

THE LUTHERAN VISITOR

COLUMBIA, S. C.

Friday, December 6, 1872.

EDITORS:

REV. A. R. 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.

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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.

Our printer forgot to substitute a 9 for an 8, and consequently we have two Nos. 218.

The publishers tell us that a new edition of Rev. J. Hawkins' Catechisms is called for.

GRANITEVILLE, S. C.—We are gratified to learn that Rev. E. Duffert has consented to serve as pastor of this church, and will enter at once upon the discharge of his duties there. We hope and pray that the Lord will be with him, and crown his labors with abundant success.

The Rejected Applicants.

Although the Synod of South Carolina was unable to receive the two young men who were willing to devote themselves wholly to the service of Christ in the ministry of reconciliation, the church at large takes a different view, thinks it a shame to reject any who are worthy; and we are confident that if in every congregation an effort is made, the money—\$300—can be raised with all ease. But don't now make the mistake of saying, "Oh, you've rejected sufficiently, and not every church has a Dr. J. A. Keller to come with pencil and paper right after the benediction, saying, "Let us raise that money at once." Let a gentleman, or, better still, a lady, in every church take the matter in hand, and the money will be forthcoming in no time.

We have promised for that purpose from:

- A Theological Student, \$5 00 J. D. Dreher, Lexington, 5 00 W. Assman, " 5 00

We have on hand:

A lady of Columbia handed us the other day ten dollars, to be applied by us to objects of benevolence. We have use for that money right here, but we trust in the Lord, and apply to one student \$5. Then we have a letter from Lexington containing \$5.

SANDY RUN, S. C., } Nov. 25, 1872. }

Dear Doctor Rude: Enclosed you will find \$5. Please add it to the fund for the support of the two young men who wish to study for the ministry. The cotton-picking season is over now, and we send you a part of our earnings. Mamie, William and Ruthie send you one dollar each, and the other two I send. We are sorry we have no more to send, but as we are only small persons, perhaps the large ones will send you more. Accept of much love and good wishes from your little friends.

J. A. M.

Query: If the small persons of Lexington give \$5, what will the big cotton-bags in and outside Lexington give?

But we have another, and from Lexington, \$5.

SANDY RUN, S. C., } Nov. 25, 1872. }

Dear Doctor: Enclosed find \$5 for the support of the two young men who wish to study for the ministry.

I sincerely hope this note will find you well. All join in love and good wishes for you. Your friend,

W. M.

Now, do make haste, and let us have the money. Do as we do. We are going to wear our old black suit this winter, although told the other day that it looked seedy. But then we want to "owe no man anything," when we retire.

ADDITIONAL RESPONSES.

Friday Night, Nov. 22, 1872.

Rev. A. R. Rude, D.D.:

Dear Doctor:—Half an hour since the last number of the Visitor was handed to me, and the first article I read was that of the "Theological Student," with your remarks and

wish for "as many Dreher's in the South Carolina Synod as there are persimmons in Lexington County." I then read it to my family, repeating your question, "Who else will respond?" when one of my sons immediately replied, "I do." Please therefore add to your list the names of John H. Honour and Fred. H. Honour, \$5 each, which you will find enclosed. J. H. H.

Dr. Rude: I have just read the proposition of a "Theological Student," and feel constrained to respond to the sentiment which he utters. It expresses precisely my own feelings upon the subject. Indeed, I had contemplated making a similar proposition, but rejoice that I have been anticipated, especially as the appeal comes from one who has given himself to the sacred work. It will doubtless prove more effectual than would come from another source. However, with Rev. J. D. Shirey's admirable sermon fresh in the memory, we feel assured that your readers need no other appeal than simply to have presented to them the wants of the church. To those who refuse their assistance to the cause of missions upon the ground that we have no efficient laborers to place in the field, especially to those should this appeal be directed. We must not only pray for the laborers, but equip them and send them forth into the harvest field. Enclosed you will find \$5 for the purpose. ***

N. B.—Full list next week.

REV. P. ANSTATT.—After your misrepresentations and aspersions in the American of November 23d, we shall take no notice of anything that you may choose to print about us. We sympathized with you when the Independent dropped you from its exchange list, but we do so no longer.

Almanacs.

Probst's Lutherische Kalender for 1873 has made its appearance. The reading matter is exceedingly good. No German family should be without it. We understand that the English Almanac is nearly ready, and hope it will not be inferior to the German Kalender.

T. Newton Kurtz's Almanac for 1873. The only difference between these two is that Probst's Almanac is Lutheran, and Kurtz's, Almonac is for example: The Corpus Christi Festival, which the Romish Church observes in honor and for the worship of the consecrated water, is given as one of the "Festivals of the Church," while the "Festival of the Reformation" is not mentioned anywhere. If that is not worse than "The Real Presence," we are very much mistaken.

Is it Lutheran to worship the water, and not to bless God for the Reformation?

New Publications.

A Day in Capernaum. From the German of Franz Delitzsch, translated by J. G. Morris. Philadelphia: Lutheran Board of Publication.

A book written by one learned man, and translated by another equally learned, and yet so plain, so attractive and fascinating, is really something wonderful. The idea to represent a day of the Saviour's busy life at Capernaum and among the beautiful scenery of Galilee, is excellent, and it has been ably carried out. Familiar as we thought ourselves to be with the Sea of Genezareth and its surroundings, the life-like pen and ink pictures in this little work make us feel as if we had wandered along its shores, floated upon its bosom, and witnessed the scenes so impressively described. The Lord himself stands out prominently as the God-man, the man of intimate communion with the Father, the man of works of love, the One who does save and deliver from sin and death. Appended to the work is a sketch of Delitzsch, the author, by Dr. Krauth, which is well worth reading.

Peter's Musical Monthly. December, 1873.

The December number, price 30 cents, contains three Ballads, a Christmas Song, an Anthem, a Fourth Piece, as played at Theodore Thomas' Orchestral Concerts, and three splendid Piano Pieces, any single piece being worth in sheet-music form more than Mr. Peters asks for the entire lot.

Southern Musical Journal. November, 1872. Laiden & Bates, Savannah, Ga.

Rev. C. Lauterbach, of Lonaconing, Allegany county, Md., has a congregation composed of thirteen members, all coal miners. This little flock has bought the Methodist church for \$1,600. What do you think of that? Yes, and it is a Missouri Synod church and congregation. It seems to us that these Missourians both pay and pray.

For the Lutheran Visitor. Installation.

By appointment of President of Synod, we attended on the 3d ult. to the installation of Rev. J. H. Turner over the Montgomery Pastorate.—This is the charge formerly served for many years by our deceased Bro. Schaffer, and through whose agency it was organized. It is composed of two organized congregations, and embraces in its membership not a few of the most influential citizens of the community. They are a generally hospitable christian people. Bro. Turner has been serving them since August of the present year. He has already obtained a hold upon the affections of his people. By his energy as pastor, he has infused fresh life and interest into his congregations. We were encouraged by the general interest taken by this young brother in the work of the church at large, and confidently predict for him success among his own people and a growing influence in the Synod. Already he has been instrumental in the purchase of a beautiful lot for a parsonage in the town of Blackburg. The building will be erected early during the coming Spring.

Steps have been taken for the introduction of the Box System, the people manifesting a laudable willingness to adopt the plan. The Pastor has it in mind promptly to meet the resolutions of Synod looking to the support of the institutions in our midst. He is not over-sanguine, but with faith in judicious and diligent training he is confident of final success. This is a quality indispensable to a successful Pastor. It is easy to preach and labor when everything goes on promisingly. But to make up our minds to the fact that our work will bear fruit slowly—that much labor will be followed by no immediate good results, and yet to labor on to make diligent use of God's means, relying upon these for success, this requires grace and strong personal character. And he who thus works will be successful.

We congratulate the Lutherans of the Montgomery charge in having secured Bro. Turner for their pastor. He possesses qualities of mind, heart and manners eminently suited to a successful ministry. As scholar, preacher and man the Church may expect well of him. If his people who labor among them God will prosper their mutual work.

The services of installation were held in St. Peter's church. A good congregation was in attendance, and a more devoutly attentive one we have never served. After a sermon suited to the occasion, the beautiful and impressive service contained in the Book of Worship was read, the Pastor and Council of the charge together surrounding the altar. The solemn obligations and vows were taken by the Pastor thus publicly and audibly, the deep silence of the congregation attesting the interest that was felt by all.

May God richly bless Pastor and people.

S. A. R.

For the Lutheran Visitor. "Inquirer."

Mr. Editor: Your answer to the questions of "Inquirer," quoted from the American Lutheran, is proper, so far as it goes; but, in my humble opinion, you do not give the leading causes why ministers are leaving the Lutheran Church. The great fault lies in the body itself—in the General Synod, and in the individuals composing it. I do not mean to attach censure to the present members alone for things that have existed perhaps before their time, nor do I wish to include all the older members who have lived in a former and earlier period of the history of that body. As I intend to mention no names, the discrimination can be easily made by the members themselves. In order to make my ideas plain, I will designate certain heads, and arrange my remarks in accordance with them.

1. The declared position of the General Synod is untenable and contradictory. Ask the body in its official capacity, or ask individuals composing the body, what they call themselves, and the answer is, uniformly, "We are Lutherans." Press them a little farther, and they do not hesitate to affirm that they are the true Lutherans, in contradistinction to those of the General Council, the Missourians, the Southern Lutherans, the Tennesseeans, and all others not embraced in their organization. Ask them the basis of their Lutheranism, and they will tell you the Augsburg Confession, including, of course, in order to be consistent, the church literature supporting the Confession, as well as that naturally flowing therefrom, or, in other words, the acknowledged symbols of the church. This is the proper basis of Lutheranism. But you tell them so, and you bear a proviso immediately, perhaps, something like this: "The

Bible is the basis of all truth,"—as if any christian would deny this simple assertion—"and the Confession must be supported by the Scriptures." This has not the clear ring of true metal. For three hundred and fifty-five years, men and devils combined have labored to destroy our Confession, and show its inconsistency with the Scriptures, but have failed, utterly failed. Is this no proof of its truth? Can it have other foundation than the everlasting truth, and pass successfully such an ordeal? It seems to me that the utterance of such a proviso, in our day, savors of a disposition to differ, ad libitum, from its doctrines. Nor is this a mere surmise; for prominent men in the General Synod boldly assert that the Augsburg Confession teaches error. Others, fortunately not so prominent, hold up the catechism and catechization to the scorn and contempt of their assembled membership. Some years ago, in a town in which there was a German and also an English church, the following occurred: The German minister labored hard, visited the families of his membership, gathered up a large class of catechumens, and faithfully instructed them. At a certain time, after due examination, he confirmed the entire class. There was joy in that church, and the good minister blessed God and was happy. Soon after, the English minister appointed a protracted meeting, to take place at a given time in his own church, and in the course of his remarks, said: "Bro.—the German minister has lately confirmed a large class of catechumens. He reminds me of a farmer owning a large flock of sheep. At a given time he collects all the lambs, slits their ears, and lets them run to take care of themselves." His congregation laughed, but formed their own opinion as to the catechism and the usages of the Lutheran Church. Both these ministers are still living, the German brother in the same field, plodding on in his unostentatious way, whilst the English one has held protracted meetings over a vast extent of church-territory—unfortunate, however, in not being able to protract his own stay in any one locality beyond a few years.

But again, the Wittenburg Synod is part of the General Synod, and it is based upon the miserable abolition called the Wittenburg Convention. The General Synod receives her delegates without a word of rebuke.

The standard works in Theology of many in the General Synod are "Schmucker's Popular Theology," and Kurtz's "Why are you a Lutheran?" both authors laboring with all their might to break down the strong, distinctive features of Lutheranism. The good old works of our church, that stand forth like the granite rocks on the mountain's brow, are either unknown or sneered at by such persons. Some time ago a young minister, who had been preaching some decade of years, confessed that he had never seen the Augsburg Confession. He was handed a copy, and confessed after reading it, that his prejudices were all removed. The Apostle's creed is publicly assailed and an American reversion of that old symbol has been advocated. A minister, not long since, had occasion to quote the obnoxious sentence in the Apostle's creed, which he did in the most reverent and solemn manner. A fellow minister, who had listened to the sermon attentively throughout, approached the speaker after service had been concluded, and remarked, "I was much pleased with your sermon, but was amazed (!) at your idea of Christ's descent into hell."

Then again we see in the correspondence, and not infrequently in the editorials of acknowledged organs of the General Synod, constant flings at symbolism and the unflinching adherence of other bodies to true Lutheranism. The resolutions and minutes of modern European ecclesiastical bodies are quoted as giving expression to sentiments perfectly in accord with the General Synod, and opposed to the General Council. The confused condition of Europe, and the well-meant efforts of good men to pour oil on the troubled waters, are concealed from view, and the impression is thus created that the European churches are yielding the "ancient landmarks" and becoming Americanized. But it strikes me I have said enough to bear me out under this head.

2. The relation of the General Synod to other ecclesiastical bodies has been unwomanly. They send a prominent delegate to the Dutch Reformed Church, a body of the most stringent Calvinists, and the delegate strikes hands and says: "We are with you." "Very little, if any, difference be tween us," "You could come to us, and we to you, and both be at home." Another delegate is sent to a Consociation of Congregationalists, a body whose laxness and latitudinarianism has made more Unitarians, Universalists, and errorists of every de-

scription, than any other causes in the world. You are obliged to ask a Congregationalist, after he has declared himself one, whether he is orthodox or otherwise, because Theodore Parker, a known infidel, was pastor of a Congregational church in Boston. The delegate to the Consociation again strikes hands, and makes a speech of no difference, all one church, and all that. Another pitches his tent at a camp-meeting, and sees no difference. Another baptizes by immersion, and sees no difference in the mode. Another has his child baptized by a Nestorian priest, and sees no difference. He attends "seanship" in Utah, and receives the blessing of that arch deceiver, Brigham Young, and still sees no difference. Another places Calvin and Wesley in the show windows of his church together with Luther and Melancthon, and for the life of him can see no difference. All this is unwomanly, and must degrade the glorious old Church of the Reformation.

3. The eclecticism practiced by ministers in imitating and adopting whatever may strike their fancy in other denominations, is another evil. Eclecticism in medicine or philosophy, or in anything else, is of very doubtful propriety; but eclecticism in theology is simply abominable. It reminds one of the coats worn by Martin and John in Swift's "Tale of a Tub." This spirit of eclecticism has been the fruitful source of all our want of uniformity in our church. How could it be otherwise? One sees something he admires in the Methodists, and he adopts it; another draws a feature from the Abolitionists. One imitates the Baptists in some feature; another puts the Higgenbottomites under tribute, for aught I know. It is therefore no wonder that all sorts of customs, foreign to our church, have been introduced in our worship. This same spirit, some years ago, developed itself in the "elective affinity" humbug, that went so far as to result in the formation of a Synod within the bounds of another Synod, a sort of "wheel within a wheel." Happily this organization has been absorbed by the respectable body within whose bounds this folly was perpetrated, and the members seem to have returned to their right mind again.

The results of all these things, and more that could be named, have been very disastrous to the few of them.

1. A want of true church love. The Lutherans are so much afraid of bigotry, that they err on the opposite extreme. A single Methodist family removes to a new locality, where there is no church of his own, and instead of going into any other church, he will have one of his own in a year or two. A Presbyterian does the same, and so a Baptist or Episcopalian, and Lutherans even do not call them bigots for so doing; yet Lutherans are afraid of being called bigots, were they to do the same. But a few days ago, wealthy and respectable families in San Francisco were dismissed from the Lutheran Church to the Presbyterian. Besides all this, Lutherans have contributed to all other churches by thousands of dollars, and have not received back hundreds for it. A Methodist will contribute \$10 to some Lutheran enterprise, and upon that fact will collect \$100, for his own church, from the Lutherans in reciprocity of the favor. This, by no means peculiar to the membership. The ministers have the same broad views, and express them.

2. A doctrinal dissatisfaction is another result. This is the basis of all our dissensions and splits in the church. For the sake of peace, or for some other trivial excuse, you see ministers examining the theology and policy of other churches, already about to leave upon the first opportunity that may present itself. The peculiar distinctive features of the church have been destroyed, and they see no difference between Lutheranism and any other system of doctrines.

3. A banking after the society and salaries of bigger men and bigger churches. What a pity it is that the Lutheran Church can not appreciate her great men, but that they must emigrate to other denominations in order to gain their due need of appreciation. I have no doubt that many good pious ministers think that if they were in other churches they could command \$15,000 salaries as well as those who receive such salaries. They do not stop to think for a moment that most of big salaries are paid for political preachers, and not to those who pin themselves down to the gospel alone. At any rate, many make the trial, and many find the very charge they left paying a higher salary than they are realizing in their new relation.

There is but one remedy for all these evils. Let Lutheranism develop and practice her distinctive features, and make them prominent in her periodicals, in her worship, in her Synods, in her membership, in all

her cultus. The Augsburg Confession is the bond of union, and strong enough, if not explained away, to hold all who claim the name of Lutherans.

LUTHERANUS.

For the Lutheran Visitor.

Proceedings of Sunday-School Association of Rowan County, N. C.

This Association, according to a previous resolution, met in convention on Thursday the 12th of September, 1872, at Lutheran Chapel, near China Grove.

After an address by the retiring President, the convention was called to order and the names of members present enrolled. Nearly all the churches in the county were represented by a clerical or lay delegation. But one church, through its pastor, refused to become an integral part of this Association, giving as a reason that "he, with his church views, could not co-operate with us in anything of the kind." This is to be deplored, but it in no way discouraged the Association.

The election of officers for ensuing year resulted in the choice of Rev. G. B. Witman, President; Rev. R. G. Barrett, Vice-President; Rev. J. G. Neiffer, Secretary; Rev. J. Ingle, Assistant Secretary; Mr. R. R. Crawford, Treasurer.

The reports from the different Sunday-schools were now handed in and read.

A committee, consisting of three members, on state of Sunday-schools was appointed. Committee: Rev. S. Rothrock, and Messrs. J. K. Graham and R. R. Crawford.

The following are subjects were handed in for discussion:

- 1. Whose duty is it to see that children attend Sunday-school? 2. Are pic-nics promotive of the Sunday-school cause?

The first subject proposed by the Executive Committee, "What should be the qualification of Sunday-school teachers?" was now discussed. The Rev. S. Rothrock opened the discussion; the members of the Association adjourned with religious services, until 10 o'clock Friday morning.

SECOND DAY'S SESSION.

After religious services, in which the Revs. J. G. Neiffer, Wetmore, and Rothrock led, the Association was again called to order by the President.

The following was offered and adopted:

The subject of the qualification of Sunday-school teachers, having been discussed at this meeting; and whereas it seemed to be the opinion of this Association, that piety is a very desirable qualification; Therefore,

Resolved, That it is recommended by this convention, that Sunday-schools select, as far as possible, members of some christian church as officers and teachers.

The second subject of Executive Committee—"By whom should Sunday-school teachers be appointed?" was next discussed, and the opinion arrived at, that the official body of the respective churches should appoint said officers and teachers.

The third subject—"Should a pledge be required of teachers for a faithful performance of their duty in the Sunday-school cause?" was opened by Mr. R. R. Crawford. This gentleman read a very instructive and admirably prepared essay on this subject. It was listened to with profound attention by the large assembly present, and gave general satisfaction.

The following resolution on this subject was received and adopted:

Resolved, That it is the sense of this Association, that it would be wise for all Sunday-school teachers to be appointed or elected by some responsible power in the church of God, and that pledges be given to that power by the teachers for the faithful performance of their duties.

The fourth subject—"What is the most interesting and useful method of conducting Sunday-schools?" was discussed. It was opened by Rev. W. Kimball, and after considerable exchange of opinion, some favoring a regular service, others not, the subject was dismissed.

The two new subjects handed in, were referred to the Executive Committee.

The following report on state of Sunday-schools was read:

REPORT OF COMMITTEE ON STATE OF SUNDAY-SCHOOLS.

Your committee respectfully report that they have examined the various documents placed in their hands, and find that nine Sunday-schools have made special reports of their condition, number of superintendents, teachers and scholars. From these reports and other sources of information, we estimate that there are about thirty Sunday-schools in the county, with a superintendent and an adequate number of teachers to each, giving regular religious instruction to about 1,300 scholars.

From this estimate, which is substantially correct, we can not but regard the Sunday-school institution as a very efficient instrumentality in promoting the cause of Christianity throughout the county of Rowan. Your committee are encouraged to find so much interest manifested in the Sunday-school cause throughout the county, and we believe that this Association infusing a very happy influence in promoting the zeal of all those who are connected with it.

Your committee would earnestly recommend that all return to their respective fields of labor, and in humble reliance upon the divine blessing, engage with renewed energy in the benevolent work.

Respectfully submitted, SAMUEL ROTHROCK, J. K. GRAHAM, R. R. CRAWFORD, Com.

The following resolutions were adopted:

Resolved, That the convention take up collections at its usual meetings, to defray its contingent expenses, and that a treasurer be elected to take charge of the funds thus collected.

Resolved, That Sunday-schools be requested to furnish their delegates with certificates of appointment to the Annual meetings of this Sunday-school Association.

Resolved, That the Secretary furnish an abstract of the proceedings of their convention for publication.

Resolved, That the thanks of this body be tendered to this community for the kind entertainment and hospitality received by the members of this Association during this convention.

The Association then adjourned, to meet again within the bounds of Rowan County, during the coming year.

JAC. G. NEIFFER, Secretary of Association.

Luther and the Reformation Assailed and Defended.

The grand and imposing celebration of the 355th Anniversary of the Reformation held by the Lutheran congregations of Reading, in Trinity church, on the evening of October 31st, seems to have stirred up the ire of one of the Roman Catholic priests of that city. In the Reading Daily Eagle, of the following Saturday, he gave vent to his wrath by trying to bring Luther and the Reformation into contempt. As his communication was directed especially to Rev. B. M. Schmucker, D.D., who made the English address at the Anniversary, Dr. S. felt called upon to reply through the same paper of the 6th inst. Mr. O'Connor, in his article, suggested the Lutherans at their next Anniversary should "vindicate Luther from the foul charges made against him by some of the most eminent, pious, and learned Protestant divines," and quotes D'Anbigne as saying Luther was unfit to head the Reformation—that Guizot was even harder on him—that Hallam calls him a bull, and Menzel a foul-minded monk—that Dr. Nevin exhausts language in characterizing him as a compound of contradictions, etc., etc. He also suggested some choice selections from Luther's works, especially his De Captivitate Babilonica, be read at the next Anniversary, but advises the ladies not to be present. He thinks "Luther the first Mormon of the first Christian Polygamist" would be a good theme for the speaker. He also suggests, in the way of naming the church, there should be "Luther in the happy home with Catharine, whom Melancthon says was an unquitted shrew," "traits of the men who have carried the right of private interpretation so far as to deny the Bible in fact," and also a list of the wars resulting from the Reformation. In conclusion, he protests against "a vulgar and obsolete reference to Catholics, as idolaters and tax-payers for sin," and says "this ridiculous remark ceased to be serviceable fifty years ago."

The following is Dr. Schmucker's reply:

TO THE EDITOR OF THE EAGLE.—Your issue of Saturday last contains a note from Rev. J. V. O'Connor, which he generously tenders advice and suggestions to his Lutheran brethren, and to me personally, which may enable us to make our commemoration of the Reformation next year more complete. He is mistaken if he supposes that Lutheran clergymen, on such occasions, are embarrassed by the fewness of the subjects claiming attention, the reverse is the fact. The stirring events of the Reformation struggle have not ceased to move the hearts of men. The influence of that Reformation on the nations of Europe, admirably summed-up by Villers in his essay, which received a prize from the Institute of France on the interests of civil liberty throughout the world; on the progress of all branches of knowledge

on the study of fusion of the religious liber the people; purification of the Roman specially in these, and no suggest them sideration.

But he spec should "deliv cating the Groul charges. most eminent Protestant div some of their known before Menzel and Es pions and lo vines," but we remain of our and Dr. Nevin the articles it hanst as a co tions;" but for I am persu who finds the ticles written very highly-ou unfortunate tin

MENZEL. In quoting gives a refer The first you bigne's Histor contains four has a Chap. V. quotation of R but I may have V. B. L. conta of Luther; in says, p. 186: " little similarity heard till then quent rhetorical schoolman that tian who had vealed truths, from the Bibli from the trans presented them astounded beat teaching of a "Luther pread striking in the great seriousne L's sermons, an the knowledge filled his heart, quence an auth an emotion that not possessed."

An extended tr sincerity, and tr and closes with Erasmus as ob peccio: "I mas their Evangelica their morals, th posed to Luther. even by those w doctrine. The v doctrine so full human ordinar that living, pur which springs fr Evangelists and genins was lifted things, and his catch fire at o prise." For ev approval of Lut bigne's History whole pages of warmest apprecia

ERASMUS. Erasmus don keen, sharp, and Luther and the not of them alon keenest cuts of l plied to those of his account of grimages, worshi his "Praise of P trat," it were s his earnest hour Cardinal Wolsey, of Meutz, to the Saxony, and to most favorable a money for Luther, would sometimes ceptable.

HALLAM. Hallam's com judgment on the contest of the Ge may be learned fr had no acquaint man language, an fore, have been pr read any of the tr the German poor scribes, his abilit, logical questions, the preparation, he says, after 50 the comparative dozen theologians it "in defence t tion," "for I am the writings of al 287.

MENZEL furnishe ting and severe Romanism and I he also calls Lu daring spirit, a he monk? SIR WILLIAM

There remains O'Connor, of being lygamist, which refuted over and sounds so shocking that it is now a Sir W. H's wor England a "vindi been described by "everywhere suc frequently over same charge was made by a Roman of the City Coun S. C., and led to a papers, in which t sustained by all strength which f duence could furni Dr. Bachman so att him with the mass proof of the falsit that the question the latitude for this Bachman's article and published in a "But Mr. Editor O'Connor wishes to against Luther, I with an almost end