected by me. I am ashamed of the Augsburg Confession; I have done with the Catechism; I dislike to be called a Lutheran; I agree with Sprecher; I have not a single distinctive feature; I believe with every body, and what every body believes; I do as others do, and have a good many aliases, for I change my name, whenever I change my habitation." If this specimen of pseudo-Lutheranism is a minister, then he adds, "I preach for hire, and the church that pays the most can have my services, because there I can be the most useful—sotto voce to myself." That class of men though are, praised be God, passing away. The milk and water Lutherans—the Viel Ges chrey und Wenig Walte; the liberal liberals; the so-called Lutherans, who love all but those who are Evangelical Lutherans; who worship with all but the faithful adherents of the Confession; who are on friendly and fraternal terms with all but those who know and honor the fathers; and who use the honored, the blessed, the divinely approved distinctive appellation, Evangelical Lutheran as a cloak for the concealment and smuggling into the Church of doctrines foreign to the Church of the Reformation are becoming enlightened, and converted from the error of their way. Our ministers and people are learning to love and to hold that part which they have, that

no man take their crown. The day is not distant, when the Church in the Southern States shall be not only in manner, but also in doctrine and in usage, in her ways and her works—the Church of the Reformation.

As regards the Smith to whom Lutherans refers, he was once a Lutheran minister, what he is now, we do not know, and do not care; he will never set the river afire. He is so polished, that he has no views of his own, no points, no distinctive features; he is but the reflex of the circle in which he moves. He told us himself when a member of the Synod of Virginia, that he had never seen the Augsburg Confession, and did not know where to find it.

Thanks to the Henkels of New Market, Virginia, not only the Confession, but the whole Book of Concord can be had now.

The Romanists fear the Bible, and burn it. What Church do the men belong to who fear the Symbolical Books, and who if they do read them, read backward, that they may raise "spirits from the vnsy deep"?

At 7 o'clock P. M., on Saturday, Synod convened as an Education Society, when an address was delivered by Rev. A. A. J. Dushong, Rev. D. H. Bittle, D.D., followed in a peculiarly happy strain of remarks in behalf of the same cause. As the result of the evening's efforts, fifteen life-members of the Society were made. By this means, one hundred and fifty dollars were subscribed; all of which are marked paid, with the exception of six dollars.

A vote of thanks was passed by Synod to the Superintendents and Directors of the Orange, Alexandria and Manassas, and Chesapeake and Ohio Railroads for the courtesy extended to the members of Synod, who paid full fare over their roads in going to Synod, in permitting them to return free of charge over the same.

On motion, the following paper was received, and the recommendation therein contained warmly approved. "Your committee upon Dr. Martin Luther's Church Postil deem the publishers worthy the gratitude of the church, and do most earnestly recommend this work to the favorable consideration of our ministers and people."

The Harper's Ferry congregation and that of St. Paul's in Loudon County, were, at their request, separated from the Smithfield charge, and were formed into a distinct charge. Also, a petition from the Newport charge, asking authority to divide into two self-supporting charges, was granted; Bethany and Ludwig's constituting one, and Newport, Mt. Zion and Pastures the other.

The Richmond mission having been transferred from the South Western Va. Synod to the Va. Synod, was placed under the fostering and supporting care of the latter body.

Professor Davis, at the request of Synod, made some very interesting remarks on the condition of Roanoke College, in connection with a strong plea on its behalf.

Special Committee. No. 2 on Roanoke College reports as follows: "The Committee on Roanoke College regret the absence of any written report from this Institution. We are gratified to learn, however, from the remarks of Professor Davis, that the College shared during the past year, a goodly degree of prosperity, and has entered upon the present Session with more flattering prospects than ever before enjoyed. Some of the signs of a brighter day for this institution are, the increasing number of young men connected with it claiming Lutheran parentage, and the large number of its students that are preparing for the ministry. This indicates a healthy state of feeling in the church upon the subject of education, and that piety is progressing within the bounds of our Lutheran Zion. Strict discipline is maintained in the College, the morals of the students are attended to, and the course of study is as thorough as that of any institution in the country. This Institution merits and needs our encouragement and material aid. To strengthen the hands of those engaged in the interest of education is a noble work, and one that deserves our united energies to make Roanoke College a praise and glory throughout the borders of our influence. The Committee recommend that hereafter the authorities of Roanoke College be requested to furnish this body with a written report of its condition."

The report was received and adopted. The election for delegates to our General Synod and to sister Synods resulted as follows: To the General Synod.—Clerical Delegates.—Rev. D. H. Bittle, D.D., principal; Rev. J. F. Campbell, alternate; Rev. T. W. Dosh, principal; Rev. J. Summers, alternate; Rev. G. A. Long, principal; Rev. J. H. Copp,

ministerial duties be resented; which was tabled.

A paper, titled "Propositions on Baptism," prepared by Rev. T. W. Dosh, was received and laid on the table.

Resolved: That the approaching anniversary of the Great Reformation (being Sabbath, October 31,) be observed with appropriate services in all our congregations having appointments on that day; and, if practicable, that special collections be then taken up for the benevolent objects of Synod.

That those congregations which may not be able to observe said day as recommended, be still urged to take up the collection suggested at the earliest opportunity thereafter.

That those brethren who have failed to bring the usual contributions to Synod, be required to forward immediately to the Treasurer the amounts thus raised by them.

That to meet more effectually the growing demands upon our treasury, all our pastors be earnestly recommended to take up collections in their respective charges, either monthly, quarterly, or on all communion occasions, as they may find most practicable.

On Monday night Synod convened as a Missionary Society, to hold its annual meeting. Rev. C. Beard, the appointed speaker, delivered the regular annual address. Other addresses were made, when one of the speakers proposed that the Madison charge—which has a fund, provided long since, and from the interest of which its pastor's salary is paid—be allowed the privilege of experiencing what the luxury of really supporting a minister is, by pledging itself to support the Richmond Mission for one year. An effort was then made in the congregation to secure pledges for the support of said Mission; but as it was only partially successful, it was plainly evident that the Madisonites eschewed all luxuries, and that they could not be tempted, even by so unusual an offer, to depart from their long accustomed ways. An effort was then made to secure life members to the Society, by the payment of five dollars each. Fourteen life-members were made; subscriptions also were given, and pledges were made. More than \$250 dollars were thus obtained, a portion of which was paid.

The Committee on Ministerial Support earnestly urge upon every member of the church the duty of giving something towards their pastor's support, in order that the burden of supporting him may not wholly fall upon a few willing ones in each congregation; but, being more generally distributed, may the more easily be borne. They also urge upon the church councils the duty of collecting their respective pastors' salaries in due time, so that their pastors may not be forced to utter the cry, "What shall we eat, and wherewithal shall we be clothed?"

Synod appropriated \$1250 to beneficiaries and to mission charges for the present Synodical year. Its beneficiaries this year are four, and its mission charges three. The Harrisburg charge, properly a mission charge, asked for no appropriation this year from Synod; its pastor will supplement his salary by teaching.

It was Resolved, That, if after the present Synodical year's appropriations and those of last year are paid, there remains a sufficient amount of money in the treasury, \$100 be paid to the Petersburg mission.

The following paper was read before the Synod: "I have the pleasure of reporting that the Ministerium of Pennsylvania recently placed in my hands, through its Treasurer, A. G. Geisenheiner, the sum of \$200 for the use of this Synod.

Therefore, Resolved, That we hereby express our high appreciation of the consideration that prompted this unsolicited donation, and accepting it as a token of their generous sympathy, we would assure them of our cordial reciprocation of their kind wishes.

The paper was received, and the resolution adopted.

Item 1 of the committee to which the minutes of last Synod were referred, and which was held for future consideration, was now acted upon. The item reads thus: "On page 12, in the report of the Committee on Revision of the Constitution of Synod, we find that the consideration of the question proposed in the ceremony of licensure and ordination was postponed until this meeting. Is the committee prepared to report? The committee responded by submitting to Synod, for its adoption, the said question amended to read as follows: "Do you believe the Augsburg confession to be a correct summary and statement of the doctrines of our Lord Jesus Christ? There was a

full and free discussion of the question, pro and con. When the vote was called for, it was taken with the following result.

Clerical.—Yea: Revs. Prof. J. B. Davis, I. Baker, D. H. Bittle, D. D., J. H. Copp, T. W. Dosh, J. A. Snyder, J. I. Miller, W. S. McClannahan, G. A. Long, P. Miller, W. Eichelberger, G. W. Holland, W. H. Dinkle, J. G. Neiffer, and R. C. Holland.—Nays: Revs. J. Summers, S. Keller, C. Beard, J. M. Schreckhise, and A. A. J. Boshong.—5.

Lay Delegates.—Yea: Messrs. J. Keplinger, H. S. Baker, C. A. Marks, J. T. Shank and W. C. Alther.—5. Nays: Messrs. J. J. Cullen, J. W. Engleman, J. H. Clemer and J. M. Fry.—4.

On consulting the Constitution of Synod, it was found that, in order to change or amend any portion of it, there was required a concurrent vote of three-fourths of the ministers, two-thirds of all the ministers of Synod being present. This requirement of the Constitution having been complied with, it was announced by the President that the question, as amended, was adopted.

Divine services were frequently held during the continuance of the sessions of Synod. On Saturday afternoon, the services preparatory to the celebration of the Lord's Supper on Sabbath were conducted by the Rev. S. A. Repass. On Sabbath morning the same brother preached from the text, 1 Tim., iii: 14, 15. Theme—The nature and true characteristics of the church. In the afternoon, after some preface remarks by Prof. Davis, the Sacrament of the Lord's Supper was administered, first to the members of Synod and the visiting ministers of other denominations, and then to quite a large number of communicants. At night, an ordination sermon was preached by the Rev. D. H. Bittle, D. D., from the text, 1 Cor., i: 1. Theme.—The character of St. Paul—worthy of imitation by ministers. After his sermon, the Rev. R. C. Holland was induced into the full office of the ministry by the solemn rite of the imposition of hands, and the full ordination service, as laid down in the Book of Worship. The license of Rev. B. C. Wayman was renewed for one year. Concerning this brother, it was resolved, at one of the meetings of the Ministerium, that he be ordained as soon as he obtains a charge.

It was moved, that the Rev. J. G. Neiffer be requested to visit Fredericksburg, Va., and if possible, to effect a church organization there. Seconded and adopted.

It was moved, that the thanks of this body be tendered by the Pastor loci, from the pulpit, to his people for the kind and hospitable manner in which they have entertained the Synod.

It was moved, that the Secretary be instructed to have 1200 copies of the Minutes of Synod published. It was moved, that a synopsis of the proceedings of Synod be prepared by the Secretary for publication in the Lutheran Visitor.

It was moved, that the Secretary be empowered to draw upon the Treasurer for the necessary funds to publish the Minutes of Synod. It was finally moved, that Synod adjourn to meet at the time and place appointed. Carried.

The time of the next meeting of the Virginia Synod was fixed for the Thursday next preceding the full moon in August 1869; and the place Shepherdstown, West Virginia.

W. EICHELBERGER, Secretary.

For the Lutheran Visitor, Newberry College. Located at Walkalla, Oconee County, South Carolina.

NEWBERRY COLLEGE is under the fostering care of the Evangelical Lutheran Synod of South Carolina and adjacent States. It is the desire of the Synod to make this school equal to the first institutions of the kind in the South. Two additional Professors have been elected and also an agent secured to solicit donations from the friends of education. The advantages are great, the institution as thorough, and the discipline as parental as can be secured at any college.

Walkalla is situated at the terminus of the Blue Ridge Railroad, twelve hours travel from Columbia. This pleasant inland village is noted for its healthy situation. The inhabitants breathe the mountain air. It has become of late a summer resort for the invalid and those living in malarious districts. The student here pursues his studies free from malaria, and less exposed to the vices of cities and the temptations of larger towns.

The necessary expenses of the student are as moderate as at any other college in the Southern States: Board, in private families, per month, \$10; Tuition, Collegiate Department, per month, \$4.50; Tuition, Preparatory Department, per month, \$3; Tuition, Primary Department,

per month, \$1.50; Incidental expenses, 25 to 50 cents per month.

Those who desire to give their sons a liberal education would do well to consider the advantages of Newberry College. For further particulars, address Rev. J. P. SMELTZER.

Ecclesiastical. NEW WORLD. LUTHERAN.

New Market, Virginia.—The parsonage is nearly completed. We hope the time is not distant, when every charge shall have a comfortable parsonage. In the country where land, material, and labor are cheap; it only requires a better appreciation of the minister and his work to bring about this desirable end.

The Shenandoah Valley says: "Rev. H. Swaney preached his farewell sermon, in Emanuel Church, New Market, on Sunday last, and will leave for Ohio during this week. We regret the continued drain upon our population, in that direction, and, more especially, when our best men leave us. Possessed of fine, natural qualifications of both head and heart, an earnest and laborious student, thoroughly alive to the spirit of his calling, we bid him farewell with much reluctance, and would heartily congratulate the charge which is committed to his care, on their selection of a good shepherd."

"May Heaven smile upon his efforts, and grant him success in both temporal and spiritual things."

North Carolina.—On the 16th ult., the cornerstone of a new Lutheran Church, at Gibsonville, N. C., was laid. Rev. C. H. Bernheim is the earnest and efficient pastor. Rev. Prof. P. M. Bickle, of North Carolina College, preached the sermon on that occasion. Rev. W. A. Julian, President of North Carolina Synod, was also present, and participated in the ceremony of laying the cornerstone. In the cavity were deposited: a copy of the Sacred Scriptures; a copy of the Book of Worship; the contract of the building-committee with the architect; a list of the contributors; a copy of the Lutheran and Missionary, and several pieces of coin. The edifice will be 40 by 60 feet, built of brick, and when completed will be one of the finest in the State. A spirit of liberality and church-love has been awakened in the congregation by their zealous pastor, which has manifested itself in the erection of this beautiful house of worship, and which will no doubt soon be observed in other good causes.—Lutheran and Missionary.

Concordia Synod of Virginia.—This body, says the Lutheran and Missionary, held its second meeting at Mt. Calvary Church, Shenandoah County, Va., from Oct. 16th to 19th inclusive. Pastors G. Schmecker, H. Wetzel, and J. E. Seneker, and lay-delegations from seven congregations, present. The church councils of vacant or partially vacant congregations were advised to meet with the members, and read the Word of God and Luther's sermons, and to offer prayer, by reading them or otherwise. Rev. J. E. Seneker was requested and appointed to attend to and preach for the Lutheran congregation worshipping at Rochelle, in Madison County Va.

Melancthon Synod.—The Melancthon Synod convened on Wednesday evening, October 14th, at Williamsport, Maryland. The President, Rev. R. Weiser, preached the synodical sermon, from St. John xvii: 22. The sermon was able and appropriate.

On Thursday morning, after having spent half an hour in devotional exercises, the first and only session of Synod was held. The ministerial roll being called, the lay delegates were duly received.

The President, Secretary, and Treasurer then read their annual reports, which were referred to committees. As the constitutional terms of the officers here expired, Synod re-elected them, and proceeded with business in the usual order, until, on motion of the Rev. Mr. Richardson, the regular order was suspended, and the Basis of Union of the Melancthon Synod, with the Synod of Maryland, adopted in joint convention at Frederick, in October last, was called up for consideration. This Basis was unanimously adopted, and made the action of the Melancthon Synod, subject to adoption by the Maryland Synod.

The unanimous adoption of the Basis by the Maryland Synod took place on the morning of the 13th, so that the Melancthon Synod, from that moment, as a separate and independent body, ceased to exist.

Thus has this small but active, Synod expired, having, under God, no doubt, accomplished a good work. Whatever may have been the work of the Melancthon Synod, as such, the time had come when it was of paramount importance that the General Synod elements of the Lutheran Church in Maryland be united in one

Synod. Hence rejoice in this wondrous day on this part of the our union!

The Synod ministers, distributed in Iowa, 11 in Michigan, Missouri, 3 in Iowa, 1 in Maryland. Ten during the past year.

Church Debt.—The Lutheran Church at Fayetteville, Va., has just settled, after years of neglect, a new building. The building, with an interior above ground, cost \$10,500, upwards remained unpaid to liquidate it, successful, less than 500 dollars over to some additional of the opening of was received from Esq., a member of the congregation, \$500 before, a donation of \$400. Another approaching two little cents each, the lings, for the he

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