

THE LUTHERAN VISITOR.

Charleston, S. C.

Friday, July 10, 1874.

EDITORS:

REV. T. W. DOSH, Charleston, S. C.
REV. J. HAWKINS, Shepherdstown, Va.
PROF. E. J. DREHER, Walhalla, S. C.

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

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The General Synod and Dr. Bachman's Death.

To the readers of the Visitor it may have been a matter of surprise, as it is the occasion of sincere regret to all, that in the proceedings of the late meeting of our General Synod in Savannah, no mention is made of the death of the distinguished man who had been the longest and most generally known and revered throughout our church. It was an omission for which no doubt every member of the General Synod experienced a deep mortification when too late to be supplied. But it can be truthfully said that it was solely the result of inadvertence; and that, had the subject been suggested at all, there would have been a spontaneous and unanimous tribute paid to his blessed memory by that body. But this apology, though much extenuating the grievous fault, does not acquit us of the imputation of inconsiderateness, such as should not have been expected of us—especially of the delegation of the S. C. Synod. But the very fact that this delegation failed to call up the subject before the General Synod is demonstrative proof that it did not proceed from any want of profound regard for Dr. Bachman; for this entire Synod, of which he was the founder, loved him with the devotion of affectionate children toward a fond father.

The previous action of the General Synods, at its Conventions as successively held at Winchester, Charleston, and Salem, Va., also clearly shows that the omission referred to was not in any degree the result of indifference. At Winchester, in 1870, after responding most respectfully to a communication from the Doctor, it was

Resolved, That we highly appreciate the distinguished services rendered the church by our venerable brother in a long and useful life, and hereby cordially tender him our deep sympathies in the infirmities and sufferings incident to old age.

And the following is contained in the Minutes of the Convention held in Charleston, in 1872:

"The venerable Rev. J. Bachman, D.D., LL.D., in a brief but touching address, expressed the unfeigned pleasure his daily attendance upon the sessions of this Synod has afforded him, and he deemed worthy of special mention the unanimity and harmony that characterized its business transactions. In the providence of God he had been permitted to pass through good and evil report, and to meet with the Councils of the Lutheran Church for more than fifty years. He had now met, he believed, with the last Synod, and with many personal friends for the last time on earth. He prayed that the members of this Convention might be spared for long lives of devoted and faithful service in the Master's vineyard, and he invoked the blessing of God upon our people, our Synods, and all the institutions of the church that have for their object the advancement of the Redeemer's Kingdom on earth. With a heart too full to speak, feeling more than he could give utterance to, he expressed the earnest hope that we might all meet in that beautiful land above, where there is no trouble, no sin, no sorrow. With a final benediction, he bade all farewell, which was heartily responded to by the unanimous adoption, by a rising vote, of the following resolution:

Resolved, That we have been highly gratified with the deeply interesting and affecting remarks of Rev. John Bachman, D.D., LL.D., in giving us his farewell benediction, and shall ever feel encouraged in our work by the recollection of his kind wishes, the favorable opinion which he has been pleased to express of our harmonious and peaceful deliberations, and his earnest prayer for our most enlarged usefulness and prosperity.

And at the meeting in Salem, Va., in 1873, when it was announced to Synod that Dr. Bachman had sent them his "earnest benediction, im-

ploring the blessing of Almighty God upon them," it was again

Resolved, That this General Synod, to which our venerable father, Dr. Bachman, gave efficiency by his presence and co-operation at its organization, and since as God would permit, feels highly gratified and cheered with his continued prayerful remembrance and approval, and we fervently pray that God's most gracious favor may abide upon him into the end, and finally give him an abundant entrance into the everlasting kingdom of His Son, Jesus Christ.

"Resolved, That we now unite in this supplication at a "throne of grace," led by the President, Rev. J. F. Campbell."

We feel assured that the blessings invoked in the above resolutions, and the solemn prayer offered by the whole Synod, as earnestly led by Bro. Campbell, have been fully realized by him who no longer needs our sympathies or supplications. We have quoted these records to show the prevailing feeling of the General Synod toward Dr. B., and to vindicate the brethren against even the slightest or intentional neglect or indifference concerning the proper action demanded of them by the death of so conspicuous a minister of our church.

We now suggest, as a partial amendment for the omission, that all the brethren, ministerial and lay, who may have knowledge of any special incidents of interest in the life and labors of Dr. Bachman, shall write them out and forward them, to be inserted in a small "memorial volume," which will shortly be published by John Bachman Haskell, No. 9 Rutledge Avenue, Charleston, S. C. And all periodicals, weekly or monthly, scientific or religious, that have published any remarks upon his demise, are also requested to forward them to the same address.

Revivals.

The following is from Our Church Paper of the 18th June:

We have permission to publish a private letter from one of the most prominent and influential ministers in the Southern General Synod, on the subject of revivals. We are not authorized to assert as a fact, but from our acquaintance with them, we believe that the sentiments here expressed are those entertained by a very large majority of the leading men in that body. We are fully satisfied that the real position, upon this question, of the class to which we refer, has not been fairly represented. If we do not agree we ought to know the difference, and by a faithful and honest comparison of views and by discussion we may be brought together. The sooner we come to an understanding and agreement upon this and cognate questions the better for the Church in the South.

Then follows the letter which we most heartily endorse, and assure our neighbor of Our Church Paper that the letter does "express the sentiments of a very large majority of the leading men of that body." We can assure him too, and we do it with pleasure, that the "position, upon this question, of the class to which we refer, has not been fairly represented;" from the very fact that the "most prominent and influential ministers of the Southern General Synod" do not write for the Visitor, and let the christian world know that we are not fairly represented on this and many other points. The editor of Our Church Paper, speaking of Dr. Conrad and the Lutherans of the Old General Synod, says:

He is one of the most genial gentlemen we have ever met. Naturally enough our conversation soon turned upon questions now agitating the Church in this country. Fair, candid, earnest, with him it was very interesting to discuss them. We so much dislike everything that seems like making ourselves a standard of Lutheranism, we hesitate to express the opinion formed by the discussion into which we unintentionally fell that the difference between him and us is not really so great as sometimes appears.

Now we can also assure our dear brethren that the difference between the Tennessee Synod and the Southern General Synod is not half as great as that between the Tennessee and Old General Synod. The truth is we stand side by side, shoulder to shoulder, upon the same platform, the only difficulty is our backs are together instead of our faces. Are we not tired of that position, and may we not turn round and look each other in the face?

We are full of Colloquium at present, and we heartily wish we were more full of it; but would not a Colloquium between the Southern General Synod and those Synods that stand disunited, ected by so much more practical value, to us than one of the whole church? Is it not true that "charity begins at home"?

If "the most prominent and influential ministers" of all our Southern Synods only knew each other, if they were only "fairly represented," if they would make any effort to be understood by each other, then we would have no difficulty at all in being one organically, as really we are one in faith.

But we quote from the letter referred to from a General Synod minister:

To revivals in the popular sense I am uncompromisingly opposed. The whole system with which they are connected makes but little use of Christ and divinely instituted means. It is an anthropo-centric rather than Christo-centric.

By some protracted religious exercises are contended with revivals. I distinguish between them. The continued preaching of the word may produce general seriousness. If so we are certainly bound to instruct the inquiring when many, no less than an individual. How best to do this is a question of measures, a usage, concerning which the Book of Concord grants liberty and denounces those who withhold it. To instruct the serious in my study, or in the presence of God's people, is as much my duty, and is no more improper, than to comfort the distressed consciences of christians. Concerning this there can be no reasonable grounds of difference of opinion.

But I would be careful to do and say nothing that could depreciate the estimation in which the word and sacraments, as the only means of grace, should be held. No amount of preaching should be allowed to depreciate the importance of Baptism and regular attendance upon the appointments of public worship. Special efforts ought in no wise to gain such prominence in the mind of the Church as to begot the idea or view that they were to be depended on in the spread of christianity. In a word, this is certainly true: Measures and usages however improper in themselves are not so much things that need to be opposed as those wrong views of truth from which these measures grow. Bad fruits show a bad system, or tree, but there is no difficulty in finding the rottenness of the system, and if we avoid that wrong system our practice will be in the right.

Now to all this we say amen. And where in all our Southern Church is the minister who will not say the same? Those who years ago allowed fanaticism to run rampant, have, by a dear but blessed experience, learned to shun it in later days. Their experience taught them the same that the Book of Concord and the Bible teach, namely: "Let all things be done decently and in order;" for God is the "God of order, and not of confusion." Unfortunatly for us, our Tennessee brethren have seen and heard only one side of our house. They too often take one man for the whole church, and not the whole church as one. We certainly are not sticklers for measures, we care not for them: seals are of far more value than humanly devised measures, and truth, and grace, and the divinely appointed means intended for man's salvation are not allowed by us to be set aside for Pelagian or rationalistic means of self glorification.

Drift-wood.

The trial, acquittal, and withdrawal from the Presbyterian Church of Prof. Swing has its lessons, which we, as lookers-on, should not fail to learn. Although of another church, with another Confession of Faith, charged with letting go doctrines peculiar to Calvinism, yet the relation that all christians sustain to each other, the common ground we occupy geographically, the spirit that in this affair develops, and the probable issue of the matter yet to be realized, all so greatly intensify our interest in the acquittal, especially, that we can not, and dare not, be mere idle "lookers-on in Venice." Whatever affects any one branch of the christian brotherhood, as this affair must affect the Presbyterian Church, must necessarily extend its influence, either for good or ill, to all the other branches, and leave its impress there. The Presbyterians of Chicago have been making history, and the little thread manufactured within the last few weeks will run through all time to come, and tinge, if not injure, the fabric, for generations yet unborn.

Prof. Swing has been charged with heresy, and in a malignant form. He claims to be in an awful, not a historic church; says there are statements in the Confession that are "baneful"—an "over-statement of the idea of salvation by faith"—"human ability has passed into an ultra form"—"no Presbyterian preaches the dark theology of Jonathan Edwards"—"the Presbyterian Church has become a source of actual infidelity by its terrific doctrines of hell," &c.

The Christian Observer says: "He denied the plenary inspiration of the Scriptures, maintained that some parts thereof had lost their authority; he ridiculed the Confession of Faith, and preached a gospel which some of his supporters unqualifiedly admitted did not base its rise in the Bible; and he was claimed by the Unitarians as one of themselves."

All these facts were substantiated before the Presbytery, and yet he was acquitted from all the charges by a two-thirds majority. That is, forty-five of the sixty members of the Chicago Presbytery decided that a man may hold all these views held by Prof. Swing, and yet be a sound Presbyterian. One of the lessons taught in this

"recent departure" is, that rationalism prevails to a considerable extent in the Presbyterian Church—not only in Chicago, but throughout the North. Many of the church papers advocate the cause of Prof. Swing and justify his views. If in the Presbyterian, it is likely also to be found in others. It all comes from false views of church life, false views of progress, the want of conservatism, and a due regard to the teachings of the past and the authority of antiquity. Too many imagine that liberty and progress signify a cutting loose, or as Prof. Swing has it, "a sliding away" from old established forms and modes. Progress is a going on to perfection, or towards completion, not an abandonment and a new beginning. It comes from the fact that too many make the mistake of supposing the Bible and religion must conform to the times, and not the times to the Bible and religion. The Bible and christianity are intended for all times, and that advancement which "slides away" from them is false, deceptive, and dangerous.

Another lesson for us Lutherans is the fact that there was a union effected, a short time ago between the Old and New School parties in the Presbyterian Church, and this Prof. Swing rejoices in the fact that he came from the New School, and claims the loose liberty which the Old, in their own eager desire for union, granted their friends of taking shelter in their rationalism under the ample folds of a general interpretation of the creed. This is very significant. It is only one of the endless quarrels they will have, we fear, by conceding anything for the sake of union, or rather plastering over an external form of union, when in reality there is no internal union or sympathy. In our laudable desire for the union of the whole Lutheran Church, let us not forget that we may fall into the same error, and form a union only to break into a wider separation. For however desirable such a union would be, if it can not be real, and can not avoid these after-clashes that shake and tear the whole church, better remain apart—it is only a rope of sand to burst by the first commotion.

Still another lesson learned from this episode in the history of the church is that taught already in every similar case, viz., whenever a man becomes godless and daring enough to ridicule the Bible and religion, that moment he becomes a hero or a martyr. Prof. Swing will from this time forth be a "distinguished man" while many godly ministers, equally able as he, will die comparatively "unhonored and unused."

Finally, a sad fact, of which this trial reminds us, is the immense harm to the cause of Christ that is being done by the secular press. It seems that in three cases out of five when there is a "departure" the secular papers espouse the cause of the hero or martyr, and feel that humanity requires them to defend the injured man from the gross injustice and spite of a persecuting church. It furnishes them with an excellent opportunity to ridicule religion and christian people; and without any knowledge of the Bible or church, or the merits of the case in hand, they set themselves up as the teachers of a religion that recognizes humanity and love, while they show an utter want of a proper appreciation of either.

"Standing All the Day Idle."

Under this caption, our worthy colleague "H." made an appeal in behalf of several ministerial brethren some weeks since, commending them to the attention and confidence of the church. This was well, and was no doubt appreciated by the brethren in the true spirit of kindness which prompted Bro. H. to make it. But lest any should infer that these brethren, though without regular charges, are doing nothing for the church, we may state that Bro. C. P. Beizer has been supplying the pulpit of the Savannah church since April last, beside having charge of a classical school at Springfield, Ga., and Bros. Bowles and Moser also exercise "the office of the ministry" as opportunity is afforded, though, as stated by Bro. H., ready to enter a permanent field whenever such shall call them.

A Word.

There is far more danger of an editor's writing too much than too little for his paper, especially when he is a new hand at the business. We do not wish our readers to suppose that we write just to show them that we can write. No such foolish ambition prompts us. Nothing but an earnest desire to promote the interests of the church, and advance the prosperity and welfare of her institutions, and forward her enterprises, to the utmost of our ability, has placed us in this position.

The Kanawha Valley.

The great importance to our Southern Church of the Kanawha Valley can not easily be over-estimated. Its position, geographically, its proximity to our Virginia Synod, its connection with Salem, Staunton and Richmond by railroad, its pleasantness for situation, its abundance of ores and minerals, and the rapidity with which it is being settled, all should deeply interest our Virginia Synods in its occupancy. Our church in Virginia and West Virginia, our Female Seminaries at Staunton and Marion, and our Male College at Salem, all naturally look towards this fertile and rich valley for future support and patronage. An active missionary or two in West Virginia now would be of incalculable service to us. We can not afford to lose this territory when a few hundred dollars will save it. Brethren, bring all the money for missions you can possibly raise with you to Synod, and the Central Committee will find the man to send there. H.

DOCTOR DIVINITAS.—The published proceedings of the Board of Trustees of Newberry College disclose the pleasing intelligence that the honorary degree of D.D. was conferred by them, at the late Commencement, on the following deserving recipients: Rev. J. I. Bonner, Associate Reformed Presbyterian Church, Due West, S. C.; Rev. W. S. Bowman, Wentworth Street Evangelical Lutheran Church, Charleston, S. C.; Rev. L. Muller, St. Mat thew's Evangelical Lutheran Church, Charleston, S. C.

For the Lutheran Visitor. Richmond Mission.

It has been remarked to us that an effort was made twenty years ago to establish an English Lutheran church in Richmond, and a regret expressed that the contributions made then were made in vain. This impression tends to weaken in some minds the present movement. We therefore propose to present a little bit of history here, which will throw some light upon the subject.

In 1852, some of the more conscientious members of St. John's (German) congregation, in Richmond, withdrew, and formed a second German congregation, and elected Rev. Schmogrow, of the Maryland Synod, their pastor. At the meeting of the Virginia Synod, at Mt. Tabor, in October, 1852, Rev. Schmogrow presented a letter addressed by this congregation to the Virginia Synod, in which the request is made that it (the congregation) be received into the Virginia Synod, and be aided in the erection of a house of worship and in supporting the pastor. This letter was referred to a committee of which Rev. A. R. Rude was chairman. This committee reported as follows:

WHEREAS, this Synod understands that there is a large number of Germans in Richmond, and among them many members of our church, in a destitute spiritual condition; and, whereas, &c., therefore

Resolved, 1. That we rejoice in the formation of the church at Richmond, and both hope and pray that the Great Captain of our salvation will prosper and bless the brethren there, who with us have one Lord, one Faith, and one Baptism.

2. That the Evangelical Lutheran church at Richmond be received into connection with this Synod as soon as it shall have complied with the requisitions of our Constitution.

3. That Bro. Schmogrow be invited to visit the churches of our Synod for the purpose of taking up collections in aid of the erection of their house of worship.

4. That Bro. Schmogrow be recommended to the Executive Committee of our Synodical Missionary Society. At this meeting of Synod the sum of \$150 was appropriated to Richmond. Rev. Schmogrow visited Madison, Winchester, and other congregations in Virginia, and collected \$340. \$650 collected in Washington, Baltimore, New York and Albany, and \$1,100 in Richmond. A lot was purchased and subsequently a house built. In 1853, Synod appropriated \$150; in 1854, \$100; and in 1855, \$150. In 1856, Rev. Schmogrow resigned; was succeeded by Rev. E. Labkert, of Pennsylvania Synod, who remained only a few months, and some time during the year the congregation asked and readily obtained permission to connect with the Missouri Synod, and it has retained this connection ever since. Rev. Loehner is now pastor.

It will thus be seen that this movement is entirely distinct from that of 1852—that being to build a German Lutheran church, and this to build an English Lutheran church. This was a partial success; this, we hope, will be a complete success. This movement commenced in 1868; before that time there was no effort to establish an English Lutheran church in Richmond.

ACKNOWLEDGEMENTS.

Miss B. Shirey, Salem, Va., \$5; Miss M. Racer, Madison, Va., 1. Bro. Cnpp sends the following from the Brandonville charge, W. Va.: Jerome Cn, p. 25 cents; J. E. Otto, Lee Cuppett, Galmon Cuppett, Wm. Wilhelm, Adam Sliger, H. Beerbower, Winfield Frankhouser, Lewis Leets, James Crawford, Zaccchens Feather, Zarr Beerbower, each, 50 cents; Martin Frankhouser, 90 cents; unknown, 25 cents; John W. Cuppett, Wm. Beerbower, Rev. J. H. Cnpp, Henry Sliger, H. Otto, each, \$1; Henry Albright, \$2; Peter Frankhouser and wife, \$3. We thank you, brethren. Am't reported this week... \$ 22.60 " heretofore... 1448.24 \$1460.84

Further reports next week. R. C. H.

For the Lutheran Visitor. ALSON COUNTY, W. VA.

June 19th, 1874.

Messrs. Editors: This field is so important, and the Lutheran element so varied and extensive, we feel it our duty, though it be in a hasty and imperfect manner, to keep some things before the eyes of your readers, especially before the eyes of our clergy.

Last Sunday (2d Sunday in June) we made an anticipated visit to the Ridenour settlement, over in Ohio. The distance to the settlement is only ten miles. I confess, notwithstanding all I had heard of the place, my ideas of it were very imperfect. Instead of finding it rough, craggy and mountainous, as the country just across the river, at a distance of three miles from the winding stream we entered a most beautifully cultivated and productive scope of country. And one of the encouraging features of the visit was, to see the beautiful country inhabited principally by Germans, as they are generally members of our Church.

Some of these Germans have united themselves with the Methodist Church; others claim to be members of the Missouri Synod, and have preaching only now and then by a German minister from the city of Pomeroy, Ohio. The neighborhood we visited, and which had been served in spiritual things by Rev. J. W. Miller, who, as is well known was former bishop of this diocese till the time of his resignation last fall, caused by failure of health, is almost surrounded by this German element. It is thought by some of the little congregation of our church over there, could they have preaching regularly, once a month, oftener if possible, that at a day not far distant a flourishing congregation could be built up at that place. The surroundings bear testimony to the same.

The present place for worship is a school house, in which we preached to a fine-looking and attentive audience. On approaching the house of worship we heard, to our great delight, the tones of an organ. And seated at it was a young lady whose sweet voice seemed almost to out-vie in loveliness the music of the instrument. The membership of this little congregation is only about twenty, but shall we neglect and let even the twenty go astray? "The harvest truly is great, but the laborers are few." Brethren, let us "pray the Lord of the harvest, that he would send forth laborers into his harvest." In no part of our church are ministers wanted more than along this Ohio River. No better field, with so much element to work upon, can be found. Young men of activity, energy, zeal and humility, with minds well disciplined and furnished in theology, possessing the power of illustrating and commending the Gospel to the hearts and consciences of the people, are wanted over here. Without activity nothing can be accomplished. A few struggles, a few months of self-denial, with the right sort of men, and a West Virginia Synod can be organized. The material is here, the harvest is ripe, and who will enter into this noble work? Were I prepared to enter fully into the work, I would not hesitate to do it. There is work over here for not less than three men. At Charlestown and Winfield one can operate; in Mason county, another; and a third visit other points, such as the German settlement in Jackson county, W. Va., the little congregation over in Ohio, and other points of interest.

THE NEW CHURCH.

is progressing finely. The weatherboarding is now being put on, and in a few days we hope to see the plasterers at work on the inside. We are gratified to see the building committee taking so much interest in the erection of the building, and feel assured that under their supervision all will be done well. The church occupies quite a prominent position in the town, considerably elevated, and presents a pleasing appearance already.

S. P. HUGHES.

For the Lutheran Visitor. The First Note of the Jubilee is Heard in the Land.

The Rev. H. S. Wingard, of Pennsylvania, S. C., has forwarded to the office the sum of ten dollars toward the Bachman chair in Newberry College, contributed as follows: Mrs. M. E. Hall... Miss L. Opella Hall... woman, who was "a favorable omen to the first and the sepulchre," in front of this great and glorious work! Let the amounts roll in by thousands in a day! G. S. HACKES. Treas. College Endowment Fund.

For the Lutheran Visitor. Synod of Virginia.

Messrs. Editors: I see in the Visitor of June the 26th a card from "J. F. C." calling attention to the time of the meeting of the Synod of Virginia.

As the moon falls on the 27th of August, in the morning, a right construction of Synod's resolution would require the meeting to take place on Thursday the 29th.

The writer, however, not being moon-struck, but struck forcibly by the many reasons why Synod should meet on the 27th and be in session over the 5th Sunday, he long since notified his people that that would be the time, and arrangements have been and are now being made accordingly.

I therefore say to the Secretaries and all concerned, that the Synod of Virginia will convene in Mt. Jackson, Shenandoah county, Va., on Thursday, the 27th of August, 1874. J. A. SNYDER, Editor.

For the Lutheran Visitor. Annual Meeting of the Board of Trustees of Newberry College.

WALHALLA, S. C. June 24th, 1874.

In the absence of the President of the Board, T. W. Holloway, Esq., was elected President pro tem. Twelve members were present, viz. Revs. Kahns, Wingard, Hough, Sligh, and Messrs. Schumpert, Lehart, Bieman, Norman, Boone, Hiltwaenger, Wise and Holloway. The minutes of previous meeting were held during the past year were read and confirmed.

The President of College read annual report, which was read and adopted.

The Treasurer presented his report which was received and referred to committee consisting of Rev. E. Schumpert, Maj. P. E. Wise and O. Schumpert, Esq. After a careful examination of said report, together with the Treasurer's books, the committee reported the same to be correct and properly vouched for.

The following was adopted: Resolved, That the Board see to the absolute necessity of an additional professor in the College Department, that we elect next year a professor to fill the chair of Ancient Languages with a salary of eight hundred dollars.

Rev. Geo. W. Holland, of Pennsylvania, S. C., was unanimously elected to fill the position.

The following resolution was adopted: Resolved, That Revs. Sligh, Kahns and Wingard be a committee to form Rev. Mr. Holland of his election, and that in case he can not accept, that the committee be authorized to fill said chair with some other suitable person.

The following action was taken upon a letter received from W. S. Bowman:

WHEREAS, Rev. W. S. Bowman has again offered his resignation as the President of the Board of Trustees of Newberry College, therefore,

Resolved, That we fully appreciate Bro. Bowman's services in the past, his devotion to the interests of the institution, and would therefore respectfully request him to withdraw his resignation.

The report of the Examining Committee of College Classes was received and ordered to be published in the Lutheran Visitor, Knoxville, Ga., and the Newberry papers.

A letter received from Capt. W. S. Bowman was laid on the table. The following was adopted: WHEREAS, Complaint has been made to several members of the Board in reference to the discipline of some of the Faculty, therefore be it Resolved, That a committee be appointed to memorialize the Faculty in reference to the Committee, Rev. G. A. Hough, Messrs. O. L. Schumpert and Hiltwaenger, Sr. The committee after having tended to the duty assigned, tendered in a report which was satisfactory to the Board. Dr. J. P. Smetzer, President of College, was authorized by the Board to confer on Commencement June 25th, the degree of Doctor of Divinity upon Rev. Prof. J. L. D...

of Due W... Wm. S. B... of Charle... degree of... Jacob Ha... W. V., R... angeburg... of Senol... of Newber... ton Muller... upon Rev... S. C. The stu... mission to... party in the... Resolved... granted, 18... cing. On mot... was invited... member. Revs. S... to give a... bilitation... wanger au... at to the... Freshman... and Hough... Sophomore... attain to... the Greek... The Boar... of Newber... lic than b... adopted the... Resolved... Sligh and... to examine... &c., of the... and that... their labors... meeting of... olina. Dr. Smel... his duties... of the stu... guage. The Secre... the proces... lished in t... Keosauo... The Boar... vote of the... Walhalla... kindness, a... ities for co... to meet at... meeting of... olina, at the... Extracts fro... In a for... stated our... tion in Cha... appears old... about it m... Rev. W. S... morning ve... pony and to... hotel and to... out to Mag... adjoining gr... oaks which... interlocking... mosses, for... nature, with... arches and... grand propo... T. W. Dosh... the orphan... which the... justly proud... finest and m... saw for an... From the to... fine view of... also took m... mills of Mr... the entire o... preparing ri... We made... several fam... each of whic... as much cor... if we had b... and friend... gone throug... war, of whic... have but litt... gloom hangs... South Caroli... rule by whic... If the incur... ture could b... doubt a gre... would open... with her fine... mercial adva... hospitable p... ilies we met... than the m... Bachman. I... meet Mr. Joh... of Dr. B.'s... wical studie... view. The b... in your corre... be forgotten... interesting... Bachman, an... and library... arch. Here... dubon's Bir... author carri... travels, and... Dr. B. as a f... recognition of... he had given... Church affa... a flourishing... condition. O...