

THE LUTHERAN VISITOR.

Columbia, S. C.

Friday, August 15, 1873.

EDITORS:

REV. A. B. RUDE, D. D., Columbia, S. C. REV. J. I. MILLER, A. M., Staunton, Va.

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

SPECIAL NOTICES.

Remittances must be made in Post Office Orders, Bank Checks, or Drafts, if possible.

Papers are sent to subscribers until an express order to discontinue is received.

All communications relating to subscribers, should give their names very distinctly.

Marriage and obituary notices, and other matter intended for publication, should be written separately.

Theological Seminary of the Evangelical Lutheran Synod, at Salem, Va.

The next session of this institution will open on Thursday, September 4, 1873.

Further information will be given upon application to S. A. REPASS, Salem, Roanoke Co., Va.

Continuation of the Visitor.

Do not forget it. Send on your subscription—\$2 for 51 numbers—and when you send your own send \$2 additional for some friend.

In Arrears.

Our slow coaches have all stopped running. Last week we had not a single arrival.

Correspondence.

VA.

Dear Brother: Your P. O. has been received, and as I read it I was glad to find that you have had encouragement sufficient to induce and justify you to continue with your arduous labor to serve the church of God.

Who Shall Vote.

In support of our view given in No. 253, we extract from "The Constitution of the Evangelical Lutheran Synod and Ministerium of South Carolina and Adjacent States, adopted November 17th, 1834," Chap. 5, and Art. II:

If any ordained minister, who is a regular member of this body, resigns his pastoral charge, or is not again regularly settled in some other congregation as a pastor, though he desires to be so settled, he shall have no vote, nor be eligible to any office, yet he shall, as long as he is a member of a congregation, retain his seat in this body.

office and pursue some other calling, he shall no longer enjoy the privileges of a member of this body.

The Difference.

Rev. Mr. — of — informs us that he serves four churches, has over 300 members, and receives a yearly salary of \$200.

Several questions here present themselves. Is it right for a minister to serve such a miserly flock?

But there is one consideration which often leads a faithful, soul loving pastor to remain with a people, who do not appreciate him, and who daily disobey the Scripture.

animals have a fine time of it, and do lots of proselyting. Well let them; if they can make our scalliwags honest and faithful christians, for God's sake give them the opportunity.

apostasy. She will be taught to conceal and deny it, if necessary. But she will be ruined by such influences as this shameless priest employs, and you are to be held responsible before God for the destruction of your own child.

Periodicals.

LITTELL'S LIVING AGE.—Among the notable articles contained in the Living Age for the last month are the following: Lectures on Darwin's Philosophy of Language, by Prof. Max Muller, from Fraser's Magazine; The Count of Montalibert, Quarterly Review; French Marriage, Blackwood's; The French Press, Cornhill; The Death of Mr. Mill, Fortnightly Review; Baron Reuter's Bargain, Spectator; The Marriage Market, Chambers' Journal; The Traveler's Calendar, Macmillan's; The Crosses of London, Chambers' Journal; The Persian Language, Saturday Review; Luther and the Two Students, Good Words; The Deposition of Peter the Third, Athenaeum; Cleanliness vs. Godliness, Chambers' Journal; Traditions of Sterne and Bunyan, Macmillan's; Maiden Aunts, Liberal Review; The Pope at Home, Chambers' Journal; Station Amusements in New Zealand, Spectator; Links in German Literature, Tinsley's Magazine; The Brontes, Cornhill; Persian Etiquette and Peculiarities, Globe; etc.

But now for the DIFFERENCE! Rev. W. Honek has three churches and 270 members. We do not know what salary they pay him, we are even under the impression that one of his churches prefers praying to the ministry; he is also an earnest, god-fearing, and gifted man; esteemed and beloved by all who know him.

But now what is the cause of the DIFFERENCE? We know. It is this: In the charge of 300 members we have only fifteen subscribers; while in two of Rev. Honek's three churches every family takes the Visitor.

What They Would Like. The Lutheran Kirchenfreund of July 16th, in an article on "Union in the Lutheran Church," expresses its views of our Southern General Synod in a manner which certainly ought to unite us closer, and make us more zealous. It says: The Southern General Synod will probably soon dissolve, and one position of the Synods connected with it will unite with our General Synod, and another portion, with the two still independent Synods, will turn to the General Council, and the Southern portion of the church appears also to be disposed to divide itself about equally between the two General bodies referred to.

The following contributions have reached me since my last report for the Orangeburg church: Mrs. R. H. Riker, Brazil, \$1; Master Bowman Riker, Brazil, 10 cts.; Rev. W. S. Bowman's charge, \$20; Rev. A. R. Rude, D.D., \$2.30.

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For the Lutheran Visitor. Orangeburg Church.

Dear Doctor: In the American Lutheran of August 24, under the head of "Southern Church News," we find the following language: "Rev. J. B. Greeyer is serving the mission at Mt. Airy, Wytbe county, Va. This new congregation is prospering greatly. It has already built a commodious house of worship, which was dedicated some time since."

Now, I do not know from what source the American obtained its information, but presume it was taken either from one of our church papers, or from a private note or letter. The language above referred to is a misrepresentation of facts and calculated to create a wrong impression.

"MAKING CATHOLIC."—I believe I have divine authority to secure Protestant children from their Protestant mothers and MAKE them Catholics. I deny the right of the Protestant minister to do the same.

This statement was made under oath by the Roman Catholic priest on Ward's Island, near this city, on the 9th day of July, 1873. Now we ask any Protestant parent: "Will you place your son or daughter in a Roman Catholic school, or one in which, by any possibility, the influence of a Roman Catholic may be brought to bear upon the youthful mind? What can you expect but that your unsuspecting child will be seduced into the church that does not hesitate to avow such an infamous system as this priest professes? Your child may not admit to you her

stages, for example, it is hard to introduce the Lutheran "form" (as some of our Anti-Book of Worship brethren persist in calling it) of worship into these half-and-half congregations. It does seem passing strange to us that Lutherans should prefer the "form" of worship practiced by almost any other denomination than that which is recognized as the Lutheran mode, or "form," if that word is still insisted upon.

But we have wandered from our subject. Notwithstanding the inconvenience and loss which our brethren in Botetourt suffer from a lack of churches wholly under their control, we find some true-hearted and good people here, willing to do their duty as far as they know it and are able to perform.

For the Lutheran Visitor. Correspondence. Dear Doctor: Since our last writing, after spending a few days in Salem, Virginia, we came to Botetourt county, where we have been sojourning near a fortnight. But the days come so rapidly and pass so swiftly that it seems scarcely half so long.

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For the Lutheran Visitor. Our Churches.

It is a deplorable fact, that our churches, the place where peace and love should abound, are very often the scene and spot of discontent and confusion. Sad, indeed, it is to think of it, but more sad it is to know that it is true.

Remember that the responsibility of supporting and holding up the church is yours. Not only is it your duty, but privilege to work and sustain it; for God will most assuredly call you to an account for your stewardship.

Now if all these things were taken into consideration, how much better and more holy a place would our churches be. It would indeed be our earnest home on this earth.

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prayed, but the people seemed to take no part in the worship. Like the full response, the confession, and the earnest supplication for mercy. We hope the time will be a unit in the use of the Book of Worship. In Botetourt we anticipate a gradual reformation in this respect. We know that both the present and future friends of the Book of Worship will trust their parishioners will yield their prejudices, and become ardent advocates of it as they are now its opponents.

More anon. V. D. R.

For the Lutheran Visitor. My Sermon on Prayer.

In the beginning of my ministerial life, on my way from the west to the east, Sunday overtook me at the house of P. — the pastor of the Lutheran church was Dr. P., who was out that I was stopping at the house over Sunday. He called upon me and said he wanted me to preach to him on Sunday evening.

REV. B. GREENER has been serving one of these, we learn, most acceptably, and the charge under his ministry has been improving. Brother G. is a graduate of Roanoke College, and was also a student at the Philadelphia Seminary.

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Life Insurance for

Take no thought what ye shall eat, or drink, or wherewithal to clothe.

After reading the congregation, Rev. said: "I insured my and have thus been the injunction of the over-anxious for the of the undue care and had is now laid as forthought has pro the ones."—N. Y. Ob.

The above is a the faith of the great er, with his fine s believers. How could that hard (!) comm years before insur were thought of? see the Scriptures pe and good men.

On what ground tell his followers to of the morrow? Is of this life are wor not the life more than body than raiment knows their wants a to supply them; the kingdom of God, and ness and all these added unto you? brother failed to ob mand fill he had p life insurance compa

One Christian brot thinks so little of life he has never tacked. Another says, "It gambling." A third financially, it is ag for the stock is nearl the North. While a that no doubt wive have been murdered get the premium.

Can a Christian o "Lead us not into t at the same time ena tion, that, in its such temptation to t avaricious? If the us take the safe sid sinning against Go and his promises are promises of an insur Read some of them 37th Psalm:—

"Trust in the Lord so shalt thou dwell, verify thou shalt b that a righteous m than the riches of They shall not be e evil time: and in the they shall be satisfie a good man are orde he fall he shall not slow: for the Lord with his hand. I h and now an old; I seen the righteous f seed begging bread." public.

Evangelical Associa tical Messenger gives of the Evangelical 1873, from which we ing items: Number of local preachers, 48 33,195; churches, 1,09 319; Sunday schools, and teachers, 14,430 115. Collections: col lutions, \$4,313.54; m 171.85; Sunday sch nion, \$2,285.14. A crease is shown in ev