

THE LUTHERAN VISITOR.

Columbia, S. C.

Friday, November 14, 1873.

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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To All in Arrear.

Please pay up and renew. We need every cent due us.

NOBLE LIBERALITY OF MARYLAND SYNOD.

At the meeting of the Maryland Synod, at the meeting of \$500 remaining in the treasury be given to worthy young men preparing for the ministry at Roanoke College and in the Southern Church's Theological Seminary. The resolution was adopted unanimously.

NEW MUSIC.—Messrs. Ludden & Bates, of Savannah, have sent us three new pieces: "Linger Near Me, Little Darling," a ballad; "Patrons of Husbandry," a song; and "National Grange Quickstep." We have also received from F. W. Heinicke, Cincinnati, a beautiful song and chorus: "Mother, Let the Angels In."

To our great regret, the Professor is at present in a highly ecstatic state, and utterly unable to finger. We therefore miss his valuable aid, and must defer expressing an opinion till he is himself again.

Personal.

Rev. W. A. Julian has accepted a call from St. Enoch's church, N. C. But the congregation is indebted to its former pastor, and a standing resolution of North Carolina Synod requires that all such indebtedness must first be discharged, and Rev. Julian can therefore not yet officiate as pastor of St. Enoch.

Our Churches.

CHURCH ORGANIZED.—On the 26th instant, the Rev. S. A. Repass organized a Lutheran congregation at Big Lick, Roanoke county, Va. This organization, though numbering only eight members, is in possession of a beautiful church building, the dedication notice of which has appeared in the Visitor. The congregation gives promise of being worth something to the church.

Visitor's Correspondence.

A Virginia layman, who, since the Visitor's first appearance, has paid for three copies, sends us \$6, and writes:

"Herewith you find \$6, which are intended to pay for three copies of your excellent paper. Miss —, for whom I have been paying, will continue it at her own expense, with the aid of a brother. But I do not feel like reducing my subscription at a time when it should rather be increased. Please therefore send the Visitor to Mrs. —, which I hope will result in other additions.

"Hope the Lord may preserve your health and strength, to enable you to continue at your present duties until the Visitor achieves what it is destined to do by proper exertion. If our clergy would beg more for the Visitor, other charities would flow in without much begging."

Another correspondent says: "Don't be despondent. Keep up a good heart, and we will help you."

Rev. — of Virginia, assures us of his continued co-operation:

"Allow me to say once for all that I have never thought of withdrawing what influence I may have from the Visitor. There have been differences between us, but these would have to be of a very aggravated nature to drive me into open antagonism to the paper. While the Visitor advocates the interests of the Lutheran Church and our General Synod, I trust that good enough and common sense enough will be mine to allow no mere personal feelings to antagonize me to it."

Trip to Madison C. H., Va.

The death of the Rev. B. C. Wayman, of Madison C. H., Va., occasioned our late visit to that place. By request of him, more than six months previous to his death, we were to preach his funeral discourse. We were notified on the 17th inst. by Bro. R. C. Holland of his extreme illness, and of his liability to die at any hour; also, that he requested his funeral sermon to be preached from Ps. xxxi: 5, "Into thy hand I commit my spirit; thou hast redeemed me, O Lord God of truth."

While in church on Sunday night following we were handed a telegram conveying the sad intelligence that Bro. Wayman had died that morning at half past eight o'clock, and requested us to come over the next day.

In obedience to this summons we left home on the Monday morning train. At Gordonsville we met Bro. B. C. Holland returning from Richmond, where he had been in the interest of our mission. From that point, in a rickety stage, through cloud and rain, over a very rough road, we made our way to the parsonage of the Madison congregation of Lutherans, of which Bro. H. is the efficient and worthy pastor, stopping only a few moments as we passed the house of the mother of the deceased, to assure her and the amiable sisters of our heart-felt and prayerful sympathy.

After a nine-hour return to the village to attend to the mournful duty that had called us thither. At eleven o'clock the remains of our lamented brother were taken to the Methodist church, which had been kindly proffered for the occasion, (the Lutheran church is two miles in the country), where, after the regular burial service laid down in the Book of Worship, in which Brother Holland participated, the sermon was preached to a most attentive and sympathizing congregation.

From the church he was borne to the yard of his mother's residence, where, in the midst of a cove of boxwood, whose evergreen leaves beautifully symbolize the immortality of the soul, we laid him beside two brothers who had preceded him to the spirit land. Thus, in the midst of his days, and just in the opening of a career of usefulness, has been called to his reward in heaven. Bro. W. was but a few years in the active work of the ministry. More than a year previous to his death, failing health compelled him to desist from the arduous labors of his calling. Yet his short career in the work of preaching the Gospel to dying men not in vain. He did his work faithfully, as in the sight of God, and the Master whom he served gave the increase. He aimed in his preaching not to reach the sympathies only, but the understanding. His object was to indoctrinate his hearers in the cardinal truths of the Gospel, believing, and rightly, that the Gospel of Christ is the power of God. He felt that to build on any other foundation was to build on sand, hay, stubble, which would not endure in the day of trial. And though, in consequence of such views and practice, the accessions to the church were not so numerous, yet he was laying the foundation for a solid and real growth on the part of his charge, which doubtless will bring forth "ripened fruit" long after his body shall have returned to its native dust.

Brother W. was a man of fervent piety, and enjoined true godliness upon the people of his charge. He taught no such doctrine as that piety consisted in mere forms or knowledge, though he felt the latter was essential to its rise and growth in the soul, and the former to its true regulation. This piety which he professed, taught and enforced by the blameless tenor of his life sustained him during his severe and protracted suffering. No one ever heard a murmur escape his lips, while at all times, after it became evident to him that his disease (pneumonia) would not yield to the treatment of the most skilled physician, he talked of his approaching end with the calmness of one who was speaking of an ordinary matter of every day life. He had long before set his house in order, and was just waiting patiently for the Master to come and call for him.

Though it was not our melancholy privilege to be with him for more than two months prior to his death, yet, through Rev. Holland and others, we learned that the same calmness and christian fortitude characterized him to the hour when his longings were released from its shattered and suffering tenement. Bro. Wayman was a college mate of ours, and from that or to the end of his life he was ever the same true and steadfast friend. In all his difficulties or perplexing duties he sought our advice, showing a fixed desire not to set rashly, or, from want of proper effort on his part,

commit a mistake. To know the right and then do it seemed the one governing principle of his life. Truly he was an Israelite in whom there was no guile. Guileless, simple, frank, truthful, honest, earnest, were the leading traits of his character.

He was never married. He leaves, therefore, no family of his own. A widowed mother and two sisters, and a widow to whose two sons he performed the full part of a father, survive him and bitterly mourn his loss. May the God of all comfort make good to them their loss through the consolations of his Word and Spirit. Their heavy loss is gain, eternal gain to him.

But want of space admonishes us to stop, though it was our intention to say something of the Richmond Mission, concerning which we had much interesting and encouraging information from Bro. Holland while traveling and sojourning with him.

Two Deaths.

BETTIE HALTIWANGER. Emma Elizabeth, the eldest daughter of William Haltiwanger, Esq., of Edgefield county, S. C., died at Staunton, Va., October 25th, 1873, aged 16 years, 11 months, and 22 days.

Not quite two months ago we carried her and four other young ladies to the Lutheran Seminary at Staunton. Her quiet and cheerful spirit made us feel deeply interested in her, and when the unexpected tidings came that her spirit had fled, we wept her, and not only we, but only her parents and brothers and sisters, but all who knew her mourned.

Washed when an infant with the washing of regeneration, she in her brief life gave daily evidence that she had also received the renewal of the Holy Ghost. "I never knew her to lie down, nor to arise, without saying her prayers," was her mother's affectionate and an obedient child, said her father. "When any one of the family was sick, she was, from a little child, a deft nurse, and we could not get her to leave the sick room. It was as if she could never do enough for us." "I knew her from a little child up," was my best Sunday-school scholar, said her teacher, a patriarch numbering over fourscore years.

The young and the aged gathered in the house of mourning, followed her to the grave, and wept over her. Said one of her young friends: "All loved her, for she was good." Two months before she left home for Staunton, it was her desire to unite with the church, but sickness in her father's home prevented her. She told us herself, on our way to Staunton, that she believed, and had intended to be confirmed before she left home, and would be as soon as the privilege was afforded her. Professor Miller, who was with her in her sickness, who heard her last sigh, and who closed her eyes, wrote us:

"We are sad, as you know, by this time. It is a great sorrow that has come over us and our school. What must be the sorrow of the parents of the dear girl! She was indeed a jewel. But God has done it, and we will try to be submissive."

The Lord has taken the jewel; it was, it is his. The casket rests in another earth—but only for a brief season. For it is written: "O death, where is thy sting? O grave, where is thy victory? We shall see her again. She and her beloved shall meet to part no more. Thanks be to God, which giveth us the victory through our Lord Jesus Christ!"

SALLIE HEILIG.

Late in the evening of October 31st we returned to Columbia. Among the letters accumulated during our absence, was one from Rev. J. G. Neiffer, of Salisbury, N. C., dated Oct. 25th. We opened it, and read:

"Little Sallie Florence Heilig, six years old, the only daughter of Col. Paul N. and Amelia Heilig, died this morning about 9 o'clock. Her poor father and mother are heavily afflicted. It almost breaks their hearts. The ways of Providence are indeed mysterious. The grief of the father is enough to touch a heart of stone. But withal he is resigned, for he has learned long ago that 'He who is above doeth all things well.' O what a comfort to be a christian, a true, sincere believer! The Savior says: 'Weep not! How comforting!'"

"Was that, that has let us together." "O how strange! We all expected such a fine time next Sunday; yet behold, death has been among us and taken our darling lamb. But let us not mourn. Murderers can not inherit the kingdom. 'The Lord gave, the Lord hath taken away; blessed be the name of the Lord!'"

"Your christian brother." "But a few weeks ago Col. Heilig's pleasant home was our resting place, and we learned to know and to love little Sallie and her pleasant, innocent ways. We heard her weep, we

saw her smile, we discovered the wealth of affection stored up in her young heart, and went with her and the family to the house of God and to the Sunday-school, where she loved to be. When we left we rejoiced, thinking that in a few years this little girl would be a noble christian woman. But God's thoughts are higher than our thoughts. He plucked the beautiful bud, and now it unfolds its glorious beauty in the garden of God above. He took the little lamb, and now it is safe forever in His fold. The little maiden is now a white-robed, crowned virgin, and joining before the throne of God in the new song.

The Lord sanctify the sore affliction to the bereaved parents and brothers, and make them strong in the faith, fervent in spirit, and diligent in serving Him in their appointed time!

The Synod of South Carolina.

(Continued.)

A committee was appointed to visit the church in Augusta, Ga., which had sent a letter notifying Synod that the congregation had unanimously dissolved connection with Synod. Bro. W. Bowman and L. Muller constitute the committee.

A proposal for the removal of Newberry College from Walhalla to Newberry C. H. brought on a long discussion, which finally was decided by a vote of 16 to 7—seventeen members of Synod declining to vote—in favor of Newberry; but the Newberry delegation, not considering the vote satisfactory, withdrew its offer, which was to give either \$6,000, or a lot and a suitable building. The College therefore remains at Walhalla.

Mr. J. P. Shilmer reported the completion and presented the manuscript of the History of the Synod of South Carolina, prepared by him for Synod, and a committee was appointed to superintend its publication at the close of the Synodical year of Jubilee.

The annual sermon on missions was preached by the Rev. J. H. Bailey.

The Executive Committee of the Missionary Society were authorized to employ a missionary to canvass the State of South Carolina.

The subject of raising money for the salaries of the professors of the college was satisfactorily disposed of—a number of ministers and charges pledging themselves for amounts aggregate.

The new Constitution was read, discussed and adopted. The second article of the doctrinal basis was amended so as to read: "Art. 2. We likewise hold that the three Ecumenical Creeds—the Apostolic, the Nicene, and the Athanasian—and the Augsburg Confession are in accordance with the word of God, and we receive and adopt them as the exponents of our faith."

Revs. W. S. Bowman, A. R. Rude, D.D., J. P. Snelzer, D.D., J. A. Sligh, G. A. Hough, Captain G. S. Hacker, Major P. E. Wise, Mr. W. Haltiwanger, Mr. W. Housell and Dr. D. L. Boozer were elected delegates to the General Synod.

The next Synodical convention will be held at Mount Lebanon church, Orangeburg county, S. C.

The Sunday services were exceedingly interesting. Rev. W. S. Bowman preached the sermon, after which the Lord's Supper was administered to nearly 200 communicants.

BERKEA IN SEWING MACHINE PRICES.—Our readers will be interested to learn that the FLORENCE COMPANY have responded to the general call for lower prices for sewing machines, and will henceforth sell their well known and superior machines at a reduction of from 30 to 40 per cent. from former prices.

LITTLELL'S LIVING AGE.—The numbers of The Living Age for the weeks ending Oct. 25th and Nov. 1st, are specially interesting. Among the articles are The Montheism of Paganism, British Quarterly Review; The Protestant Restoration in France in the Last Century, Fraser's Magazine; Turkish Georgia, Cornhill Magazine; Needle Work, Macmillan's Magazine; The Lessons of the American Monetary Crisis, Economist; The Old Catholic Congress at Constance, Saturday Review; Somebody's Child, Gentleman's Magazine; The Begot Orleans and his Age, by the author of "Mirabeau," Temple Bar; Calderon's Sacred Dramas—the Purgatory of S. Patrick, Saint Paul's; Victor Emmanuel's Reception in Vienna and Berlin, Spectator; with instalments of "The Parisians," by Lord Lytton; "Jack and the Bean-Staff," by Miss Thackeray; and "Nicolo Wagner," by Miss Macquoid, author of "Patty," besides poetry and miscellany. The current volume began Oct. 1st. With fifty two such numbers, of sixty four large pages each, (aggregating over 3000 pages a year), the subscription price (\$5) is very low; or still better, for \$10 any one of the American \$4 magazines is sent with The Living Age for a year. Littell & Gay, Boston, Publishers.

THE BOOK OF WORSHIP.—A fresh supply has been received from the general binder, who has this time done his work in a manner that can not fail to give satisfaction. The book can be had either from Mr. Duffie, Columbia, S. C., or through his agents. See the advertisement for styles, prices, etc.

Wm. D. LOVE & Co.—We direct attention to the Grand Central Dry Goods establishment of Wm. D. Love & Co., wholesale and retail dealers in Columbia, S. C., as advertised in this paper. They keep an extensive and choice assortment, and sell at unusually low and attractive prices. That being the case, purchasers will find it to their interest to patronize the establishment, especially in these hard times. Give Wm. D. Love & Co. a trial.

Peter's Musical Monthly, No. 75, for November, is to hand, and contains the usual amount of fine songs, choruses and instrumental music. This work is printed from full-size musical plates, and gives every month several songs, duets, choruses, and piano pieces, to the amount of at least \$4; and yet all the publisher asks is the modest sum of 30 cents per copy. Those fond of music can save money by sending 30 cents for the November number. Address J. L. Peters, 509 Broadway, New York.

BEST AND OLDEST FAMILY MEDICINE.—Sandford's Liver Invigorator—a purely Vegetable Cathartic and Tonic—for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Attacks and all derangements of Liver, Stomach and Bowels. Ask your Druggist for it. Beware of imitations.

FORGOTTEN TO DEATH.—A healthy liver secretes each day about two and a half pounds of bile, which contains a great amount of waste material taken from the blood. When the liver becomes torpid or congested, it fails to eliminate this vast amount of noxious substance, which, therefore, remains to poison the blood and be conveyed to every part of the system. Hence the symptoms of bile poisoning, which are dullness, headache, incapacity to keep the mind on any subject, impairment of memory, dizziness, sleep, or nervous feeling, gloomy forebodings, and irritability of temper. The blood itself being diseased, as it forms the sweat, and is the cause of itching and rashes, and it produces discolored brown spots, pimples, blotches and other eruptions, sores, boils, carbuncles and scurfy tumors. The stomach, bowels, and other organs become affected sooner or later, and many other forms of chronic disease, are among the necessary results. As a remedy for all these manifestations of disease, Dr. Pierce's Golden Medical Discovery is positively unequalled. By it the liver and stomach are changed to and active and healthy state, the appetite regulated and restored, the blood and secretions thoroughly purified and enriched, and the whole system renovated and built up anew. Sold by Druggists.

For the Lutheran Visitor. Richmond.

Necessity is upon us—a chapel must be built in Richmond. To put it off any longer involves criminal neglect. To postpone is to trifle with a noble cause and to deny the faith. Do we not hold the truth? Then God is with us. "Have faith in God." God's chosen people could not cross over because of unbelief. "Go forward" is the command. Will we remain in the wilderness? Truly we would deserve to die. God has a higher calling for us. Is the magnitude of the work provided for God for a church an evidence and standard of that church's calling? Then is the calling of the Lutheran church in this country a high calling! How God honors us! And shall we not lay hold, "quit ourselves like men," trusting in the Lord of Hosts.

THERE IS BUT ONE RICHMOND IN THE FIELD.

Let us do this work at once—present it vigorously, complete it, then go to another Richmond. Send your contributions to John C. Pfeiffer, 316 Mah St., Richmond, Va., who will remit receipt. We purpose making acknowledgment of all moneys received in the Visitor. We want the church to be posted as to the contributions made to this cause.

Sent on at once. Let it be much or little, just as the heart disposes.

ACKNOWLEDGEMENTS.

Over from last week, \$275 Mrs. Mary Bovis, Richmond, 20 W. Garber, " 15 Miss Lina Kabrer, " 10 Summo summo, " \$320 Who next? R. C. H.

For the Lutheran Visitor. To "V. D. M." and all the Orthodox Young Men in Virginia.

In the Visitor of Sept. 20th, "V. D. M." informs the church that in the Synod of South western Virginia "the feelings of the older members of Synod, who are new measures men, are treated with that deference which their age and position demand."

Now this is certainly a wonderful condescension on the part of the "young members of Synod," for which their older brethren feel profoundly grateful. They have ever tried "not to think more highly of themselves than they ought to think." And if they thought their advice would have any weight in consequence of their "age and position," they would most earnestly and respectfully request the aforesaid "V. D. M." and all the "orthodox young men" whom he represents, to read carefully and prayerfully the article in the Visitor of Sept. 12th, over the signature of "D. H. B." It will do them good.

For the Lutheran Visitor. The Seminary and the South-Western Virginia Synod.

In the Visitor of October 23d is the following statement in a communication over the initials, "H. E. R." As to the Theological Seminary at Salem, it is useless to longer disguise the fact that, while our Synod is a unit for the Seminary, there are not a few who do not, and can not, wholly endorse the Theological Professor and his teaching, and as a proof of this, the resolution to prostrate the amount of the Theological Professor's salary was carried by a very small majority.

"H. E. R." (the initials are assumed, though they do not "hide the true author of the communication), brings here a strong charge without specifications. Did he not know that such a statement would lead those not acquainted with the facts in the case to suspect that the Professor was a sort of heresiarch, holding and teaching some monstrous doctrine which these "some" would not, and could not endorse? If all knew the state of things as well as "H. E. R." we would pass by the implied charge without notice. Why did he not state those teachings of the Professor which were not endorsed? I and have the readers of the Visitor to conclude whether they were Lutheran and Scriptural or the reverse? Because this would have exposed his own infidelity to the confessions of the Lutheran Church. Such a charge could only have been brought under an assumed name, and to cover those views of the author which he would not dare publish openly.

The language states that "not a few" can not, and do not wholly endorse the Theological Professor and his teaching. Here the writer either does not understand the plain import of words—a degree of ignorance of which we would not like to convict him—or there is something about the Professor aside from his teaching which can not be endorsed. Truly a grave charge; neither the man nor his teaching endorsed. And yet in neither instance is a specific statement made from which the readers of the Visitor and the church (who should certainly know the facts in the case) could make up a just judgment. All is left to inference from language obscure, vaguely general, yet clearly casting suspicion upon this same Professor; ay, suspicion both upon the man and his teaching. "H. E. R." has thus forgotten that Word which speaketh in this wise: "Thou shalt not bear false witness!" But further: "The Synod is a unit for the Seminary, but there are those who can not wholly endorse the Professor and his teaching." The General Synod South openly and honestly accepts the Augsburg Confession as her doctrinal basis. The Constitution of the Seminary adopted at the last meeting of the General Synod is unequivocally Lutheran. This all admit who have seen it. The Professor of Theology was appointed by the Board of Trustees in Charleston, because—among other reasons we presume—was in accord with the doctrinal basis of the General Synod. In Salem, upon the adoption of the Constitution of the Seminary, he was unanimously elected by the General Synod. Surely one reason, at least, was that he would order his teachings according to that Constitution. (As he solemnly vowed before God to do at his public inauguration.) The General Synod certainly knew the Professor's doctrinal views when he was elected and inaugurated, and had confidence enough in him to believe that he would not violate his vows thus publicly and solemnly taken. How then stands the case? Plainly this: The General Synod, its Seminary and Professor of Theology, are all in accord touching the Augsburg Confession, what it is, and what it teaches. Thus believing, the General Synod created the Sem-

inary and selected its Professor, and in the fear of God, and in reliance upon his grace he has so taught, so no time, we trust, forgetful of the solemn obligations he had assumed. Then, according to this plain view of the case, opposition to the Professor of Theology is opposition to the Seminary, until, at least, he be convicted and removed if found guilty of holding and teaching contrary to the Constitution. Let the Church then know once for all, the Professor of Theology bases all his teachings on the "word of God, as the absolute rule of faith, and on the confessions of the Evangelical Lutheran Church as acknowledged in the doctrinal basis of our General Synod" (See Confession of Seminary, Art. 1, Sec. 4.) Lest some better man may be charged with writing this communication, we subscribe ourselves,

S. A. REPASS.

For the Lutheran Visitor. The Lord's Work in North Carolina. Rev. A. R. Rude, D.D.

Dear Bro.—According to promise I write to let you hear from Davidson county, N. C., once more. I know of nothing that would be of more interest to you and your readers than an account of the meetings which I have had this summer and fall.

In the last five months I have held five protracted meetings, at the following places, viz.: Pilgrim, Davie county, Sandy Creek, Nazareth, Forsyth county, and Cherry Hill, in Davie county. The meetings at Bethany and Pilgrim were some meetings of the Lutheran and German Reformed churches. The meeting at Bethany commenced on Saturday before the first Sunday in August, and lasted four days. The preaching was done by Revs. Thos. Long, P. E. Zink, and myself. The membership were greatly revived but no accession to the church was made.

On Saturday before the fifth Sunday in August Rev. P. E. Zink and myself commenced a meeting at Nazareth church, Forsyth Co., which lasted four days and nights, and resulted in the conversion of five to six, and two accessions to the church. As dancing had become very common in that vicinity, I was requested to preach on that subject on Sunday morning. I did so. I am not able to say what the people thought of the sermon. One young man, a warm advocate of dancing, was informed one of my converts. This was the first time that he had ever preached and he thought it would be the last. So you see I have finished my course with him, and I hope that I have kept the faith. I suppose that my opinion on the subject did not correspond with his.

The people at Nazareth have a regular pastor. I have been preaching for them as often as I could for the last two years, though the distance is about thirty-six miles. This church, during the war, met with a great misfortune. There were one hundred acres of land belonging to the church, ninety of which were sold for Confederate money for the purpose of building a new church. As most of the male members had to go in the army the building of the church was postponed. The Confederate money, being greatly depreciated, was exchanged for bank bills. These bank bills were pocketed by one of the trustees and carried off. So the church lost ninety acres of land. The people are left with only a few acres of land and an old church. I think the sin of that trustee will not be forgiven.

On Saturday before the first Sunday in September we commenced a meeting at Pilgrim church, Davie county, Hederick and I did the preaching. As I had another appointment on Sunday, I did not get to Pilgrim till Monday. On Tuesday I was taken very sick. Bro. Long, being left alone, closed the meeting Tuesday evening. We have reason to believe that good was done.

On the fourth Sunday in September I commenced a meeting at Sandy Creek. On Sunday Rev. Prof. H. M. Brown preached two excellent sermons. Bro. Brown was ordained last May and stands fair to make a useful minister of the gospel. He was educated at Mt. Pleasant College, N. C. The remaining part of the meeting, which lasted till Wednesday evening, I was left alone. God was had a pleasant meeting. God was with us. Everything was done decently and in order. Four professions in Christ, and four united with the church. This church has just procured an organ.

On the first Sunday in October I commenced a meeting at Cherry Hill, Davie county, which lasted several days and nights, when I was compelled to close. During this meeting I was assisted by Revs. P. E. Zink and H. M. Brown. Here the power of God was manifested in converting and converting sinners. During the meeting some sixteen or more per-

essed faith in Christ united with the church, and confirmed. Thursday night following there again and again church five more men. I might stop here many years the Lutheran worshiping in Jerusalem, which is a so-called church that is a church to everybody and to no one. They have been serving two years, and have them to build a church to do. A part of them have been raised, and the crops are gathered in now. This church at Cherry Hill, two miles from Jerusalem, in Davie county, is the greatest fault that I charge is, the charge one man. One minister justice to such a large second fault is, the portion to the amount third is, the people church paper as they many kind friends a lady in my charge. been nearly five years and two hundred men church. To God be a On Saturday before Sunday in September the Sunday-school, Sandy Creek church, A. Rothrock has given of \$1 I will pass it by. The Eastern Conference a resolution recommending the members. Therefore I hope soon send you some new st. With these remarks of the present. M. blessings of a kind I upon you and your pe. Yours in the Gospe. J.

For the Lutheran Visitor. The Quarterly.

The Quarterly Review is before us with its usual matter. We propose some of its articles. The first article, "Church" is a lecture Article of the Augsburg by Rev. Dr. Zeigler, by logical students at Georgetown on our tab. of 1873, and its accords with treatment is Lutheran and shows an intellect to the truth expressed will pay perusal. led to remove much of calling in regard to th is, and its nature.

"When there is so much regret so much to cover anything of a in one portion of the clearly intimated that tained in the Augsburg that to deny this is ability for its authors gauge from a Professor in a Lutheran Sem. logic! And further: that God forgives us and alone on account and mercy, for Christ our merits or works made sensible of our less them, and with th believe in Christ? (Lu this is entitled to the christian church, how a forfeiture of the naral Lutheran!" And dition: "But my conclusion be legitimate Protestants a title of Evangelical I might as well all unhesitatingly admit and I reiterate it—we all be one; and I will enough of the spirit— so that we could in each other's doctrine might not only as better be one." Thus with the errorists of I is that about which I sentences of opinion am peace first, truth a fence of these views a Lutheran is quoted, hard! We had reg. theran in name, but formed—as one of the pernalistic dogma How Dr. Z. can gain such views labors to the one wo. union among all ch not understand.

"The Lutheran Church by Dr. Springer, is an ing some historical spirit in which it is w. ly partisan. This fea out of place in a hist. We have no right to the writer's statements.