

THE LUTHERAN VISITOR.

Charleston, S. C.

Friday, August 14, 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.

SPECIAL NOTICES.

Remittances must be made in Post Office Orders, Bank Checks, or Drafts, if possible. If these can not be obtained, send the money in a Registered Letter. All Postmasters are obliged to register letters when required.

Papers are sent to subscribers until an express order to discontinue is received, and all arrears are paid, as required by law. Merely returning a number of the paper by mail, is not sufficient.

All communications relating to subscribers, should give their names very distinctly, and carefully indicate which are old and which are new subscribers. Not only the name of the post office, but also that of the county and State of each subscriber is necessary, in order that the proper entries may be promptly and accurately made.

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

D. LANGELL'S NEW ASTHMA REMEDY.

Glad tidings to the afflicted. A new remedy discovered, by a sufferer of that distressing disease, which never fails to entirely relieve the severest paroxysms so instantly that the sufferer could scarcely be persuaded that it were possible before testing it. I have in my office thousands of testimonials by which to prove the fact. But I wish to offer you much better evidence. Go immediately to your nearest druggist and get a sample package free of charge. See advertisement in another column. D. Langell, Apple Creek, O.

The Georgia Synod.

The articles of Bros. Austin and Derrick in this issue, show conclusively, we think, that it is neither to the interest of the church in Georgia, nor of the church at large, that the Georgia Synod should dissolve and return to the S. C. Synod, if even the latter body should approve of the measure. But we do not think there is any disposition in our Synod to have this Synod, which went on having done so nobly for fourteen years. It would be a retrograde movement, a step backward; and certainly the interests of Christ's kingdom and our church, demand on every hand forward and aggressive action. The S. C. Synod will even more readily assist the mission work in Georgia, through the Georgia Synod as now organized, than through her own Board of Missions. Those on the ground are the ones to faithfully and successfully supervise the work. Bro. Bedenbaugh's suggestion was well meant, and was prompted by his eager zeal to see the "waste places of Zion" built up speedily; but his premises are not good; and we conclude, from a letter recently received from him, that he now takes a different view of the matter himself. He is perfectly willing to conform to the wishes of his brethren concerning it, and will work cheerfully, and with his accustomed earnestness, in whatever way shall be deemed by them collectively most conducive to the prosperity of the church and the glory of God.

Bro. Margat has also written us privately, giving good reasons for the decided opposition of himself and his charge to the proposed dissolution of their Synod.

Preston County, W. Va.

Bro. Eichelberger's mention in his communication of this issue, of two congregations of our church in this mountain region revives many recollections of our early ministry, on which we still dwell with pleasure. Under a general commission from the Virginia Synod as an exploring missionary, as suggested by Dr. Rade, we first visited that part of the then "Old Dominion" in the Fall of 1859, whilst Rev. J. H. Cipp was pastor of the Preston charge. Rev. J. A. Snyder accompanied us on his way to the Brantford charge to which he had accepted a call as pastor. Perhaps he has some remembrance still of that journey, and many of the subsequent experiences, and our novel, if not thrilling incidents. We both visited German Settlement, also known by the name of West Union. There we made acquaintances whose memory shall ever be held in high esteem—the Startamans, Biscoffs, Painters, Schuffers, Lanes, Chisolms, Wilsons, and others equally kind and hospitable—in whose houses we received a christian welcome as "ambassadors of Christ."

Though early in November, the whole region was covered with snow, and remained so during most of the

winter. The weather was often extremely cold, the thermometer sometimes standing considerably below zero, but the hearts and homes of the people were always warm. So we always found them on visits frequently repeated, both prior to and subsequent to the late war. We can endorse all that Bro. E. says about them. We always found them a liberal people, and think it strange that such a charge should remain so long vacant.

Oakland, on the extreme western border of Maryland, then composed a part of the Preston charge. It was a very small village, of not more than a dozen houses, when we first entered it. It was a station of some importance on the B. & O. R. R. It has since grown with great rapidity, and is a very popular place of summer resort. It has now three or four churches, and at least one very large hotel, well-furnished, and elegantly kept by our friend, Mr. John Daily, who was among the first to give us a most cordial welcome to his home when first appearing there as a stranger.

Then already a Lutheran church had been built there, and the congregation would now be strong and able to support a pastor if we had placed a missionary there at that time and supported him for a few years. It is still a point of special importance to us, and we think the suggestion to unite it with Piedmont as one charge, a good one. Could not Bro. McDaniel at once visit it and supply it until the meeting of the Virginia Synod, and then report to them the prospects? We hope he will do so, with the approbation of the President of Synod.

Unity in Faith and Unity in Organization.

Unity of faith and unity in general organization do not necessarily exist, nor when so existing are inseparable. Agreement in the one true faith may be maintained without organic identity, and organic identity may be maintained without full unity in faith. The "holy faith" can not change nor be changed; but the form of church government, and of Synodical constitution, may change with the changing circumstances of ages or generations. It is unwise, therefore, to associate these two, as though the one were the necessary consequence of the other. It is a common faith as confessed "in the form of sound words." The Word of God alone is the source of all true doctrine—the sole and only infallible rule of faith. The faith of that rule must be confessed in intelligible words to the extent to which it is apprehended, at the same time that it is embraced with the heart and practiced in the life. No man can hold the true faith of the divine Word, and yet voluntarily conceal it, either by silence or equivocation, nor wantonly neglect or violate its requirements, and yet be a sincere christian. Every professed christian who is not a hypocrite, has a confession of faith, whether written or unwritten, according to which he endeavors to live. Whatever a man earnestly believes, and avows as his belief, is his confession of faith. And so with congregations and denominations. Our Lutheran Church has a noble Confession, which no individual, nor congregation, nor Synod can honestly modify. It is a fixed form of an unchangeable system of doctrine, derived from the Word of God, and in harmony therewith, as all who sincerely hold it must believe. Yet our Church is in a somewhat abnormal state in many parts of our land, and to this the South furnishes no complete exception. Laxity and latitude of opinion exist in some cases. But there has been a returning to "the old paths," and an increasing desire to know "the good way" of our fathers, and to walk in it—the true way of holy living, earnest zeal, and active prosecution of the Lord's work according to the Lord's direction, making nothing essential which He has not declared to be essential, and nothing indifferent which He has enjoined. Though we may not exactly "see eye to eye" in all points within the sphere in which we should be one, as the next best thing to that, there is a general desire to do so, and a hopeful tendency in that direction. We believe that all are honest in this desire, and therefore think it should be recognized and encouraged by all interested in the welfare of our Church. With this object in view, a general Colloquium has been proposed; and also a particular one for the South. These propositions are timely and judicious, we think—but should not be hastened prematurely.

But we wish especially to guard against a confusion of aim, or misapprehension of design in these colloquiums. It should be distinctly understood that they, as proposed, do not at all contemplate the merging of general or particular bodies into

THE LUTHERAN VISITOR, CHARLESTON, S. C., AUGUST 14, 1874.

an organic union as a thing of definite purpose in their deliberations. The attainment of greater unity, the better understanding of the agreement already existing, the removal of prejudices, and the establishment of mutual confidence, are the prime objects of their conjunction. These objects fully comprehended, we are all willing to reap the fruits legitimately produced by them, for we know they will be good and only good.

Union in organization between the Church, North and South, could be more readily consummated, perhaps, than a unity in faith where differences really exist; but it would be premature and unwise as an aim or a result at this time. "We should, of course, aim at harmonious action, and avoid all collisions and oppositions. But identity of action as to concert in time and mode of operation, is quite a different thing, and can only follow a matured unity in belief; and is not a necessary consequence even of that.

"The Blood of Christ Cleanseth from all Sin."

There is the minds of many humble christians a hesitancy in regard to the willingness of God to forgive sin. It is not disbelief, but unbelief; not a wilful rejection of faith, but a want of faith. They hesitate to accept in all its fullness the declaration made in our Confession of sin: "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

This timidity arises from improper views of the atonement. They fail to comprehend in all its fullness the redemption of Christ. They may entertain a hope that God, for Christ's sake, has forgiven all sin committed previous to their engraving into Christ, but sin committed since their introduction into the covenant of redemption—sin committed after baptism—as our Confession has it—are looked upon by these hesitating christians as new sins not in the catalogue of sins from which the blood of Christ cleanseth us—that these are more grievous and aggravating in God's sight than those of the non-professing sinner, and that God is not as ready to forgive them as he was "when first they found the Lord."

Now let us assure such timid christians that the Bible means just what it says to those who confess their sins. And is not that the very thing you are aided in doing by our Order of Confession? Is not that the very purpose of our service? And if you confess with a penitent heart, as you are then exhorted to do, you may go away with the positive assurance that all sins are forgiven you, and that you are an accepted disciple of Christ.

God is "faithful and just"—not merciful and gracious—not slow to anger—not anything of that kind, but faithful and just, in addition to his mercy and grace. Faithful to his promises, faithful to his Son—true, sincere in his engagements with Christ, just to the Redeemer of man, just to the redeemed among men—"faithful and just to forgive." St. John, in making this declaration of grace, intended to remind all penitents that the whole matter of forgiveness was settled and fixed forever between the Father and the Son in the Atonement, and that all that is now necessary on our part is to confess our sins and believe in Christ, and then give ourselves no further uneasiness in regard to them. Our sins, whenever and under whatever circumstances committed, have been already atoned for on the cross. If this were not so, then penitence and confession and prayer would all be unavailing. The atonement of Christ already made is the only ground of hope for man, and the only ground of forgiveness with God. It was made on the faithfulness and justice of the Father, and that faithfulness and justice are pledged for the forgiveness of all sin whenever committed.

Never, never then, should any individual, whether saint or sinner, go away from the sanctuary, feeling any sense of condemnation resting on him; for "there is no condemnation to those who are in Christ Jesus," because of the fact that the "blood of Jesus cleanseth from all sin," and "God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Nor is there any possibility of his being condemned as long as God remains faithful and just. "If we believe not, yet he abideth faithful, he can not deny himself." O, if all our congregations could only be induced to believe this, how anxiously they would press to the house of God to join their brethren in humble confession of sin, how joyfully they would lay the burden of their souls on Jesus, and how happily they would engage in the worship of God, and leave that holy place triumphant in

redeeming grace. What a pity our glorious doctrine are not realized and actualized by our worshippers!

Rules for Clergymen.

St. Paul wrote to Timothy and gave instruction "how thou oughtest to behave thyself in the house of God." It is also the spirit of progress to say that we are bound to behave as Paul or Timothy did in their dark age; and it is now generally conceded that custom settles all questions of christian casuistry, and authorizes and legalizes, not only modes of worship, but the proprieties necessary to be observed in the house of God.

For the benefit of those who love uniformity, we give the following rules very generally adopted at Synods, Conferences, protracted meetings and all other services where clergymen do congregate:

1. The officiating clergyman takes with him into the pulpit a brother "to close for him."  
2. It is customary for these two brethren to embrace this very favorable opportunity of giving the audience a practical exhibition of the liberty of the gospel, by chatting and laughing till the service begins.

3. The Mattheias, Schemas and Analabs that compose Ezra's staff, take the chairs in the chancel, balance them on their hind legs, get astride them with a foot dangling on either side, by talking and smiling, "quietly await the opening of the service."

4. When the altar service opens, part of the clergy arise and part sit still, this being a matter of form, not worship, but only preparatory to worship, which consists mainly in preaching, and requires but one man to do it.

5. When the text is announced, and the clergy are astride their chairs again, it is sometimes fashionable for those with very strong minds and necks to sit bolt upright and sleep during the sermon. This custom is, however, on the wane.

6. It is most common and popular now for the clergy in the chancel to either stick their heads between their knees, or fold them in one arm on the railing. It is not customary for them to look the preacher in the face.

7. These are a few of the rules which custom seems to have adopted; a little observation will readily suggest others.

Now a moment's reflection will convince any one of the propriety and utility of these customs.

1. The chatting and laughing not only illustrates the liberty of the gospel in the free gratification of our propensities, but also administers a tacit but stern rebuke to those irritable preachers who sometimes reprove young sinners in the back pews for smiling and whispering in church, thereby disturbing the devoutness of the pious.

2. Their taste in engaging or not as they please in the altar service, shows the folly of striving for uniformity in worship, and exhibits an independence that is at once noble and christian. It cherishes that common idea, which must be true because it is common, that worship is "going to preaching and hearing the preachers, and listening to the choir."

3. The custom of sleeping in an upright position is on the wane, because of the inconvenience and danger. It is rather trying to the neck, and is a little annoying to the speaker. It is dangerous; for if the mouth be closed, there is danger of snoring too loud, and if open there is some danger of fire.

4. Putting the head between the knees or in against the railing has peculiar advantages, and is therefore taking precedence of all other modes of posture. It relieves the preacher of embarrassment. If the whole congregation would all follow the clergy in these proprieties, the officiating minister, however young and bashful he might be, could relieve his mind of all anxiety in regard to manner, and confine his whole attention to the matter of his discourse.

5. Joining most heartily in the dogmatical teachings of the congregation that "to everything there is an end," and that often "the end of a thing is better than the beginning thereof," and that we can not always feel like the disciples on the Mount of Transfiguration.

Now it would be well for these clergymen who have paid no attention to these proprieties to do so at once, as our fall meetings are approaching, and we would like for the brethren to do all they can to give interest to these occasions. Deny it as we may, there is a charm in the little proprieties of life that has a most wonderful influence on some people.

Newberry College.

The attention of the readers of the Visitor is called to the advertisement of this Institution, which is published in another column, announcing the opening of the next session on Thursday, Sept. 3d. The exercises of the College are resumed under more favorable auspices, than at any time since the war. Rev. G. W. Holland, who was elected Professor of Ancient Languages at last commencement, will assume the duties of his position at the opening of the next session, and President Smeltzer has been authorized by the Board of Trustees to employ an Assistant Tutor in the Primary Department, which will give the Institution a Faculty of five regular instructors.

The College is now comparatively free from debt, and if the Church and its friends will continue to give it that support and patronage which its importance demands, its success and prosperity are assured beyond a doubt. It is useless to urge its high claims upon our people. The very existence of the Lutheran Church in South Carolina, to say nothing of our progress and prosperity as a denomination, depends in a great measure upon sustaining this College in a proper manner.

We hope the efforts of the Board and Synod will not be relaxed in the important matter of the Endowment, until an adequate fund is secured. We shall have more to say on this subject at an early day, and will endeavor to enlighten the minds of those who seem to think the financial affairs of the College are not properly managed.

For the Lutheran Visitor.

Newberry College Endowment.

"If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." And if they hear not the Synod of South Carolina—the Board of Trustees—the Faculty of the College—the Alumni of the Institution, and the testimony of their own pastors, neither will they be persuaded, until an adequate fund is secured. We shall have more to say on this subject at an early day, and will endeavor to enlighten the minds of those who seem to think the financial affairs of the College are not properly managed.

These thoughts were suggested by the proposition in the Visitor of the 24th ultimo, that the undersigned

service in which the clergy all heartily engage, that is the dogology. These are a few of the rules which custom seems to have adopted; a little observation will readily suggest others. Now a moment's reflection will convince any one of the propriety and utility of these customs.

This brings me to notice one of "four difficulties in the way of the Endowment plan" set forth in the Visitor of July 31st, which the editor refers to me, viz.: "The people complain that the true state of affairs in which the College is placed is concealed from them." This "difficulty" is thrust before the Church in the shape of a charge or accusation in an anonymous manner, in direct contravention of the newly-adopted rules of the Visitor, requiring writers to give their true names.

It is a "difficulty" in the way of the Endowment plan, which the editor refers to me, viz.: "The people complain that the true state of affairs in which the College is placed is concealed from them." This "difficulty" is thrust before the Church in the shape of a charge or accusation in an anonymous manner, in direct contravention of the newly-adopted rules of the Visitor, requiring writers to give their true names.

As to the "lack of faith in the financial management of said Institution," I have nothing to say. This imputation has several times been anonymously and disingenuously made, and partly on the ground of it the undersigned has, on no less than three occasions, rendered his resignation as President of the Board; and on the floor of Synod, and in the columns of the Visitor, we have called upon those mighty financiers, and unapproachable and infallible christian legislators, to come and take our places, and "run the machine" to speedily and finally success, but it has been like calling spirits from the vasty deep. I do not say that they keep themselves "concealed," but alas! for us, we have never been able to find them.

It only remains for us to state here, what I think we will be able to prove, that Newberry College gives a thorough, collegiate education for less expense to the Church, to the Board, and to the student, than any other College of like grade in the United States, and this is attributable mainly to the efficiency and laboriousness of its faculty.

published "in direct contravention of the newly adopted rules of the Visitor, requiring writers to give their true names," because the sentence quoted was not written for the Visitor, but for us privately. Even if it had been addressed to us as editor, but not for publication, there was in its appearing, as it did, no violation of rules which apply only to those who write for publication in the Visitor. If any one has been wronged, it was our private correspondence; but we feel sure he does not withhold his name if it could be shown to be in any degree essential to the argument.—Ed.]

The truth of the above-quoted allegation I most emphatically, and in my official capacity deny, and throw the onus probandi upon the accusing parties. We all admit that for some time previous to, and during the war, the affairs of the College were unfortunately managed, so that we lost a building that had been improperly constructed, and an endowment that was all invested in Confederate bonds; and with all this mismanagement, the assets of the College fared about as well as the private estates of many of the croakers who have called forth this article. Whilst they groan over the mysteries and miseries of Newberry College, they forget that their own ante bellum possessions have drifted into courts of bankruptcy, into sheriff's clutches, into the Columbia Penitentiary, and (worse still) into the Legislature of South Carolina!!

On the score of "concealment," is it not a fact that the Board of Trustees—through their Secretary—make an annual report of the affairs of the College to Synod (I), which report, together with the voluminous legislation of Synod on College matters, is printed in the minutes and laid before the Church.

Has it been forgotten that from the 23d to the 25th of July, 1873, Synod met in special convention in the town of Newberry, for the sole purpose of considering the affairs of the College? All the books and all the officers of the College were there. An immense balance sheet was prepared, in which every farthing the Institution has handled since the war was noted down, with the source from whence it came, and the use to which it was applied. Goaded by the narrow-minded criticisms of dissenting members, the Board asked the financial exhibit be published in the minutes in full, but Synod rejected this request from considerations of economy, not wishing to pay for the printing. Now, by referring to page 46 of the minutes of 1873, you will find the following legislation: "The interest of Newberry College being the object of the extra meeting of this body, the College Treasurer's report was called for, and on motion it was referred to a committee. The following constituted the committee: Thos. W. Holloway, S. Thomas, jr., and Dr. D. L. Boozer." To the best of my knowledge none of these gentlemen were members of the Board at that time. At a subsequent session, this committee made the following report: "The committee to whom was referred the financial report of the Treasurer of College, report that they found the Treasurer's Report correct." At the annual meeting in October (which was a very full meeting), "the true state of affairs in which the College is placed" was still more thoroughly discussed and legislated upon, and the results published in the minutes and in the Visitor.

Now we ask, in the name of all that is sacred and honest, where is the "concealment" in the affairs of Newberry College? What does any honest and sincere man wish to know about it, that he can not find out? What Institution on this continent, or in the world, has ever managed its affairs more openly and publicly than Newberry College has done?

As to the "lack of faith in the financial management of said Institution," I have nothing to say. This imputation has several times been anonymously and disingenuously made, and partly on the ground of it the undersigned has, on no less than three occasions, rendered his resignation as President of the Board; and on the floor of Synod, and in the columns of the Visitor, we have called upon those mighty financiers, and unapproachable and infallible christian legislators, to come and take our places, and "run the machine" to speedily and finally success, but it has been like calling spirits from the vasty deep. I do not say that they keep themselves "concealed," but alas! for us, we have never been able to find them.

It only remains for us to state here, what I think we will be able to prove, that Newberry College gives a thorough, collegiate education for less expense to the Church, to the Board, and to the student, than any other College of like grade in the United States, and this is attributable mainly to the efficiency and laboriousness of its faculty.

published "in direct contravention of the newly adopted rules of the Visitor, requiring writers to give their true names," because the sentence quoted was not written for the Visitor, but for us privately. Even if it had been addressed to us as editor, but not for publication, there was in its appearing, as it did, no violation of rules which apply only to those who write for publication in the Visitor. If any one has been wronged, it was our private correspondence; but we feel sure he does not withhold his name if it could be shown to be in any degree essential to the argument.—Ed.]

In conclusion. Some weeks ago when it was thought that I would leave Charleston finally, I received numerous letters from my brethren urging that it was my solemn duty to remain with the Westworth St. church, "which owed its prosperity, under God, to my influence." Now, some of the same brethren write that it is my solemn duty to leave the Westworth St. church, and "take the field" in the interests of Newberry College. Taking all these things together makes one feel like taking to the woods, or to "where the woodbine twineth," or "the wings of a dove," or anything that would give rest in the dog days!

I am willing to address meetings that may be convened under the auspices of the several conferences, so far as I can, and use whatever influence one of the bad managers of Newberry College may have toward the consummation of its endowment. But to leave the work which the Lord has given me to do, and work for my brethren in canvassing their several pastorates, which is pre-eminently their duty to do, is a little more than this dependent could undertake.

W. S. BOWMAN.

For the Lutheran Visitor.

Ronaake College.

This institution of our church will, on the 21st of September next, enter upon its twenty-second year. The prospect for a large attendance of students—if we may judge from letters of inquiry and applications for circulars coming, from every side—is encouraging. Should these portend nothing more, they certainly would indicate that Ronaake College has taken a recognized position among the educational nurseries of the day—a fact which we attribute to the active exertions in her behalf of those who call her "Our College at Salem," and those who claim her as "Alma Mater."

My object is to call the attention of those interested in Ronaake College as a church institute to certain features in the history of her past year which are noteworthy. With as large a number of students within her walls as before, less of what is called college discipline has been required than perhaps ever before. Well known college manuscripts—the rolling of balls and stones through the passages, the cutting or squaring, and now and then of fire-arms, the playing of pranks upon citizens, mutilation of the premises, etc. id genus omni-um—manifester great prosperity, and evenness to help us in feeling themselves asked that good help, we have our wants to her. she will take great contributing to our whole thing is her. But we would pose that they wo as a disposition to ourselves for the means, our labors. The second reason of our Theological not see how this way the supporting Seminary which L. eral Synod. Our only required of n other Synods com Synod. Does Br that the South Ca furnish us that, te to them? If they very kind indeed.

The third is, houses of worship only have to say—not see the point known Synods to worship," but the build them, and receive them, &c.

The fourth is, to meet all these church." Perhaps the present panic sure does not extend lina, and hence, if with that Synod, would be handed quantities. Well, subject judge for you.

The fifth and last gives is, "the great must sustain by de funds to fully o-one." Would go Carolina Synod give and enable us to p can not see how dangerous, what is Go to work wher hard, work faithful in his power and g. "Without me ye c. My opinion is, th Synod is doing re many respects, and sustain herself, no has been. There is ury grounds in her t there was when s. At that time, Bro. hood of a Synod much that he and thined ministers (if organized and had posed of four mi have seven ordain three lieutenants, so least, we suppose w the next meeting of

Let not the friends of Ronaake College wait for the day of prayer for colleges, which, like Christmas, comes once a year; but, as it is their institution, for the education of their children, the dissemination of their principles, the building up of their church, let them be ever engaged in it, work for it, pray for it, and its usefulness can not cease.

Let not the friends of Ronaake College wait for the day of prayer for colleges, which, like Christmas, comes once a year; but, as it is their institution, for the education of their children, the dissemination of their principles, the building up of their church, let them be ever engaged in it, work for it, pray for it, and its usefulness can not cease.

For  
The Prospects  
in  
Messrs. Edit  
bearing date  
article under the  
over the signat  
in which he sug  
ing to the South  
He states: "I  
feelings of some  
I think I can  
will not be a dis  
I write to let  
and all the ot  
Georgia Synod  
an opposed, and  
to disbanding t  
enterprises and  
our church in t  
I am aware the  
pleasant to belo  
olina Synod, fo  
posing that Sy  
hearted, whole-s  
vineyard of the  
would be very a  
ciated with the  
their work to do  
and we have our  
The first reaso  
gives for disban  
to the South Ca  
extensive missi  
and Florida." I  
a strong reason  
main a Synod in  
cultivate this  
field" any bette  
Synod of South  
can belonging to  
gia? That wou  
the men nor the  
vation. If they  
working men lo  
to see them lo  
of the Georgia  
pose that they w  
with us there  
Why should you  
them from our  
field?" If the So  
has any funds to  
they can spare,  
would as readily  
contribute them  
ga under the pr  
as they would an  
South Carolina,  
manifested great  
prosperity, and  
evenness to help us in  
feel themselves  
asked that good  
help, we have  
our wants to her.  
she will take great  
contributing to our  
whole thing is her.  
But we would  
pose that they wo  
as a disposition to  
ourselves for the  
means, our labors.  
The second reaso  
of our Theological  
not see how this  
way the supporting  
Seminary which L.  
eral Synod. Our  
only required of n  
other Synods com  
Synod. Does Br  
that the South Ca  
furnish us that, te  
to them? If they  
very kind indeed.  
The third is, houses  
of worship only  
have to say—not  
see the point  
known Synods to  
worship," but the  
build them, and  
receive them, &c.  
The fourth is, to  
meet all these  
church." Perhaps  
the present panic  
sure does not extend  
lina, and hence, if  
with that Synod,  
would be handed  
quantities. Well,  
subject judge for  
you.  
The fifth and last  
gives is, "the great  
must sustain by de  
funds to fully o-  
ne." Would go  
Carolina Synod  
give and enable us  
to p  
can not see how  
dangerous, what is  
Go to work wher  
hard, work faithful  
in his power and g.  
"Without me ye c.  
My opinion is, th  
Synod is doing re  
many respects, and  
sustain herself, no  
has been. There is  
ury grounds in her  
t there was when s.  
At that time, Bro.  
hood of a Synod  
much that he and  
thined ministers (if  
organized and had  
posed of four mi  
have seven ordain  
three lieutenants,  
so least, we suppose  
w the next meeting of