

THE LUTHERAN VISITOR.

Charleston, S. C.

Friday, September 4, 1874.

EDITORS:

REV. T. W. DOSE, Charleston, S. C. REV. J. H. HONOUR, Shepherdstown, Va. PROF. E. J. DRISLER, Walhalla, S. C.

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

SPECIAL NOTICES.

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Marriage and obituary notices, and other matter intended for publication, should be written separately, and not in business letters, to receive proper attention.

DATES OF ORDINATION.—The ministers of the S. C. Synod are requested each to forward the date of his ordination, to the Secretary, Rev. H. S. Wingard, Frog Level, S. C., that he may be able to arrange the clerical roll of Synod as required by its constitution.

REV. J. H. HONOUR.—We hope that this accommodating brother will also contribute to the editorial columns of the Visitor, in connection with the other services which he has so generously consented to render during our absence. He can do it with eminent skill, grace and efficiency, and our readers will rejoice in the prospect.

REV. PAUL DERRICK.—This afflicted brother writes us from North Carolina as follows: HICKORY, N. C., Aug. 22d, 1874.

Dear Bro. Dose: I have only been here a few days, not long enough to tell what effect the change will have. I am doing very well—feel able to preach, and could do it, were it not for the cough I have. At times that does not bother me, and then again I have to cough till my chest becomes sore. Yours fraternally, PAUL DERRICK.

This estimable brother may be graciously sustained in his severe trial, and that, with health restored, he may soon be returned by a kind Providence to his home and charge again. Let all the Church offer up prayer in his behalf.

REV. E. A. BOLLES.—This venerated divine who has been for many years Superintendent of the American Bible Society for the District of South Carolina, preached in the Presbyterian church at this place on Sunday last to a large and attentive audience. We are glad to learn that much interest was manifested in the great work of spreading gospel literature over the land, and that the superintendent was much gratified at the success of his mission in this locality.

Mr. Bolles is admirably adapted to the services in which he is engaged, and in him the Bible Society have an efficient and active worker. Mr. J. T. Stokes has been appointed Treasurer of the Clarendon Bible Society, and a depository for Bibles and Testaments has been established at his store.—Clarendon Press.

The Visitor—Absence of Mind—Absence of Body.

The editor of the Visitor immediately presiding over its weekly preparation and distribution may have been absent minded in more than one instance in its management. We are not unconscious of its defects. We sincerely regret its imperfections, and would make it perfect if within our power. More attention would no doubt improve it; but we can give it no more than we have done, and would gladly be relieved of that, in any way that would guarantee the continuance of the paper, be true to our obligation to the General Synod in accepting the position, and agreeable to the readers of the Visitor. We hope to start the new volume with very little, if any encumbrance. Who will take charge of it and devote himself to it wholly?

The Visitor will be continued, if God permit. But, as we said before, we do hope that all its honest, christian readers will send us any arrears they may owe us on this volume or former volumes.

When the eye of the reader shall fall upon these lines we will probably be in Virginia, amid former endearing scenes and associations. But we purpose still to be heard from through the Visitor. Our very obliging friend, Rev. J. H. Honour, has cheerfully consented to attend

to its correspondence during our absence, so that all communications intended for the paper, articles for publication, names of subscribers, subscriptions, advertisements, &c., can still be sent to our address in Charleston, and will be taken charge of and properly noted and appropriated by him. Our private correspondents can address us at Winchester, Va., until the last week in September.

Rev. John W. Miller.

We had the pleasure recently of a long conference with this good brother, and of breaking bread with him in his hospitable home near New Haven, W. Va., but regret to say that we found him in a bad state of health. For a long time he has been the victim of catarrh in the head, from which he suffers much, and which renders him unable to do any regular work in the ministry. For this reason, about a year ago he resigned the Mason charge, which he had served over twenty years.

Bro. Miller is a genuine Lutheran of the old stamp, a sound and intelligent theologian, and perfectly familiar with all the shades of difference and subjects of controversy that now afflict our Zion; and, like all good men, he longs for the day when we shall see eye to eye and all be one. It is much to be regretted that he is disqualified by affliction for the active ministry, where men of his ability are so much needed. We pray that he may yet be restored.

II.

"Forbearance of Disclosure"

Again! Of what! Anything about Newberry College—its finances, receipts and expenditures, assets and liabilities! Alas, something of a more dreadful character than that! In fact, a most atrocious piece of "concealment" on the part of one connected with the Faculty. Hear it friends of the college, but "tell it not in Newberry; publish it not in the streets of Charleston!" Since the close of the "Commencement Exercises"—after the Board of Trustees and visitors had all returned to their homes, and when there was not the slightest suspicion of any plotting going on by any one entrusted with the interests of Newberry College, one of its esteemed Professors, with evident forethought, predetermined and arranged to "steal" and "deliberately, wilfully, and audaciously go and—take unto himself a wife!"

And to that desperate act of alliance with the "angelic order," he adds the grievous offense of concealing the fact from all except an elect circle at Walhalla; and though a happy benedict since early in July, he has not even let his brother editors know a word about it! What a want of confidence! He well knows he can trust us! For even now, after having learned it in a private, confidential way, we only communicate it to our readers as a secret! But we are sure the Board of Trustees will find it out, and what they will do with our blessed brother-ship for his temerity and "forbearance of disclosure" we can not venture to predict. Read the notice (confidentially!) in the hymeneal column.

Before or After Synod?

It was contemplated by the S. C. Synod that the Jubilee effort to endow the Bachman Chair in Newberry College should be completed, if possible, by the time of its re-assembling in October next. But the subsequent financial crisis, combined with other unforeseen difficulties, have rendered it injudicious, in the estimation of some deeply interested in the noble endeavor, to press the matter without some discrimination, until the revival of business and the bringing of the new cotton crop into market. Whilst we would avoid any unnecessary delay, we readily defer to the superior knowledge and judgment of others in this suggestion. Let each pastor decide, for the circumstances of his own charge, the time that would be most favorable for liberal contributions from the largest number of his people, and act accordingly. But let there be no intermission of effort to arouse and enlighten their congregations on the subject. It would be well if each pastor could at least report to Synod the prospects of success in his charge—the encouragements and discouragements—concerning this important movement in behalf of the college. Many of them could form some approximate estimate of the amount they will be able to raise.

The envelopes should be distributed now with as little delay as possible, especially in charges composed of many congregations. And the gathering in of these envelopes would perhaps better not be delayed longer than November.

Rev. W. C. Van Meter, who visited America to secure \$10,000 to carry on his work in Rome for another year, has accomplished his purpose and returned to Europe.

Should Candidates for the Ministry in Our Church Study in Our Own Theological Seminaries?

This question should need no answer, and would need none, if all our young men sufficiently appreciated the importance of Lutheran training for the Lutheran ministry. With all who are duly alive to the interests of our church, and have a knowledge of her history in this land, the question carries its answer upon its face most emphatically in the affirmative.

The desire on the part of any of our young men who are looking forward to the work of the ministry in our church to pursue their theological course in theological schools of other denominations, when those of their own church are equally accessible, can not be attributed to any valid or proper reason. It is based upon a fallacy of judgment, or a recalculation of motive. The supposition, real or affected, that they will have greater advantages at any such institutions is the merest fiction.—Neither Yale, Princeton, Union, nor any other Theological Seminary, can give a Lutheran equal advantages with those of his own church, if he wishes a preparation for her ministry, and a field within her ecclesiastical boundaries. Though he may find in them able and excellent teachers, they can not impart to him what they themselves do not possess—a full, thorough, impartial and unbiased knowledge of the pure Lutheran system of doctrine. He will find in them plenty of Lutheran text-books; but they will be generally so interpolated, annotated, or abridged, as to change their Lutheran character in an important degree. Further, we have some just as able theologians and brilliant scholars in our Lutheran Seminaries as can be found in any other theological schools in the land. Away then with this specious pretext. No ingenious mind should use it.

Or if the motive be a desire to start in the ministerial work with the imagined higher prestige and reputation of having graduated in schools of greater celebrity than our own, we sincerely pity the young man who can compromise his piety and self-respect with so dishonorable a motive. It is a petty and profitless ambition that ill becomes a minister of God, especially when it leads him to prefer the advantages of institutions that confer on all grades of talent alike—the dull as well as the gifted—to superior ones because not so celebrated. We do not think that any one who will consider such a course calmly, and yet persevere it against the counsel of his seniors and superiors in experience, is worthy of the confidence of our Church, or of any other. See an article in another column, third page, entitled, "What difference does it make?"

LITTLE'S LIVING AGE.—The numbers of The Living Age, already issued in this month, have been as usual filled with the valuable productions of the ablest living contributors to periodical literature. Among the important articles of these numbers are the following: On the Personal History of Lord Macanlay, by F. Arnold, New Quarterly Review; The Place of Homer in History and in Egyptian Chronology, by Rt. Hon. Wm. E. Gladstone, Contemporary Review; The Poets at Play, Blackwood; The Convent of San Marco, Macmillan; "Josh Billings" in English, Spectator; "Latent Thought," by E. H. Hutton, Contemporary Review; The Moon's Figure as Obtained in the Telescope, by Chas. J. Winter; A Curious Product, Macmillan; Finger Rings, British Quarterly; Louis Philippe, by the author of "Mirabeau," &c., Temple Bar; Bishop Wordsworth on Cremation, Spectator; A Professor Extraordinary, Fraser; Comets, Spectator; The Isle of Wight, Quarterly Review; Habit in Plants, &c., by H. Erershead, New Quarterly; The Petrarchian Commemoration, Athenaeum; The Brunswick Onyx Vase, Academy; Descriptive Punishments, Chambers Journal, &c., with short articles, poetry and miscellany. These numbers also contain excellent short stories, "The Country Cousin," and "The Manor House at Milford," and instalments of "Far from the Maddening Crowd," "The Story of Valentine and his Brother," "Alice Lorraine," and "A Rose in June," all capital serials. With fifty-two such numbers, of six or four large pages each (aggregating over 3,000 pages a year) the subscription price (\$8) is low; or still better, for \$10, any one of the American & Magazine is sent with The Living Age for a year. Littell & Gay, Boston, Publishers.

Americans have contributed nearly twenty thousand dollars, and Europeans fifty thousand dollars, as a fund for the widows and orphans of Rev. Messrs. Premier, Carrasco and Cook, who perished on the Ville de Havre while returning from the Evangelical Alliance. This sum has been safely invested, and will yield a competent support to these three afflicted families.

For the Lutheran Visitor. A Protracted Meeting.

Dear Visitor: Thinking that some may be interested in hearing from the western part of Georgia, I send you a short communication. I take the more pleasure in so doing from knowing that the editors and many of the readers of the Visitor are always glad to learn of the progress of our beloved Evangelical Church.

On Saturday, the first day of August, we commenced what is called a "protracted meeting," which was carried on day and night for six days, resulting, we believe, in great good to the church. The pastor was without ministerial aid until Sunday, when Revs. L. Bedenbaugh and E. Elmore appeared, the former of whom preached a most interesting sermon to a large congregation.

On Sunday evening Rev. Mr. Wilson, Presbyterian, occupied the pulpit, giving us a very fine discourse, which was well appreciated by a large concourse of hearers.

These meetings were held in Mt. Pilgrim church, Coweta county. The elders had directed their pastor to write for Rev. S. S. Rahn to come and assist us; and accordingly on Monday he arrived in time for the forenoon service, and preached for us then and repeatedly afterwards. The word was ably and faithfully preached from time to time, and resulted in the accession to the church of five precious souls, such as we trust shall be "everlastingly saved," and the church was revived. And we believe that the word thus dispensed shall yet be the power of salvation to others who have not confessed Christ.

Bro. Rahn is a preacher of no mean ability, and the congregation was more than pleased with him. He has made many friends to his mission enterprise in Atlanta, and I am satisfied that this church will come up promptly and handsomely to his support. Atlanta is an important place, and the mission must be sustained. There is no time to waste; we have already lost much; we must delay no longer. We repeat the Macedonian cry, and say to the "Old Mother Synod," "Come over and help us." Bro. Rahn is working under great disadvantages. Brethren, one and all, ministerial and lay, in Georgia, send him the help of the Lord against the nighty. Our mission is willing to labor and wait, if we will but do our duty.

Bro. Rahn is a graduate of Newberry College, and reflects honor upon his "Alma Mater." He received his theological training at Salem, and is even not "a workman that needs not to be ashamed." We are proud of Newberry College, and commend her as worthy of the patronage of Georgians as well as of her own State. Let her be sustained and well supported. J. S. ELMORE.

For the Lutheran Visitor. Church Items.

Motion is an immutable law of mind and matter. Rising, falling; growing, decaying; advancing, receding; like right and wrong, are opposites, which exclude a middle state. Republics and kingdoms are either rising or falling; the tree and flower upon the bosom of earth growing or decaying; the faculties and virtues of the soul developing and expanding, or cankered and rotting; and church organizations are either gathering strength in numbers, influence and a growing interest in church affairs, or gradually retreating from the conflict.

The Harrisonburg Pastorate is evidently in a vigorous and healthy condition. In this outline of the progress of Lutheranism here we must, in order to be brief, confine ourselves to the period we have served this people. It is due, however, to our good Bro. H., who preceded us, to digress to say that the fruits of his faithful exhibition of the grand old church of the Augsburg Confession are seen and felt by us. The nucleus around which we are laboring to build up our church has been tried in the furnace. Some have been in the church twenty or thirty years, sometimes inefficiently served, and often without a shepherd, exposed to the inroads of other churches for years together, (some persons join the doctrines of a church, some the pastor, and others the numbers), all who could be "tossed about by every wind of doctrine" were lost to us. We have had about thirty-five conversions, made up largely of excellent material. Our membership is influential, characterized by high social standing and sterling integrity. We have just completed the entire remodeling of one of our churches (Frederick). The amount necessary has already been subscribed, and much of it collected. It will be rededicated on the first Sabbath of September. This is the oldest church in the country. From all the facts we can gather, there is but little doubt that the first church was built upon this site (150) one hundred and fifty years ago. The present building is of brick. The architecture was very antique, of German origin, and reminded one of those temples of God in which was heard the great Luther. The outside has been beautifully painted. Inside, new ceiling, pews and pulpits, together with painting and frescoing, constitute the leading changes. It is now one of the finest country churches in the Valley.

We are also in the midst of a parsonage enterprise. This seemed at first to be a Herculean undertaking, but the Lord has now so far prospered the work that we are confident of success. A lot has been purchased in Harrisonburg, on South Main street, about the center of the portion of the town. The surroundings are very good, making it one of the most eligible and delightful locations in the town. Our good and live Bro. A. Hockman, who is a master architect, has charge of the building. "The sound of the hammer is heard," and we have no doubt it will go on to completion very rapidly. Bro. H. has gotten up a very superior plan for the building, embracing the elements both of econ-

omy and convenience. Size 33 by 27. The cost will be about \$1,800. Our people are responding nobly, over \$1,500 have been raised. We would like to speak of them individually, but we forbear, lest we draw too largely upon the space of your paper, and we will not make invidious distinctions. We have a noble people, and we are greatly in love with them. Very many have truly endeared themselves to us by acts of love and kindness. Outside of our regular salary we have received many substantial donations, which contributed largely to our support and comfort. Nor have these kindnesses been confined to our membership alone.—Here, too, we can not particularize, but would express our thanks and very high appreciation. Though the nature of this field demands self-denial and severe labors, yet there is a compensation of good cheer and encouragement, because our people "hold up our hands," and the Lord is prospering his work. This enterprise will fully close the mission state of this charge. We expect to move into the parsonage by the first of December, perhaps sooner, and thenceforth to be supported entirely by our people. This field will then be one of the most interesting and pleasant pastorates in Virginia.—There is yet for us here a glorious future; the day is not far distant when this must and will be a stronghold of the Church of the Reformation. JOHN H. BARR.

For the Lutheran Visitor. A Visit to Mt. Pilgrim Church, Coweta County, Georgia.

Messrs. Editors: It will, perhaps, be of some interest to yourselves, as well as the readers of your paper, to know something about the state of the Church and the prospects of Lutheranism in this portion of Georgia. Especially do we think it will be highly pleasing to you to hear something from the mother church of this section.

We have long ago heard of Mount Pilgrim church, and our anxiety was excited to "come and see" for ourselves, for we thought the name itself was inviting to all pilgrims journeying in a strange land. But to our astonishment, when we reached the long desired spot, we did not find much of the mount about it. There was no prospect of assistance between the real, and the picture of it, which we had formed in our imagination. Although we were not attracted by its commanding appearance situated on some conspicuous hill, yet, we must confess that we were charmed with its location in the midst of a beautiful shady grove. It is one of the most delightful sites for a country church we have seen. The building in which the congregation worships is comfortable and commodious.

This congregation was organized nearly forty years ago by Rev. L. Bedenbaugh, with very few members. All of the early members of this church, many of whom are now sleeping peacefully in the old graveyard near by, emigrated from Lexington, S. C. Time and space will not permit us to give a historical sketch of old Mt. Pilgrim; nor do we feel well enough posted as to its past, and even present, difficulties, conflicts, and triumphs. We leave this for some one who is better informed on the subject—one of its worthy and faithful "bishops" who has served the "diocese."

Having left Atlanta at 10 P. M. on the 2d inst., after filling two appointments, we arrived at Senoia about 7 o'clock on Monday morning, and were met by a good brother, who took us up to his home, where we joined him in a morning feast. But very soon after the time approached for us to take our departure for the church, a distance of six miles.—Reached it about 10 o'clock, and to our surprise we were told that we were expected to preach. Well, Messrs. Editors, you can imagine how much I felt like performing such a task, after having traveled nearly 75 miles, and gotten very little sleep the night previous. If you have ever been thus situated, you can sympathize with us in our embarrassed condition. However, like most young preachers, who are so credulous as to believe whatever is said or advised by the old ones must be done, we said very little, supposing our orders were from headquarters and must be obeyed, and we did the best we could under the circumstances. We remained with Bro. J. S. Elmore, who was assisted also by two other brethren, about five days. During that time we preached the word as best we could. We admonished, exhorted, warned, and encouraged; we prayed with and for those brethren, who we learned were anxious to see us and hear us talk. And it afforded us a great deal of pleasure to be with them. It is a source of encouragement and much satisfaction to any minister to try to preach the Gospel when the

people seem to hear it gladly. The members, and all others who participated in those delightful services at Mt. Pilgrim, certainly do appreciate hearing the word preached and engaging in the worship of the sanctuary. We have never tried to preach to a more attentive and well behaved audience. Their eagerness and anxiety to hear the Master's message delivered reminded us of an event which St. Luke recorded, where he tells us that "the people pressed upon Jesus to hear the word of God," as "he stood by the lake of Gennesaret." Nor were our congregations very small in numbers. The church was filled at each evening service, but not quite so large in the morning. As a sketch will be furnished you by the pastor, giving the result of the meeting, we refrain from saying much about it. We trust, however, that some seed were sown upon fruitful spots—even into good honest hearts—which will ultimately bring forth a rich harvest of fruit to the honor and glory of God. We may, in the providence of God, not see the bloom, or even bud, of such fruit, while in the flesh; but there is a time coming which shall bring to light not only every secret thought but the result of all our labors in the Lord." There is a day appointed in which the Almighty will send his angel, who will with the sound of a great trumpet "shout the harvest home." Then, if we meet one redeemed spirit who has been brought up thither by our weak and unworthy endeavors, the crown of our rejoicing will be complete, and we shall together bless God, forever and ever.

What a marked difference of disposition there is between persons living in the country and "city folks," as regards attending the religious exercises of the sanctuary. In the country the people certainly do value the ordinances of God's house, if we may judge from their promptness and punctuality in assembling themselves together for worship. Nor are they afraid or ashamed to make sacrifices to enjoy these blessed privileges. It appears to be a source of spiritual joy to them when they can turn away from their temporal affairs and repair to "Mount Zion," where they can worship their Creator, Preserver and Redeemer "in the beauty of holiness." They do not regard it as a mere duty to come together for the purpose of praising God, and thanking Him for the daily benefactions of His liberal hand, but they consider it a blessed means of grace—which it is. And we have no doubt but that the Dispenser of all good will more richly bless and abundantly prosper the labors and efforts of such a grateful people than He will those who are always finding some excuse to keep them from going to church.

We were highly pleased with the "goodly land" in which these Mt. Pilgrims are dwelling in peace, quietude and plenty; but especially were we very much gratified to meet with such kindness as was shown us by these warm-hearted friends. We have never been more hospitably entertained and kindly cared for by the inhabitants of any state or section. We were so well treated and so perfectly satisfied with everything that when the time came for us to bid adieu to those new scenes and pleasant associations, we were loth to leave, and our heart's desire almost prompted us to "Cast one longing, lingering look behind." We do not wish to make this vicinity a paradise, nor its citizens angels, but we do want to inform all our friends and brethren that should they ever pass through this part of the world, they need not fear to fall into the hands of these good Samaritans. Of course the country has its defects, and the people their faults, like all other weak, erring mortals, but, considering all things, we think, Bro. E.'s lot is cast in a favored land and in the midst of a noble-hearted, generous, christian people.

We would like to say something about the prospects of our church in the town of Senoia, where it is hoped will soon be erected a very neat house of worship, but time and space will not permit at present. S. S. RAHN.

Mrs. Rebecca Harding Davis is in North Carolina, it is said for the purpose of obtaining the local features for a new story of American life which she is to write for "Scribner's."

Mr. Wm. C. Alexander, President of the Equitable Life Assurance Society, died suddenly on Sunday evening at his rooms in the Sturtevant House. He was the eldest son of the Rev. Dr. Archibald Alexander of Princeton Theological Seminary, and brother of the late Dr. James W. and Addison Alexander, and of the Rev. S. D. Alexander, D.D., of this city. He graduated at the College of New Jersey in 1824, and attained a high rank in the New Jersey bar. He was for some years President of the New Jersey Senate, and was a New Jersey delegate to the Washington Peace Convention of 1861, in which he took a leading part. He was also at one time the Democratic candidate for Governor. He had been President of the Equitable Life Assurance Society from its organization in 1859. He was about 65 years old.—N. Y. Observer.

I was my guest on the 9th of an old church, recently of God, in the of Forresterville, Va. This little about five miles from New half west of the line of the town is built on rocks, and the is rough and there a stony fertile, and the earth yields all the skill and labor. In reaching the winding from a continuous stream, their thick drooping genial protection rays of the sun presenting a beautiful arch in the profound deep, dark wood yearning of the ist might be full "Retiring from this infrequent case." The surrounding early day, we name as most "Hesse Cassel, tion; at all even among the num when Hesse C wave, and For surface.

I was courteous felicitous and pe A. Snyder, who for somebody's fortably domiciled veterans, we v dition to answe and small, and to submit to the cess of being wanted to be gather up a fo services. To t mine host, and (which I have the case) the g is equally imponn to appreciate to deal tenderly in this. The sombre ing gently sett and dale, we we house of God by the "church goi out, clear and in hours of a had been distreaching rays charges of elec having been ga we passed up; house was well der was where from in that wonder was fat when the dwell and the vales, villages and to had their habi streams, came dreds on horse in vehicles of a and concentrated the hill crowned truly was a migh "hill country" up pleasant and ev bath in August temple was set place for the Mos Before proceed give the reader a the edifice and they appeared to things considered fortunate, neith prominent nor m is central and v four directions. weather-boarded, stone foundation with a substantial premises afford for improvement, and we hope that be embraced to the goodly number of other choice tree. The house is a gallery, and has with correspondi dows are long a sections of sash lowered by weight one of the most fact that I have the several inches, a heavy railing, pulpit and balu corruspond in color, which is w building is well and externally—its gives evidence of taste and skill o jected and execute proportioned. rogn may either preach they will find no heard. The build