

The Lutheran Visitor.

COLUMBIA, S. C.

Wednesday, November 3, 1869.

REV. A. R. RUDE, COLUMBIA, S. C. REV. J. I. MILLER, STANTON, VA.

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

TERMS: \$2.50 for one year, 52 numbers, 1.50 for six months, 13 numbers, 1.00 for three months, 6 numbers.

All communications must be written correctly and legibly, accompanied with the names of the writers, which, however, may be withheld from the public.

We request our subscribers to make remittances to us only in registered letters, or in the form of post office money orders or bank checks.

Formerly there may have been some ground for the remark, that "the only effect of registration is to make the letter more liable to be stolen."

Notice to Postmasters.—Postmasters throughout the country will save trouble by obeying the laws in regard to newspapers, etc.

Premiums.

We will give to any one who sends us two Subscribers and \$5, one copy of "Distinctive Doctrines."

We will give for four Subscribers and \$10, a copy of "Life and Deeds of Luther."

We will give for five Subscribers and \$12.50, a copy of "Luther's Sermons, Vol. I., or if preferred, a copy of "Dr. Stoss' Ecclesia Sacra" or "Luther's Church Postil," in 18 numbers.

We will give for ten Subscribers and \$25, a copy of "The Book of Concord."

The names and the money must accompany each other.

As regards premiums due for Vol. I., the former publishers are responsible. For the premiums for Vol. II., we are.

A. R. RUDE, J. I. MILLER.

Our neighbors, the Associate Reformed Presbyterian and the Lutheran Visitor, have appeared in a new dress. They are beautifully printed.

We are gratified to learn that our friend, Mr. Chas. M. Steiff, of Baltimore, who had twenty-five instruments at the Fair at Staunton, Va., received the First Premium for one of them.

Mr. Steiff's advertisement may be found on our third page.

Correspondence.

Mr. Editor: In your issue of 13th inst., I have a communication over the signature of "INTERESTED," in which I had reference to Rev. W. A. Houck.

From what you say in an editorial in the same issue, in reference to a Missionary, the impression has gone forth in some portions of the Church, where Bro. Houck is not well known, that he is an invalid, or a broken-down minister—which is far from being true.

INTERESTED.

We are sorry, and regret it exceedingly, that such "an impression" was made by what we wrote. We saw Brother Houck at Synod, and are convinced, that there is no just cause for such "an impression." But he will soon prove to the Church, when he enters upon his agency in behalf of Newberry College, that he is a laborer that needeth not to be ashamed, and we are confident that all to whom he appeals for aid to establish this institution, so necessary and indispensable to the Church, will feel that he is a strong and a very strong man, for he will not allow any man to say him: Nay.

The Sanctum.

Peter, James and John have had another of their imaginary conversations, that does not remind us of Walter Savage Landor. The Lutheran Visitor furnished them several topics of discussion, and, considering the spirit of the three high priests of the American Sanctum, fared not so badly as it was; though sneered at, not abused. But let our readers judge for themselves:

John—Those Southern brethren are an interesting people, however. I understand the Southern General Synod has adopted all the Symbolical Books, and therefore they stand on the same doctrinal basis with the Missourians, and Buffalions, and the General Council. And yet, in their practice, they totally disregard the so-called "Four Points," which the Missourians, Buffalions, and General Council men so much insist on. One of these points is, that no Symbolical Lutheran can exchange pulpits with a minister of another

denomination; another point is that none but Lutherans of the Symbolical sort are allowed to come to their communion tables. These are totally disregarded by them, as you can see by two consecutive paragraphs in Brother Rude's paper, of the 6th inst. Just listen to this, Dr. Bittle writes from Shepherdstown, Va.:

"Yesterday was a glorious day in my church. We had the Holy Supper, and around the altar knelt, with the Lutherans, German Reformed, Methodists, both North and South, Presbyterians, and Episcopalians. I received by confirmation six interesting young people. In looking over my record, I find that in the short time of my sojourn here (20 months) I added SIXTY-TWO to my membership. I try to give Jesus Christ the glory."

James—There is certainly not much symbolism in this. The Symbolical Books "condemn all those who teach otherwise," and it would be absurd to say that German Reformed, Methodists, Presbyterians, and Episcopalians all teach the same doctrines as they are taught in the Symbolical Books.

Peter—All this shows that men can be better than the principles they profess, and hence we should judge men more by their practice than their profession. And just herein is where the Missourians are so uncharitable. As soon as a Synod professes to have adopted the whole of the Symbolical Books, they expect that Synod to carry out in practice all that those books teach, to the very letter and tittle, and if this is not enforced, they denounce such a Synod as un-Lutheran and hypocritical.

James—I must give the Missourians credit in this thing; for what can be more absurd than publicly to profess a system of doctrines and then practically disregard them. If I have adopted the Symbolical Books as my doctrinal basis, I should feel bound to carry out their teachings to the very letter and spirit.

John—Let me read you another paragraph from Bro. Rude's paper, illustrating the interchange of pulpits in the South. (Reads.)

"DEDICATION.—A neat frame church, 25 by 30 feet, at Hermitage, Augusta County, Va., was dedicated on the 18th of July last. It was built by the Lutherans and Methodists for their joint use. The former to have the first and third, and the latter the second and fourth Sals baptisms of each month. On the day of dedication, one hundred and ninety-one dollars were raised, which covers the entire indebtedness. This church is in the charge of Rev. C. Beard."

James—What a gem of a little church this must be. 25 by 30! not much larger than our sanctum. And yet two denominations, Methodists and Lutherans, expect to worship harmoniously together there.

Peter—Despite not the day of small things. There may be more good accomplished in that little church, than in the largest and most magnificent cathedral. Those upper rooms in which the early christians used to assemble I presume were not as large as this little church. And the house of Mary in which the Church assembled to pray for the deliverance of Peter, I suppose had no room as large as Bro. Beard's church.

Peter is evidently the best one of the lot—he has more charity than either John or James; but the truth is, the American Lutheran does not understand, and it therefore suspects and often misrepresents us. Nor can it act otherwise. The inner life, which may be called the mind, the heart and the soul of the Church, is nothing to it. All that it regards, all that it esteems and values, is the outward appearance, the external action, that which is heard and seen by men. Doctrines are nothing to it; measures, everything. To the Lutheran Visitor doctrines are everything; measures, only of secondary import. It holds fast to the Confession and the interpretation of it found in other Symbols; but concerning measures, it teaches that every age, every nation, and each individual church in our connection, is at full liberty to adopt such as are best calculated to accomplish the end in view, and to reject whatever is unsuitable. Doctrines are divine; measures, human. We belong indeed as Lutherans to the Church apostolic and universal, both as regards doctrines and usage. As to the former, the church has always been agreed—hence the Ecumenical Creeds and the Augustana; as to the latter, it has always exercised the utmost freedom from restraint, which the history of the church proves satisfactorily. This is the position we occupy, and this makes us a true and faithful disciple of Luther. To him doctrines were fundamental and essential; usages, measures, non-essential. As to the word of God, the "thus saith the Lord," the teachings of the Prophets and the Apostles, he tolerated no deviation, and permitted no compromise; neither do we. As to usages, measures, forms, and ceremonies, he granted the fullest liberty, and was indeed a thorough, new-measure man. This is our position; this is the position of our General Synod, and in perfect accordance with our rule of faith and practice as laid down in our Book of Worship. We, "the Southern brethren" have one Lord, one faith, and one baptism. We require in essentials, nitty; we grant in non-essentials, liberty; we practice in all things, charity. We treat our weaker brethren with forbearance; we receive

him that is weak in the faith, but not to doubtful disputations. We require that all men should honor the Son as they honor the Father, in all places, in the church, the school house, the dwelling, the busy mart, the open field.

Our ministers and people preach, pray and praise the Triune God anywhere and everywhere. We demand faith in Christ, and use every measure whatsoever which God has blessed, and which we think God will bless to the conversion of souls, and the building up of the church, and all we ask is that all things be done decently and in order. We baptize with water, and pray for the baptism with the Holy Ghost, and labor in season and out of season, that those to whom we preach may be born not only of water, but also of the Spirit. We love all who love the Lord, and who believe in Father, Son and Holy Ghost; they are our brothers, though "weak in the faith."

The American does not understand this. We pity Peter, James and John, because they hold that charity, uncharitableness and heterodoxy be long together.

We claimed above to be a true disciple of Luther, and most of our brethren are such also. No man after the Apostle Paul has understood the truth as it is in Jesus better and clearer than Luther, and we, therefore, gladly and confidently follow him. No one, moreover, of Luther's cotemporaries, and not many subsequently, understood as well as he did the great principle and rights of human liberty; he was far ahead not only of his age, but also of many in our day. The age in which he lived was an age of intolerance, and there is still too much of it in the church. Not only in doctrine, but also in reference to human ordinances, liberty is too often trampled upon. Many good, sincere, and faithful christians forget that we do not live in the sixteenth, but in the nineteenth century. The men of the General Synod in North America do not belong to that class. They claim for themselves, and allow to all others the full and free exercise of the liberty wherewith "Christ has made us free." And that liberty is: the faithful adherence to the revealed truths as held by the Church, and the free choice of human instrumentalities and means.

After an introduction by Mayor Fox, a Lutheran himself, and a great lover of little children, all the ORPHANS from the Home were brought upon the stage. First came a little fellow hobbling with his crutch, followed by fifty boys and girls, ranging in age from thirteen to two years. It was an affecting sight, and we saw many in the audience weeping, and we confess, we felt something like a big lump in our throat, too; for who has not felt that whist!

It would be the saddest lot on earth to be a little orphan. And when they sang the beautiful hymn, "There is no name," and took up the refrain, "If there's no word our ever heard, So don't so woe, as Jesus' name," every heart was moved in response to the prayer! God bless these little fatherless and motherless ones!

Then they sang a Carol, the words written and music arranged for this occasion. The chorus of which, "Jesus loves the children dearly," was joined in by three hundred Sunday-school children.

This was followed by a grand vocal and instrumental chorus from the Oratorio of the Creation, by the Handel and Hadyn Society, and was exquisitely rendered. Now everybody is anxious for the Young Maennerchor. This German Society, of course, is composed of young men only, and we never did think that male voices alone had any music in them. But when they sang "We sterben bald mit thraenen gepoben," we admit that we could not avoid joining the chorus.

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For the Lutheran Visitor. Philadelphia.

GRAND REFORMATION JUBILEE.

The Reformation Jubilee and Musical Festival, inaugurating the Fair for the benefit of the Orphan's Home, at Germantown, came off last night. The Academy of Music, with an immense audience and its imposing surroundings, presented a very brilliant scene. Great preparations had been made for this opening, and the highest expectations were realized. An overture, by an orchestra of forty performers, put us in a good humor with all the musicians in the world, and we were ready for the curtain to rise. The music ceased—slowly the curtain rolled up—and amid exclamations of surprise and delight, there was presented a grand sight.

Before us was the interior of a Cathedral of the Sixteenth Century, with its immense pillars, on each of which hung paintings of the Apostles and Saints, and

Far in the distance was the altar. Surmounted arches crowning the whole, and through which poured a flood of light, whilst in the aisles and crowding the altar was seen a throng of five hundred worshippers, both great and small. The cathedral bell rings, and then from the tower came the musical notes of Luther's grand old Battle Hymn,

which is taken up by the full chorus of voices below. In the second stanza, at the words, Jesus Christ is he, which, in the Thirty Year's War, the Swedish army, under Gustavus Adolphus, always accompanied with military music and a salute of artillery, was then taken up by every voice, a full force of the orchestra, and the brass instruments, and a perfect hurricane of music went crashing through the building.

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REV. B. M. SCHUCKER.

now delivered an address. We were sorry we heard so little of it; for, although Mr. S. has a fine, clear voice, it is evident he is not accustomed to speaking in the Academy of Music. We venture to say, however, that it was worthy of the man. He has the taste and ability for such an occasion. We think Bro. S. felt as though the people were getting weary, and his address coming in at the conclusion, was cut up and hurried over. Another instance of the want of a correct idea of the eternal fitness of things.

Again the Young Maennerchor sang, and were moved, and then a Grand Chorus. The Hallehujah, in which the different parts, as they were sung by select singers from the different societies, fifty joined together, called forth the sublimest emotions, and then in one great tempest of song carried us clear off.

A fitting close to these delightful songs and scenes was the singing of Old Hundred ascribed to Luther. Did anybody ever keep his mouth shut when that doxology was being sung? If so—if there is such a person—why, we consign him to Shakespeare. Well, everybody sings that, and everybody feels good when he sings it, whether it be in a Cathedral or old log meeting house. And why is it that you always sing that Old Hundred so much louder, and open your mouth so much wider, than when you sing other tunes? I don't know; but if sounds reverberate forever, heaven will be full of Old Hundred. It will certainly draw out our modern church operatives, as we shall ever pray, for it is set for the millions to sing, and they will sing it as long as the world shudders. We had a good song full of it last night. Not only did the combined force of the Societies, and children, the full orchestra and band join in, but the whole audience, six thousand people, rose to their feet and swelled the glad strain of praise to the Triune God. Were it not that we believe that he who so loved music made it an engine against the devil, is now mingling his voice in the song of Moses and the Lambs, we could wish with the poet:

"O that the soul of Luther We could sing again!"

I have written you hurriedly this morning, and while I write, appear to hear the melody of "songs and praises" faintly lingering in my ears.

October 19th, 1869.

For the Lutheran Visitor. The Christian Neighbor and Sam Small.

Mr. Editor: My attention has been called, by a friend, to the Christian Neighbor of the 21st of October, in which I find the following:

"The truthfulness of the charge made by Sam Small, is published in the Lutheran Visitor, that a 'circuit rider' had said to a Lutheran lady that all the Lutherans were going to hell, is denied—it is denied that he said it to anybody. Sam Small is called on for proof. If he fails to give proof, then, in the light of the ninth Commandment, his name will grow beautifully smaller, and that of our neighbor, the Lutheran Visitor, will grow charitably larger."

Our friend is mistaken, when he says that I represented "circuit rider" as saying to a "Lutheran lady," that "all" the Lutherans were going to hell. I did not say that he made the remark to a lady at all, nor did I say that circuit rider said "all Lutherans."

I mentioned no name, gave no locality, nor did I speak of any particular denomination. For this reason, alone, I do not feel under any obligation to "prove" what I said.

Again: The article in the Christian Neighbor is an editorial. It is then Bro. S. H. Brown, who demands the "proof." He is not a "circuit rider," and I therefore can have no reference to him. He is not a Bishop of the M. E. Church, and therefore I am not bound to answer his demands. He denies and I affirm. My word is as good as his. Why does he not call on me for "proof" of what I stated the "circuit rider" said about the Book of Worship? It seems, however, that that is not denied. The circuit rider then did say that the Book of Worship contains falsehoods.

Now will the circuit rider, or Bro. Brown, tell their people from the pulpit that they may of their own free will deliberately accept and adopt falsehoods—especially when they purport to be articles of faith and essential to salvation—as those are in the Book of Worship to which circuit rider objected—and yet hope to get to heaven? If they answer, yes; then they incur the same responsibility in Isaiah vi: 20; and do not preach Christ, for Christ is "the Truth" (John xvi: 6). If they say, no; then, according to circuit rider, those who believe the "falsehoods" in the Book of Worship, can not go to heaven—and if they can not go to heaven, they must go to hell. The Lutherans believe, with all their hearts, those things in the Book of Worship which circuit rider calls falsehoods, and those same truths, not falsehoods, have been believed, not only since Luther's day, but ever since Christ was on earth; and to-day forty-six millions of christians not only believe them, but are ready, if necessary, to die for them—the circuit rider to the contrary, notwithstanding.

I am ready, I think, whenever it becomes necessary, to "prove" that

"circuit rider" did say that "Lutherans were going to hell," to another party and on another occasion. Not to the lady to whom he spoke so unduly concerning the Book of Worship. SAM SMALL.

For the Lutheran Visitor. Another Revival!

Dear Editor: The Lord has, to much mercy, blessed the churches under my charge with a gracious revival of religion.

On Saturday before the first Sabbath in September, I commenced a protracted meeting at my St. Enoch's Church, which continued about one week. Revs. D. L. Dreher, W. A. Julian, and W. Kimball assisted me during the greater part of the meeting. Eight persons professed to have found peace in believing; six joined the church; and several others were, at the close of the meeting, deeply penitent.

I also held a meeting embracing the fourth Sunday in September, at my Trinity Church, which continued about as long as the meeting at St. Enoch. In this meeting I was assisted occasionally by Rev. Mr. Pressley, of the Associate Reformed Church, Rev. Mr. Triplett, of the Methodist Episcopal Church, and Rev. Mr. Harding, of the Presbyterian Church; six persons found peace to their souls in believing; eleven connected themselves with the Church, and many others seemed deeply penitent at the close of the meeting.

May the Lord comfort the distressed, and establish the young believers in the faith.

The Lord has done great things for us, wherewith we are glad! To his great name be all the glory! Amen.

A. D. L. MOSELE.

For the Lutheran Visitor. Newberry College.

The following resolutions were unanimously passed at the meeting of the Synod of S. C., at Wallhalla, and furnished for insertion in the Lutheran Visitor. It is to be hoped that the Synodical action will be approved by a hearty welcome and liberal donations to the Agent wherever and whenever he presents himself. The College must not be closed.

Resolved, That Rev. W. A. Houck be hereby appointed as General Agent to obtain funds for the support of our College.

Resolved, That each minister in connection with the Synod of South Carolina and adjacent States, also all brethren, will earnestly aid and assist our Agent in furthering this appeal.

Resolved, That a committee from this body be appointed to act as an advisory committee, whom the Agent may consult in all his operations, and who shall take in charge the funds so collected, to the payment of the salaries of the Professors, as in their judgment they may deem expedient.

Proceedings of the Evangelical Lutheran Synod.

WALLHALLA, S. C., October 19, 1869.

After four days given to the temporal and spiritual condition of the Church in South Carolina, the Synod adjourned last Monday to meet next year in St. John's church, Charleston.

During the session just passed, very important denominational matters were fully canvassed and settled. There was no division as to articles of doctrine for the Synod of South Carolina is truly united in Evangelical truth, and truly maintains the Lutheran forms of worship and Church government. Two grave subjects engrossed attention:

1st. The geographical arrangements of the pastoral charges throughout the State; and, 2d. The College at Wallhalla.

Both were thoroughly discussed, and settled as far as may be, to the satisfaction of all concerned. It very often happens in the country that a pastoral charge consists of several churches many miles apart, and sometimes small congregations and churches are neglected, and may be in by-paths, are neglected for large and flourishing ones far beyond. To secure the preacher upon the poor and neglected, the Synod proposes to district the territory, and so partition the pastorates that small but worthy congregations may be united with large ones, and so be sustained.

In carrying forth this plan, it may be necessary for present charges to be divided, and it may be that some pastors will be required to give up a large church and receive instead a small one. But the Synod wisely concluded that should the arrangement meet the approval of the people, it would work well, and greatly enlarge the bounds and usefulness of the Church. It goes to the people for acceptance or rejection, and will be finally acted upon at the next meeting of the Synod.

In this connection it is proper to say, that the ministers who will be most inconvenienced by this arrangement, cheerfully acquiesce in it, thereby proving their loyalty to the best interests of the Church and people. This action was taken in response to the earnest recommendation of the retired President, Rev. T. S. Boinest, who has been advocating it for years.

A great part of the time and attention of Synod was occupied with the affairs of Newberry College, situated in this place. This College lost all its means during the war, and has a had but a precarious existence ever since. It has recently been removed from Newberry to Wallhalla, carrying a few students along.

The building here is as yet incomplete, but will soon present a finished appearance, chiefly through the earnest labors of Hon. D. Beiman, the leading citizen, and a staunch Lutheran residing in Wallhalla.

The difficulty has been to support the necessary corps of Professors, there being so few paying students at the institution.

Several plans were devised, without arriving at success, and all were discussed by the members of the Synod with great earnestness.

It was finally determined to make one more desperate appeal to the people in behalf of this needed school of learning, and an agent (Rev. W. A. Houck) was appointed to canvass the church thoroughly. This agent is to be assisted and advised by a committee located in Charleston, consisting of Messrs. Hacker, Kaly, Schirmer and Hicks. The proposition is to secure 200 persons who will give \$20 per year for five years towards the support of the College. As an inducement each subscriber will have the benefit of free tuition for one student during these years.

It is thought that this plan is feasible and will succeed. One thing is certain, the Lutheran Church and the people of South Carolina can not afford to see this institution sink. It is a necessity. It must be supported. The German citizens will not, we think, allow it to fail. It is situated in Wallhalla—the most delightful German settlement out of "Fatherland," and it is devoted to the education of youth, after the manner, and in the spirit of "Fatherland."

It is believed that when these facts are made public, no difficulty will present itself, and the agents of the college will abundantly succeed. Two new Professors are to be added—Rev. Dr. Turner, of Abbeville, for the chair of Ancient Languages, &c., and a German Scholar and Lutheran Minister, from the University of Gessen, Hesse Darmstadt, for the chair of German, and German Literature, &c.

Such an addition to the corps of Professors will make the College one of the ablest in the whole country, and with the present curriculum, it can not fail to attract young men who desire to be thoroughly educated.

In connection with the College, will be the Theological Seminary for Students of Divinity. This institution will also present attractive features, especially to those who contemplate entering the ministry of the Evangelical Lutheran Church.

An educated ministry is of the first importance, and the Synod of South Carolina is determined to spare no labor or expense in this direction. The people demand strong food. They require to be taught in religious things, and a thorough training is requisite in the matter and manner of teaching to meet this blessed demand.

In view of this fact the Synod has just abolished the licentiate plan, which has served its day. According to this system a home student, one of little education or qualification for the sacred office, might be invested with the same, and, without ordination, could administer all the ordinances and sacred duties of the ministerial office. The unwisdom of this plan has long been apparent, and the Synod has finally abolished it, and will hereafter induct those only into the ministry who give proofs of gifts and grace, measurably at least, befitting that high office, and that by ordination. Too many safeguards cannot be established about the sacred office, and the action of the Synod will commend itself to the minds of the Church.

To have this educated ministry a seminary must be maintained together with the college, and the Synod confidently appeals to the Church and community at large for proper encouragement and aid.

That aid, we doubt not, will be immediately given. So note it, brethren, and give freely.

W. W. H.

WALLHALLA, S. C., October 20, 1869.

The state of religion within the bounds of the Synod, as reported by the several pastors, may be said to be encouraging. The demoralization consequent upon the war has given place to religious reconstruction, so

that in almost every part of the kingdom is manifest the reports of the ministrations have been able to free from all issues. The vitality, deeper piety and strength. To-day and commencing altars of the Church in this led, taught and about thirty, etc.

Greater activity Sunday-schools everywhere this year receiving the long been desired efficiency, and the outlay can not be during the sessions services, evening, have been The opening of Rev. J. H. Home and evangelist Austin, Sleight, Bachman, Campbell, officiated in turn and religious services Sabbath after Sabbath impressively Holy Communion to a large community observed in the preceded by an eloquent address. For forty minutes discoursed to the ate to the occasion tender reminding and sainted the of Evangelical half a century, the common element of sound to his younger country, was a scene from memory.

He enjoyed piety, and will to Heaven, be and comfort of It was indeed one of St. Paul's of life; when he was verging on He to his son Titus to be offered, departure is a good fight, course, I have forth there is of righteousness, righteous judgment; and not them also that.

During this the gospel in an impressive pecially to the a landmark in This young burg District, a high place to men to who oracles of God.

It may be Charleston, W. W. Hick, Synod, and Associate Pastors, Mr. Bachman, lives, the State father of A few words its hospitable letter. Wall hall, and its designation.

This is a to rest; and into the kind good-hearted full moment.

Your ever comfortable, and his constant department famous. This is a correct scenery; plenty; see