

THE LUTHERAN VISITOR.

Charleston, S. C.

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EDITORS:

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

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CORRECTION.—In an article on Luther's Catechism I am made to say, that little book is the instructor of two millions of the human race. It should be two hundred millions.

H.

Our Synodical Meetings.

Synods constitute an important part of our Church polity, without which we do not see how we could cooperate in doing our appointed work in evangelizing the people. Though they are voluntary associations in their specific organization, when so formed, in the name and for the glory of God, they have a high authority from Him, to be exercised in strict accordance with his revealed word. In their corporate capacity they are to some extent advisory, but also legislative, as exercising the ecclesiastical and economic functions with which God has invested his Church, in the great commission to "preach the Gospel to every creature." If this be not so, their ordination of men to "do the work of an evangelist" is not only a nullity, but a bold assumption.

Viewed in this light, therefore, their annual convocations are matters of grave importance to the interests of Christ's kingdom as committed to our trust, and should be so regarded by all—both clergy and congregations connected with them. Every minister should feel it his duty, if possible, to attend the meetings of his Synod, and every charge should send its regularly appointed delegate to be present also. When assembled in convention, for mutual counsel and encouragement, every minister and lay delegate, as a constituent part of it, should feel as imperative obligation to be in his proper place, at the right time, during all its sessions. Further, as they are deliberative bodies, due time should be taken for deliberation on all matters brought before them; and therefore ministers and laymen should come prepared to remain until all the business deemed important by Synod shall be transacted. No prior arrangements shall be made for asking leave of absence from adjournment, unless such necessity should be imposed by Divine Providence.

And all should take a prayerful and attentive interest in the proceedings of Synods with which they are thus assembled. The lay-delegates should not be listless nor silent. They have an equal voice with the ministry, and should exercise it. Their judgment is, in many matters, more reliable, and their conclusions more judicious and practical than those of their clerical brethren—especially in financial matters. Our most zealous, practical business men should be more frequently chosen to represent our congregations in Synodical meetings. Their clear views might save us from mistakes in important enterprises. Not that all ministers are impractical, or devoid of business capacity; but many are, whilst others are just as skillful and far seeing in the temporalities of the Church as laymen. But both are needed; neither can be dispensed with. And the point which we desire particularly to press upon all who may compose such meetings, is, that they should emphatically discourage the "indecent haste," and rushing through of business, which sometimes characterizes our Synodical proceedings, and cause things to be done "which should not be done," and leave " undone things which should be done." Let us take time, brethren, to do our work well, as under the eye of the Master "whose we are, and whom we serve."

Diomed in England, Gambetta in France, Castelar in Spain, and Lescher in Germany—here are four Jews who have made themselves the most powerful men in the four most powerful governments of Europe.

Let Us be United.

Any proposition, looking to a close union of all the Lutheran Synods and churches in the South, and to a more friendly affiliation with our Lutheran brethren in the North, meets our hearty approbation, and will receive at our hands, at all times, that consideration which its great importance demands. It has always been a matter of deep regret, that there should be so much division in our ranks, and so much difference in regard to non-essential matters, which should not necessarily prevent a general union and cordial fealty to a common church government.

These divisions among a people of the same faith and name are the fruitful source of many jealousies and misunderstandings, and are a constant obstacle in the way of our progress as a church and denomination of Christians. In union there is strength, vitality, and power; division produces nothing but weakness and mischief, and often disaster. This doctrine holds true in regard to the civil government of a country or people, and it is equally true with respect to ecclesiastical affairs and church government.

It there ever was a time when there were good and sufficient grounds for the separate and independent existence of District Synods, occupying the same territory in the Southern Lutheran church, and of a number of churches in ecclesiastical connection with our District Synod when they are properly in the territorial jurisdiction of another District Synod, as is the case with some churches in Lexington county, S. C., that time has certainly passed away. What ever petty jealousies or differences may heretofore have given rise to this disjointed and singular state of things, these divisions, with the causes that produced them, ought now to be removed. They are a hindrance to our prosperity and progress as a church, cripple and retard all our church enterprises, and are a reproach to our denominational name.

We are all brethren, all belong to the same ecclesiastical household—have one faith and baptism, hold to the same confession, practice in the main the same form of worship and church usages, have the same name—in a word, are all Lutherans, members of the same old mother Church. We thus stand apart and are divided? It is a wrong, unwise, and unchristian thing. There is, we repeat, no just and valid ground for it whatever.

If errors have been committed, let them be corrected. If prejudices keep us apart, let christian love and true manliness of character at once remove them. In the name of all that is good and noble, let us be united, and putting together all our energies and resources under one wise and common government and ecclesiastical control, our power and policy as a church in this blessed Southern land would soon be acknowledged and felt as they never have been before. E. J. D.

Jubilee Year of S. C. Synod.

The Synod of South Carolina, at its last annual Convention, resolved to observe the current year as its Jubilee, as suggested in the report of the retiring President. And as recommended by the Regular Committee to whom said Report was referred, a "Central Committee of Three" was appointed to mature a plan and make arrangements for its proper celebration. The Committee therefore propose,

I. That the special design of this general celebration shall be the Endowment of a Professorship in Newberry College, to be entitled

THE BACHMAN CHAIR OF ———, as a grateful tribute to the memory of our venerable and distinguished "father in God," Rev. John Bachman, D.D., LL.D., through whom, pre-eminently, the Synod and College had their origin.

II. That mass meetings shall be held in each Conference District in some central and otherwise suitable church, for the purpose of awakening general interest on the subject. The Presidents, together with the other officers of the respective Conferences, shall arrange the time, place, and order of exercises as they may deem best.

III. That special sermons suited to the time and object shall be preached by each pastor, in all the congregations of his charge, accompanied with services adapted to the occasion, as far as practicable; due notice having been previously given of each such appointment.

IV. That envelopes, prepared for the purpose by the Central Committee, shall be distributed among the people, as the medium through which the names of contributors and the amounts given towards said endowment may be returned to the pastors or appointed receivers.

V. That in a General Book of Records, for the Jubilee Year, the names of each contributor and the amount given shall be registered, and said book shall be preserved in the archives of the Synod as a testimony to future generations.

VI. That a stouter Book, if desired, shall be furnished each charge, or congregation, in which a like record

shall be made of the success of the effort within its own limits; said book to be retained in its possession for local reference and use.

As complete returns of the results of this general plan should be reported at the next regular meeting of Synod, all pastors and others wishing record books and envelopes should apply promptly therefore to the Central Committee.

T. W. DORR, J. H. HONOUR, W. S. BOWMAN.

We re-publish the above report of the Special Committee to arrange the plan of the Jubilee celebration of our Synod, as we have been informed that the Church generally, in our bounds, do not understand it. It is very simple, and of easy, practical application to the end proposed. In some particulars it has been acted upon already, in the holding of mass meetings, &c. There is some stir among us, and the article of Dr. Bowman, President of Board of Trustees of Newberry College, as published last week, will, no doubt, increase the interest already felt. The Conferences, at their approaching meetings, should take the matter vigorously and enthusiastically in hand; and every pastor and minister should assist in executing the plan, by seeing that every member of their respective charges shall receive an envelope, and have the opportunity of contributing to this most commendable object. We are sorry to be informed that but few of the brethren have yet applied for the envelopes and Record Books. Brethren, wake up, and do not come to Synod with lame excuses!

Orkney Springs.

We had the pleasure, not long since, of spending a few days at this celebrated watering place, as a "dead head" of course, for who ever heard of an editor of a church paper being able to pay his way at the springs! Through the kindness of friends, including Messrs. Moore & Perry, the gentlemanly proprietors, we had the privilege of a few days of rest at this delightful place.

Under the title Orkney is included several noted springs—the Chalybeate, the Bear Wallow, the Freestone, and the Salphur, in Shenandoah county, Va., 12 miles west of Mt. Jackson. The waters are tonic and alterative, and are found good for almost all the diseases man is heir to. The Orkney is the most famous for all diseases of the skin, dyspepsia, and chronic inflammation. The pike from Mt. Jackson is good, and passes over a very beautiful country among the hills and valleys, and over the Sutterleik mountain, giving the traveler a most magnificent view of North mountain, at the base of which the springs are situated.

The proprietors have recently erected a splendid hotel, 100 feet front, 200 feet depth, and four stories high. This, with the other buildings around it, will accommodate five or six hundred guests. The table is all that could be desired, and all the arrangements are on a very liberal scale.

There is one feature, not often found at public summer resorts, which greatly recommends Orkney, and that is the home-like appearance of everything. The stranger is made to feel at once that he is among social friends, and free to do as he pleases and be perfectly at his ease. There have been, during the month of July, about 500 visitors present at the hotel, besides many occupying cabins.

The property of Messrs. Moore & Perry is valued at ninety thousand dollars, and has recently been leased by a company to be still further improved.

If any of our readers wish to grow fat and feel good, all they have to do is to go to Orkney and stay long enough.

We had the pleasure of preaching from an Ezra's pulpit in the parlor, to a large and very attentive audience.

For the Lutheran Visitor.

Bustling.

Dear Bro. Dorr: I have just returned from a hurried visit to Page county, made in accordance with an arrangement agreed upon at the last meeting of the Potomac Conference, and will attempt, in fulfillment of a promise, to jot down something of what I saw, heard, and did there.

Arriving at the pleasant little town of Luray late on Friday night, July 24th, after a rough stage ride of about sixteen miles from New Market station, I was cordially welcomed by our excellent friends, Mr. Wm. C. Altber and Mr. W. Y. Cline. The former is an enterprising and successful merchant, and an earnest member of our church, the hospitality of whose home I greatly enjoyed whilst in Luray; and the latter is, as you know, one of our promising Theological students, who has been doing good service during the Seminary vacation, by keeping our people

together and awakening a new interest in church matters, in this somewhat isolated portion of the Virginia Synod's territory.

We have two churches in Page county; one, St. Paul's, about twelve miles above, and the other, Bethlehem or the "Pass-Run Church," about four miles below Luray, the county seats. These are substantial, brick edifices, which, with but little expense, could be rendered not only very comfortable, but very attractive places of worship; but the congregations formerly worshipping in them have for some time past, for want of regular attention, been somewhat disorganized and scattered. Especially does this seem to be the case at St. Paul's, where, we were told, we once had about one hundred members, but now could scarcely count twenty-five.

My visit was to Bethlehem church; an appointment having been made by Bro. Cline for preparatory service on Saturday afternoon, and the holy communion on Sunday morning. There was a respectable attendance on the service of Saturday; whilst on Sunday morning, despite threatening weather, the church was full; thirty-four members of the congregation present partaking of the sacrament of the Lord's Supper. We were assured that if the weather had been more favorable the number, both of the congregation and communicants, would have been much larger.

I had written thus far when the Visitor of the 31st ult. came to hand, containing the communication of Bro. Cline on "Our Churches in Page County." I will only add, therefore, to the information there given, that we have several families of Lutherans residing in Luray, at whose request I had the pleasure of preaching on Sunday night in town, in the Methodist church. These members of our church in the town are anxious to have regular services, and are agitating the question of securing a lot and building a church; an enterprise in which it is hoped they may receive substantial encouragement from the brethren of our Synod. Avoiding rather than promptly occupying central points, like this, in our efforts to build up the interests of our Church, is a policy the folly of which is now generally admitted and needs no demonstration.

The first Lutheran church built in Page county should have been built in Luray, on the most central and eligible site that could have been secured. Had that been made the base of operations years ago, instead of being merely a mission field of the Virginia Synod, I believe that we would have in Page county today at least one self-sustaining and flourishing charge.

I need hardly tell you that I was pleased with my few days sojourn on this border ground of our Synod. You are not unfamiliar with the attractions of the Page Valley, and can well understand how I, visiting it for the first time, feasted my eyes upon its towering mountains, and winding streams, and upon the broad acres of its beautiful and fertile farms. It presents to our Church, I think, a promising field for mission effort, if we can but secure a suitable young man, not afraid of hard work, who can be sustained there for a few years in part by the Synod, so that he can devote his whole time to pulp and pastoral labor. It is, in my true, a hard field in many respects, with some discouragements of a peculiar nature; but the patient, persistent efforts of a judicious pastor would, I doubt not, within a short time, present very gratifying results. Let me repeat here that our young brother, Cline, has done a good work during his summer vacation, for which he merits favorable notice at the hands of his Synod. Nor can I refrain from adding, in view of the reports received this summer from our Seminarians, that our institutions, and the Church at large, have reason to look upon all the young brethren just entering or preparing to enter the ranks of our ministry, with much of pride and hope. May Roanoke and Newberry Colleges, and our Seminary at Salem, continue, under the blessing of the great Head of the Church, to give us, from year to year, many such.

I had some thought, when I sat down to write, of telling you something of my horseback experiences in the country; of how I went fishing and caught—only a cold; etc.; but time and space forbid. I will only add, that in much of my jogging about, I had the pleasure of the company of our mutual friend and brother, Dr. V. H. Flinn, (who is contemplating a removal from Winchester to his old home in Luray, this Fall) and that I can not soon forget the pleasant hours spent in the hospitable homes of Mr. W. C. Altber, Col. Wm. Cline, Mr. Chas. Keyser, Capt. Samuel Judd, Mr. J. H. Kemp, (a former parishioner of yours and mine, who with his pleasant household has removed to the Luray neighborhood) Dr. Cline, (son

of Rev. J. P. Cline of precious memory) and Mr. Hampton. May these homes ever be the abodes of christian love and peace, and their inmates enjoy in all fulness that blessing of the Lord which maketh rich, and to which no sorrow is added.

D. M. GILBERT.

P. S.—I made a sort of conditional promise to our friends the K's to the effect, that at about the time when the hill-side vineyard at "White Cliffs" will be purpling in the sun—say, immediately after the adjournment of the approaching convention of the Virginia Synod—I would, if possible, repeat the visit to Page, accompanied by one of the distinguished editors of a certain well and favorably known religious journal. May I not hope you will do what you can to help forward the fulfillment of that promise!

(Glad to suspect it is the Lutheran Visitor to which Bro. G. refers as a "well and favorably known religious journal," and can almost guess which of the "distinguished editors" he means. But we know full well, from a long and most pleasant intimacy, that our friends, Mr. and Mrs. J. H. Kemp and family would give either of us a cordial Virginia welcome to their hospitable home at "White Cliffs." Hope the hill-side vineyard there will equal those of Falernus which purpled in the days of Roman glory as described by Horace and others, long, long ago. We can assure the kind brother that we shall be very happy to help him redeem his "conditional promise" should we be able in the orderings of Providence to reach Virginia by the time designated—of which, however, we are in doubt at present.—E.]

For the Lutheran Visitor.

German Settlement, W. Va.

Aug. 6th, 1874.

Dear Visitor: A few events pertaining to the welfare of our Church have lately transpired here which may be of interest to some of your readers. Some facts concerning the planting and growth of the Lutheran Church in this section we reserve for a future communication, as it is necessary for us first to become an interviewer of our "oldest inhabitants" and an examiner of their old files of newspapers.

The request for such an article was made by your former editor, Dr. Rade, and we make this note of what is forthcoming, in order to prepare the patience of your readers for the infliction. "To be forewarned," you know, "is to be forearmed."

In April, 1853, Bro. Cupp, who had long served us very acceptably as pastor, signified to the Council his intention of leaving, alleging as his reason therefor the fact that a change might be beneficial to both minister and people. He accordingly accepted a call from the Brandenburg charge in the northern part of this county, where his labors, we understand, are greatly blessed to the good of that people.

Since the departure of Bro. Cupp, till quite recently, our charge (Pres. W.) was without a pastor and underwent the usual trials (for we suppose a priori from the necessities of the case that all vacant charges have the same trials) of corresponding with ministers in different quarters, striving to accomplish the double object of giving and receiving satisfaction. It is the opinion of the secretary of our council, Bro. Wilson, that in such a correspondence we obtained unmistakable proof of the fact that preachers are only men after all. During this interim that we were without a minister, the purpose of dividing the charge, which had for some time been under contemplation, was executed, the Oakland, Deer Park and Summitville appointments cut off, and the charge thus rendered more desirable by a decrease of the labor necessary in serving it. The charge now embraces four churches, good, commodious, frame buildings, the farthest of which is only six miles, with good roads from the parsonage, in the little village of West Union.

We do not know a better country charge in the bonds of the Virginia Synod. While without a regular pastor, our people were occasionally visited by ministers, of whom the following come to us as we write: Revs. Keller, Rasmussen, Eichelberger and Peter Miller, and the sacraments administered. By this means, as well as from a healthy love of religion and the Lutheran Church, our people have maintained their organization unbroken and uninvaded by the proselyter.

Happily the wants of our people are now supplied. On the 4th inst. a formal call at a salary of \$600 a year was extended to P. H. Miller, one of our students at the Salem Seminary, and it was accepted. Mr. Miller—we withhold the honorary title of Rev., not because he does not richly deserve it, but because not yet ordained—was with his several weeks prior to his call, preached with great acceptance to our people, and won their confidence and affection by his excellent social qualities. He is a young man of fine promise, and his labors among our people bid fair to be very successful. He leaves to-morrow to visit Charlottesville, Va., to attend Synod, where he will receive his ordination and visit friends in Roanoke, after which he will return here and enter regularly upon his ministerial duties.

Pardon our prolixity. It seems that we have caught some of the spirit of Bro. Campbell's Harrisonburg letter; but then you know that stories somehow do lengthen when begun. F. V. N. PAINTER.

oughfare of the town, in company with the pastor and our mutual friend, Dr. Z., who can boast a liberal descent from one of the veritable dukes of Edom. We had not long to wait for the wagons. The main sounded, and the motley crowd of various colors and costumes rushed like a torrent to hail the procession. The long cavalcade passed in review with imposing effect upon the uninitiated, but those who had taken several degrees looked on with cold indifference, and indeed went so far as to mutter out their feelings of disappointment. I looked in vain for the elephant, for I wanted to see him badly that day, moving majestically in the broad sunshine. Ever since reading in my youthful days "Goldsmith's Animated Nature," the elephant has been a pet with me. There is something in his vast proportions, his sagacity, keen, small black eye, ubiquitous trunk, enormous tusks, and barn-door opening in his stomach, that commands my respect, my admiration, and my study. The elephant at one time in fact was the ne plus ultra of my mundane aspirations, and I thought in my simplicity that if I could only see the elephant, there would be nothing more worth living for, and I should be ready to depart. In due course of time I saw him; and, true to human nature, I was not quite as willing to go as I imagined, but wanted to see another, and still another. But if I was disappointed at not seeing him on the above occasion, I can certainly assure the reader that it has been my privilege to see the elephant—unwisely several times, when he was brought to my notice in such a "questionable shape" as to make a deep impression upon my memory and my finances. The animal imported from the jungles of India and our native product, found in the business walks of life, may belong to the same genus, but certainly are of different species, and their mode of capturing their prey is very dissimilar; by the one you are gobbled up *fortiter in re*, and by the other *suaviter in modo*. The one overcomes you by a bold, open attack, the other by a plausible circumvention. At the suggestion of my worthy friend, the pastor, (who is quite a strategist,) we moved our position and advanced to the front through dense masses of humanity, which seemed to be reveling upon the top-most waves of a wild sea of excitement. Arrived on the ground, and within striking distance of the "great moral exhibition," we were fortunate in securing a good lookout on an elevated foot-way. We took our perch on its staunch guardian rails, and having made secure our watches and gold and silver (of the latter articles, however, like poor Peter, we had none,) against the insinuating address of nimble fingers, we were prepared to take a comprehensive survey of the great picture of animate and inanimate objects. It was not truly grand, it certainly had its points of attraction, and afforded an endless variety of matter for reflection. There stood the two great pavilions looking down upon each other like Ebal and Gerizim—the representatives of good and evil. In the one the devout christian might find great delight to his soul whilst he sat under its genial shadow, nursing upon the influence of example, the blessedness of the pure in heart, and the eternal benediction of the Father's judgment, "Well done, thou good and faithful servant; enter thou into the joys of thy Lord." In the other the lover of pleasure more than the lover of God, with a keen relish for the grotesque, the vulgar, and the sensual, even the very verge of indecency, might find the highest gratification in the study of obscene attitude and the ethics of coarse reprobate. These monster tents were flanked and supported by others of inferior dimensions, appropriated to "side shows," where the uninitiated were favored with special sights and privileges. Besides this gaudy array of large and small pavilions belonging to the "great moral exhibition," there were also extemporized structures, *ad infinitum*, of pine poles and cotton cloth, where all manner of delicacies, either solid or fluid, could be had for the money. But the surging crowd, of which the sight-seeing and pleasure-seeking were constituted a large element, what shall I say of it? Who can describe it? To be appreciated, such a scene must be looked upon; for no pen can adequately delineate its light and shade, its infinite variety, its harmonies and incongruities, and withal the living play of high-wrought expectation beaming in every eye. Satisfied to satiety with what we saw of the outside exhibition, and by no means certain as to what section of morals would be taken up for our edification, we did not patronize the institution, and gave neither aid nor comfort to the enemy within the lines. As we can not be classed among the contributors on one of the great thor-

with a statement saw nor heard animals, either we know is that "great moral" it was most in the aged and black, male and said the \$1,200 in a few Rockingham, mountain district for "shows." In "show" is appreciated its full value, Educating Apper permitted in it leave it out in own mountain streams of human roll down into the them marketing from a berry to poles, to be transported, as the Shillab the grand entrance to meet the sacrifice is con The show must a may. Remonst of propriety or e as the advice of and the old war us of old, "Give us death." Some to chronicle Dominaker his arboreal roost has horn for many years passing hours of suddenly brought untimely victim and his lifeless the unfeeling pl between a hung hungry stomach. Marion notes will early dawn, nor v ness the toil-w says his owner, with years, and b he deplored, and rocation a sign of or a tear trickle f the one is arrest hastily brushed a solitary and com aratory: "Well, he fell through stern for an ignoble pur the 'great moral' price of his head. witnessed the low down, and have b the maneuvering and the feats of dressed men and seen the 'at woman's ark', the happy family, an in weighing the ar arrives at the coo es, may say what it, but I guess that 'my old rooster' usually closes his eyes; sentiment, *sic tran*

Having accomplish II, seen the sights, and shared largely of friends, we set with the pastor loc his home, some six the retired village easily situated on Linville Creek. T ting hills through v stream threads its the Shenandoah, is fertile and beautif great Valley of spent pleasantly p the families of our and Dr. Z. Durie caught a few "sl looks for reals, and be disposed 'to bit rressful in securi grown chicken on and a snapping to upon another, and it is not necessa Doctor is not only his profession as a stoner, but lays cla inventive genius; a at all be surprising that, flying mid-shi ship, he should dri tion and despair so dwellers on terra than all this, and be beloved physician brother dearly belo and a discreet and e with his pastor in every good enterp muscle will tell at where else. We ha in connection with nations, an unusu painted, and find church, complete in merits and appointing at a glance evid and judgment of it fortunately, it is on known as "Union," misnomer in all past been to be in all time our people, with before them on the time to invest in s I can not conceive, save a few do-lars for ruitous rate of future. The folly of