

The Lutheran Visitor.

COLUMBIA, S. C.

Wednesday, August 25, 1869.

EDITORS:

REV. A. R. RUDE, COLUMBIA, S. C.
REV. J. I. MILLER, STAUNTON, VA."In essential unity, in non-essential
liberty, in all things charity."

TERMS:

\$2.50 for one year, 12 numbers.
1.50 for six months, 6 numbers.
1.00 for three months, 3 numbers.All communications must be written
correctly and legibly, and accompanied with the
names of the writers, which, however, may be
withheld from the public. Correspondents must
not expect detailed communications to be re-
turned.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. All such remittances are at our risk.
We can not take the risk when money is sent in
unregistered letters.Formerly there have been some grounds
for the remark that "the only effect of registra-
tion is only to make the letter more liable to be
sold." But under the new law, which went
into operation last June, we think registered
letters are perfectly safe; and we know from
almost daily experience that others are not.NOTICE TO POSTMASTER.—Postmasters through-
out the country will save trouble by obeying the
law in regard to newspapers, etc. When a paper
remains dead in the office for four consecutive
weeks, it is the duty of the postmaster or his
deputy to send the publisher of the paper a written
notice of the fact—stating, however, the reason
why the paper is not taken. The returning to
the publisher of a paper marked "not taken,"
"refused," or "unclaimed for," is not a legal
notice.

Why Not?

There is not within the bounds of
the Church in the South, an orphan
house; nor a hospital for the sick,
nor a place to shelter our aged poor.
O, that the Lord would send us a
Friedrich!

To our Sunday School Scholars.

Do you know who the man is
whom Brother Barnitz, at the meet-
ing of the Young Men's Christian
Association, held a short time ago at
Portland, Maine, called: "One of the
nobles of the earth?"
Do you know where to find his
answer to the question: "What is
an Evangelical Christian?"
Can you repeat it?

What is Out?

Professor Walther of *Lehre und
Wehre*, and Dr. Conrad of the *Luth-
eran Observer* are complimenting
each other!Ah well, blood is thicker than
water; whether Scandinavian, Ger-
man or American, we are still breth-
ren, having one Lord, Jesus Christ;
one faith, the Augsburg Confession;
one baptism, with water and in the
name of Father, Son and Holy Ghost.
We disagree, but we also agree; and
the points about which we agree are
more by far, than those in regard to
which we differ. We are an army
having a right wing, a left wing, a
centre, an advance and a rear guard.
The centre is—read the *Lutheran
Visitor* for one year, and you will
find out. The subscription price is
only \$2.50 for 12 numbers of rich,
edifying, instruction, churchly and
varied information.

Changes on the Fourth Page.

We intend to have three depart-
ments under the general head, THE
FAMILY; denominated, *Parents,
Youth, Children*. Much as parents
and children need to be instructed
and interested, there is an interme-
diate class, whose very existence,
to say nothing of its wants, is
ignored. There are those whom we
call *Youth*; to whose wants the matter
furnished both for parents and chil-
dren, is not exactly adapted; they
are not so matured as the former,
and not so inexperienced as the
latter, and therefore feel that they
are overlooked in making up the pa-
per. Now we wish to correct this
defect; and hereafter have some
matter under the caption of *Youth*;
exactly suited to their capacity and
wants. But may we not appeal
again to ministers and laity, male
and female, to come to the rescue,
and help us to make this department
of our paper all that it should be?
It is asking too much at our hands
to do all. If parents, pastors and
others would only keep their eyes
open, there are scores of incidents
occurring in their experience, that
could be worked up into most ac-
ceptable and valuable articles for
this part of the paper. Nothing
interests the young more than
stories; especially if they believe
them to be "sure enough stories,"
and by furnishing such and pointing
them with a moral; they are both
pleased and profit. Brethren and
sisters, how will you account for
buried talent, of this kind, when
once "God riseth up?"Another change we propose to
make in connection with this fourth
page; it, once a month to devote the
space, at other times given to the
family, to the interest of Sunday
Schools. We are convinced that
there is not enough attention paid to
this subject by our Church papers;we, therefore, propose to make it a
specialty once a month. Give us
your help in this part of our work
also; send us good selections that
you may meet with in your reading,
and especially let us have something
original for this department.Send all matter, either for the
Family or *Sunday School*, to Rev. J.
I. Miller, Staunton, Va.

The Decalogue—The Lutheran Division.

A brother wrote us lately that a
minister of another church had
made himself merry over him, and
stigmatized him as an ignorant for
calling the commandment, requiring
obedience to parents, the fourth, in-
stead of the fifth. That gentleman
only displayed his own ignorance,
and proved at the same time, that
he was utterly wanting in true Chris-
tian charity and fraternal courtesy.
A true brother and a real Christian
gentleman would have acted very
differently.It does not matter to us what he
and others of that ilk think or say;
we know that we differ from other
churches, and have no desire either
to conceal or to remove these differ-
ences; we consider them our excel-
lencies and beauties, and prefer, on
that very account, the Lutheran
Church to all others.Our "gainsayers" may laugh and
revile as much as they choose, the
Lutheran Church remains neverthe-
less the evangelical church, built
upon the everlasting foundation,
which is Jesus Christ.There are, however, those in our
English Lutheran churches who are
unacquainted with our reasons for
having a division of the command-
ments different from that of the
Calvinistic churches; we write for
their information.Three different divisions of the
commandments, according as the
first and the tenth commandments
are arranged, exist.The first, adopted by the Jews at
present, makes Exodus 20: 2: "I am
the Lord thy God," etc., the first;
and Exodus 20: 3: 6: "Thou shalt
have no other Gods before me," etc.,
the second commandment.The second, which is that followed
by the Greek and Calvinistic
churches, includes in our command-
ment, the tenth, the prohibition
against covetousness.The third division, which is the
oldest and most general, is that re-
ceived by the Roman and the Lu-
theran churches.It is in reality a small matter how
the commandments are divided, pro-
vided all are retained. The arrange-
ment in the Scriptures differs. In
Exodus, "honour" is placed before
"life." In Deuteronomy, "life" is
put first, and "honour" is added.
Our Saviour himself gives a differ-
ent arrangement from that in Exodus
in Mark 10: 19. See also Romans
13: 9, and James 2: 11.Order, however, demands a uni-
form division, and Lutherans have
good and satisfactory reasons for ad-
hering to that which Luther has
given in the Catechism. We re-
mark:1st. Our division has been in use
in almost the entire Christian Church,
since St. Augustine's time, four hun-
dred years after Christ.2d. It is sustained, as regards the
first and the second commandments,
by the Parashioth; which is older
than the Talmud. The latter de-
clares distinctly that the Parashioth
must be carefully regarded by the
transcribers of the law.3d. It is highly probable that this
division was in existence long before
Augustine, who very likely received it
from Egypt, where the authority of
the Septuagint may have caused its
adoption.4th. Ephesians 6: 2, indicates also
that the second table must have
commenced with the fourth com-
mandment: "Honour thy father," etc.
The first table containing the three
commandments, teaching our duties
to God; and the second table, our
duties to our fellow-men in the re-
maining seven.5th. Exodus 20: 4 and 5, forbidding
the worship of idols, are explanatory
of the general prohibition in verse 2,
and are therefore not a new and dis-
tinct commandment.6th. There is also an essential
difference between the covetousness
of the ninth and that of the tenth
commandment. In the fifth original
sin, the root of all evil, in the tenth
the fruit, concupiscence, evil lust, is
condemned.7th. Three and seven are holy
numbers, while the division into four
and six derives no support from the
Scriptures.8th. This division into three and
seven has also the two tables more
evenly than the division into four and
six does.9th. Luther retained the division
he formed, though he laid no particu-
lar stress on it.We disagree and find fault with no
brother or church for differing from
us on this point, provided the ten
commandments, the whole Deca-
logue, are retained; but his a-Lutheran we of course follow Luther.
Two different divisions of the Deca-
logue in use in the same church must
necessarily cause confusion. One
minister may, in a sermon, use the
expression: "the third command-
ment," and many will be utterly un-
able to understand him; for his third
is their fourth. Another declares
that the eighth commandment is
often broken by intelligent and edu-
cated Christians, and some feel invol-
untarily for their pocket-books, while
others hear conscience respond: Thou
art the man.The German and Scandinavian
Lutherans have held fast to Luther's
division; it is too late for American
Lutherans to introduce another.
And why should they try to do it?
Our division is churchly; it gives us
every commandment complete; there
are no valid reasons against, but
many strong reasons for it; let us
therefore leave it as we have received
it.Only a contemptible spirit of ac-
commodation, that undermines and
ultimately destroys all churchly in-
dividuality, and which has already
wrought so much of harm to our
English churches, wishes and en-
deavors to have it otherwise.

Our Churches.

Rev. S. A. Repass, late of the Theo-
logical Seminary, at Philadelphia,
has accepted a call and entered upon
his duty as pastor of the Lutheran
Church, at Salem, Va.Walhalla, S. C.—Rev. C. Weber
has resigned in order to take charge
of a German congregation at Nash-
ville, Tennessee. He preached his
farewell sermon Sunday, the 15th.
May he be eminently successful in
his new field of labor.P. M. Bickle, late of the Theologi-
cal Seminary at Gettysburg, has
accepted a call to the Professorship
of Ancient Languages in North
Carolina College, Mt. Pleasant, N. C.
Correspondents will please note the
change.Rev. W. E. Hubbard, Secre-
tary of the Synod of South-western Virginia,
has resigned his charge in Smythe
Co., to resume his Theological studies
at the Seminary in Philadelphia.The President of the above Synod
writes: "There are now three inter-
esting charges made vacant in the
hands of this Synod, to which we call
the special attention of ministers who
are seeking fields and labor."Wentworth Street Church, Charles-
ton, S. C.—Rev. S. H. Honour will
take charge during the absence of
the pastor, Rev. W. S. Bowman.
Brother Honour is an earnest and
acceptable preacher, a devoted and
active Christian, and a member of
the Synod of South Carolina. May
the Lord own his labors!We regret to state that Brother
Bowman is a severe sufferer from
nervous debility. We hope the pure
and bracing air of the mountains of
his native State may breathe vigor
into his exhausted frame, and that
he may return to the people that
love him so well, as strong in body
as he is in mind and zeal.Atlanta, Georgia.—We have re-
ceived two very interesting letters
from our correspondent. The breth-
ren mean work, and they are at
work. They have organized, elected
officers, commenced a Sunday school,
and cry aloud for a preacher. They
want a man able to preach both
German and English; and as they
are weak, they desire him to teach
their day school, which will net from
\$1000 to \$1200 a year.We are glad to learn that Brother
L. Bodenbaugh is about to visit them.
They also expect a visit from the
Rev. Bokum, of Tennessee. He is,
however, a stranger; nor is his name
in Probst's Register of Lutheran
ministers. We advise the Atlanta
brethren to beware of men who are
not members of a Lutheran Synod.The following which we clip from
the Richmond Dispatch, will be read
with much interest by the lovers of
our Zion:RELIGIOUS.—St. Mark's Lutheran.
—The pulpit of this church was filled
on Sunday morning by the Rev. L. H.
Geschwind, from Petersburg, where
it is stationed for the purpose of
establishing an English Lutheran
church. He preached a highly inter-
esting sermon from Matthew vi: 24,
27—the wise and foolish builders.The deceptive quicksands of this
world were proved to be the founda-
tion of the latter, while Christ, the
"rock of ages," was made the founda-
tion of the former. In language
most appropriate, he depicted the
folly of the one and the wisdom of
the other, leaving his flock to doubt
in the mind of any one who would
doubt to choose. After an appropri-
ate and beautiful anthem by the
quartet, the pastor announced that
the congregation and choir were
invited to participate next Sunday
morning in the establishing of a
sister church in Petersburg, and
consequently, would hold no service
here on Sunday morning, but the
regular service would be postponed
till 8 o'clock P. M.North Carolina College, Mt. Pleas-
ant, N. C.—The catalogue of this
institution has been placed on our
table. This College was chartered
in 1859, and re-opened in 1866. The
Catalogue is for the year ending with
May, 1869. The Faculty consists of
Rev. Louis A. Bickle, A. M., acting
President and Professor of Mathe-
matics; Philip M. Bickle, A. M.,
Professor of Latin and Greek lan-
guages; and H. T. J. Ludwig,
Tutor. The number of students is
as yet small; but it is well that such
an institution exists in that part of
the South, and as friends of educa-
tion, we heartily wish it success.We are indebted to the *Lutheran
and Missionary* for this item. We
rejoice at the prosperity of North
Carolina College and will do all we
can for it. We hold that every
Synod ought to have a College and a
Female Seminary.Why have we not received a Cata-
logue? Have we not found favor in
the eyes of the faculty? Are we too
far—?

New Publications.

THE NORTH BRITISH REVIEW, July,
1869. Leonard Scott, New York.Contents:
1. Dr. Hanna's Life of Christ.—
An admirable paper. We would
like for Dr. Stoeber to reprint it in
his Quarterly. 2. Henry Crabbe Rob-
inson's Diary.—A pleasant sketch,
giving us glimpses of some of the
notables fifty years ago. Mr. Robin-
son was introduced to Goethe, who
did not say a word to him. The
mighty presence overawed the Eng-
lishman, and he says: "When we
were in the open air, I felt as if a
weight were removed from my breast
and exclaimed: 'Gott sei Dank!'"He also made the acquaintance of
Madame de Staël, at Vevey, in
1804, whom he told that she did not
at all understand Goethe. Her
answer was: "Monsieur, je comprends
tout ce qui mérite cet éloges; ce
que je ne comprends est rien." He
also tells some interesting anecdotes
of celebrated Englishmen. Here is
one of the Lord Chancellor Thurlow:"When in 1788 Beaufoy made his
famous attempt to obtain the repeal
of the Corporation and Test Act, a
deputation waited on Thurlow to ob-
tain his support. The deputies were
Drs. Kippis, Palmer and Rees, the
editor of the *Encyclopædia*. The
Chancellor heard them very civilly,
and then said: 'Gentlemen, I'm
against you, by-gone. I am for the
Established Church, d—n me! Not
that I have any more regard for the
Established Church, than for any
other church, but because it is estab-
lished. And if you can get your
d—n religion established, I'll be for
that, too.' The reviewer adds:"This declaration is, at all events, a
candid, if rather too strong, expres-
sion of individual opinion. There
are those who would shrink from
using Thurlow's language, who em-
ploy his style of arguing. Indeed,
Wordsworth acted thus, when, in
1812, he earnestly defended the
Church Establishment. He even said
he would shed his blood for it.
Nor was he disconcerted by a laugh
raised against him on account of his
having before confessed that he
knew not when he had been in a
church in his own country. 'All our
ministers are so vile,' said he. 'This
reminds us of being one day on the
Greenwich train. There had been
some very unkind things printed
about us and the *Lutheran and Visi-
tor* in the *Evangelical Lutheran*, just
then. A gentleman, a perfect stran-
ger, came to us saying: 'Are you
not Mr. Rude?' 'Yes, sir.' 'What
a pity that you and Mr. Aldrich can
not agree. It looks so badly.' 'Do
you subscribe to the *Evangelical Lu-
theran*?' asked we. 'No.' 'Are
you a subscriber to our paper?'
'No.' 'Are you a Lutheran?' 'No.'
He again answered 'No.' We then re-
marked: 'Do you not think you had
better attend to your own business
and let us manage ours? This only
a family difficulty; a misunderstanding
between brethren. It will all
come right.' He left. But we re-
turn to Robinson. On the 4th of
January, 1867, when he was ninety-
one years old, and exactly one month
before he died, he wrote a letter to a
friend, the Rev. Harry Jones, whose
mother had been taken away, in
which he says: 'I had an excellent
mother, although she was unedu-
cated. She died, anno 1792, and her
memory is as fresh as ever. I am
not conscious of any habit or fixed
thought at all respectable which I do
not trace to her influence and sug-
gestion. Think of it, mothers. *3d
History of our Moralists from An-
gustus to Charlemagne, by William
Lecky.*—We can only give one ex-
tract. The author closes the second
chapter, containing an account of
the moral condition of the Roman
Empire, which was 'debased and
corrupted to the very core,' with the
observation: 'The moral improve-
ment of society was now to pass into
other hands. A religion which had
long been increasing in obscuritybegan to emerge into light. By the
beauty of its moral precepts, by the
systematic skill with which it gov-
erned the imagination and habits of
its worshippers, by the strong
religious motives to which it could
appeal, by its admirable ecclesiasti-
cal organization, and, it must be
added, by its inspiring use of the
arm of power, Christianity soon
eclipsed and destroyed all other sects,
and became for many centuries the
supreme ruler of the moral world.
Combining the Stoical doctrine of
universal brotherhood, the Greek
predilection for the amiable qualities,
and the Egyptian spirit of reverence
and religious awe, it acquired from
the first an intensity and universality
of influence which none of the
philosophers it had superseded had
approached.' We would call atten-
tion first to the three features—a
trinity—which Mr. Lecky ascribes
to Christianity; and secondly
to the preparation for it, which the
Old World had to pass through.The very same thing is taking place
under our own eyes. In India,
deism, and in Africa, Mohammedan-
ism, are taking the place of polythe-
ism; both are preparing the way for
Christianity. *First the Law, then the
Gospel.* As in our Catechism, *first
the Decalogue, and then the Creed.*
The reviewer urges some fatal objec-
tions to Mr. Lecky's work. He calls
it deficient in unity and breadth of
view, and proves satisfactorily that
Mr. Lecky is decidedly wrong, when
he charges Christianity with dis-
couraging patriotism, and asserts
that polytheism was eminently more
tolerant than Christianity. 4. *Geo-
logical Time.*—The morning stars
shouted for joy, when God laid the
foundation of earth; they no doubt
shout for mirth at the foundations
which geologists lay now. Geologists
are like boys playing with wooden
blocks: one builds a house, which he
thinks a great achievement; another
declares that it is not at all like a
house, and throws it down, to re-
build it according to his notions,
only to be thrown down and to be
set up again by a third boy, and so
on. 5. *Danish Literature.*—Ludwig
Holberg.—An interesting biographi-
cal sketch, teaching the grand lesson
that a weak and diseased body is no
impediment to an active and ener-
getic mind. Read it, ye dyspeptics,
who throw the blame of your indolence
and ill-natured misanthropy on
your infirmity. The evil is seated in
the will rather than in the stomach.6. *Memoir of Sir William Hamilton.*—
Another delightful piece of running
biography. Dr. Parr, when on a
visit to Edinburgh, met Hamilton at
the house of Prof. John Thomson,
the distinguished pathologist. The
omniscient doctor was so astonished
to find that the young advocate,
whom he had never heard of, was
not only able to accompany him in
his discursive expedition in the fields
of Greek philosophy, but to keep
pace with him in the least frequented
tracks of classical and mediæval,
and modern Latin literature, capping
his quotations, and even correcting
his references, that at length he broke
out with the inquiry: "Why, who are
you, sir?" This is rich. We can
picture to ourselves the astonished
Parr finding a squatter able fully to
maintain his position on premises
which Parr considered his own ex-
clusive property. Hamilton's opinion
of Luther: "I know a hundred por-
traits of Luther, the Angel; and a
hundred penchants of Luther, the
Devil; but I know not a single true
likeness of Luther, the Man." "La-
ther I not merely admire, but love.
My love is, however, limited to the
real Luther, and him I love with all
his faults and weaknesses—may,
more, perhaps, that he is no 'monster
of perfection.' As to the ideal
Luther, angel or devil, for such I care
no more than for any other fancy,
which folly, ignorance, prejudice, or
perfidy may engender. I look to
truth alone." Hamilton suffered for
years from the effects of paralysis,
but he still held his professorship,
and discharged its duties faithfully.
He died May, 1856, and was heard to
mutter in his last conscious hour:
"Thy rod and thy staff they comfort
me." 7. *The Early History of Man.*—
An essay discussing, first, the anti-
quity of man. The essayist says:
"We have evidence of man as a tool-
using animal, and what is more re-
markable, as an artist, inhabiting the
earth, along with genera of animals
now extinct, most probably more
than twenty thousand years ago!"
He adds that the earth also itself ex-
isted, which seems rather superfluous;
and he gives as a proof of such
existence more than twenty thousand
years ago, "that there are stars now
visible to us whose light takes at
least fifty thousand years to cross
the space that separates us from
them." Now every child knows that
the Scriptures do not give either the
day or the year of the creation of
heaven and earth. The word of God
says: "In the beginning," and that
may have been millions of years ago.
Heaven may have been created be-
fore the earth, and the light fromthose stars may have passed to and
beyond the place earth now occupies
thousands of years before earth was
without form and void. Genesis
does not say when God created the
stars; it only teaches that, "He
made the stars also." It treats in
the next place of the primitive state
of man, which, according to this
writer, was one of beastly degrada-
tion, lower than that of many of the
quadrupeds, birds, etc. Concerning
language we are gravely told, "that
there was a time when man, as re-
gards his power of communicating
with his fellows, was undistinguish-
able from any other animal!" Our
philosopher states positively, "that
men were originally ignorant of lan-
guage and laws, arts, sciences and
religion." He ought to have added
that they ran on all fours, and that a
gorilla taught them to walk erect.Lastly the *Method of Studying Early
History* is set forth. He has already
said that primitive man has no his-
tory; how then can it be studied?
Such stuff sickens and tires us; and
we thank God that we have the
Bible, which teaches that the Adam-
ites had, from the beginning, a lan-
guage, arts, and religious worship.
8. *Walter Savage Landor—A Bio-
graphy.* 9. *The Irish Church Measure.*
BLACKWOOD, July, 1869. Leonard
Scott New York. Contents:
1. A Year and a Day, III. 2.
Recollections of Lord Byron. 3.
Sketches in Polynesia. The Fijis.
4. Morris's Poems. 5. A New The-
ory of Earthquakes and Volcanoes.
6. A Story of Enslavement, I. 7. The
Church Bill in the Lords.ILLUSTRATED ANNUAL OF PHYSIO-
LOGY AND PHYSIOGNOMY FOR
1870, now ready—contains:
50 Engravings of leading Editors
—Bryant, Greeley, Bennett, Brooks,
Marble, Dana, Raymond, with por-
traits. The Male and Female Form;
Why Children Resemble their Pa-
rents; Gen. Grant and his Cabinet,
with Portraits; Physiognomy in
Politics, or "Faces and Places";
Science of Conjugal Selection, Happy
Marriages, Temperament, in
Wedlock; American Artist; The
Sleep Walker; Brain Waves; Psycho-
logical; Sir Edward Landseer, Lor-
enzo Dow and Peggy his wife, Royal
Ladies of the French Empire, with
portraits; Guizot, the Statesman;
How to choose a Helpmeet; What
is Man; and much more in this Rich
and Rare Annual, which sells for
25 cents. S. R. Wells, Publisher,
New York.For the Lutheran Visitor.
Letter from Walhalla.Dear Bro. Rude: After a pastoral
connection of near 18 years with the
same people, during which we have
labored in summer's heat and win-
ter's cold without intermission, our
broken-down constitution required a
respite from labor, and impaired
health forced us to ask from our
beloved people a short period in
which to seek in travel and change
of air its improvement and, if possi-
ble, its restoration. So, at the in-
vitation of kind friends, we repaired
to the healthy mountain village of
Walhalla, and from here we propose
to let you hear from us concerning
matters and things as we find them.
Hot, dry and dusty is the almost
universal cry; yet not hot as we
have it in Columbia and further
down; yet hot for Walhalla, where
there is almost a continual mountain
breeze astir; and the heat increased
by the exceeding dry condition of
the earth on which there has not
fallen for several weeks a refreshing
shower of rain, which is sadly at-
tested by the parched condition of
the corn crops, materially injured by
this long season of drought. Should
there, however, come yet within a
few days a good rain, there will be
bread enough for this land, but none
to supply those below who have
planted all cotton, and depended upon
their supply from the up-country.I soon, of course, after my arrival,
found our brethren Seltzer and
Weber, the latter of whom preached
his farewell sermon on last Sabbath
morning to his congregation here,
prior to his assuming the charge of
the large German congregation at
Nashville, Tenn., for which destina-
tion he left on Monday morning last.
The sermon abounded in wise coun-
sel to his German brethren, and at
the close of the services and the
final adieu many eyes were bathed
in tears. This sundering of the re-
lation of pastor, how short soever
the continuance may have been,
touches in all hearts a deeply sym-
pathetic cord, and should never be
done without much deliberation and
prayer.You will doubtless be interested
to hear of our institution here, and
rejoiced to hear of its prospects of
success. Yes, Newberry College, it
ought to be Walhalla College now,
in the opinion of your correspondent,
entirely. Every one you meet
with seems to desire its prosperity,
and the whole community in which
it is located seem to cluster around
it in order to promote it. Our youngmen from all quarters of the church
who desire to secure good educa-
tional advantages should come here,
where they will have them, and
where professors in all the depart-
ments lay a good foundation, and
build thereon a substantial super-
structure, the evidence of which was
clearly visible at the recent examina-
tion, as attested by educated gentle-
men from abroad.We have heard intimations from
some quarters that it never could
succeed; the wish was doubtless the
father to the thought, but there was
never perhaps a time when we had
a brighter prospect for our literary
institution. In commencing "de
novo," we are relieved of many in-
cumbrances which we had to carry
while at Newberry, and with the
united support of the church
gathered around her, Newberry
College cannot fail of success. The
plan originated at the last meeting
of the Board, to secure one hundred
and fifty contributors who will
give twenty dollars per annum
for five years, will, if successfully
carried out, stamp the enterprise
with permanent prosperity; and are
there not that number of liberal
laymen in the synods of South
Carolina and Georgia alone, to say
nothing of others who are interested?
Let our ministry go to work earnestly
in this movement, let our laymen
stand shoulder to shoulder with their
pastors, and success is certain.I have just learned that an addi-
tional Professor has been elected—
Rev. G. W. Holland, of Harrisonburg,
Virginia—whose reputation gives
another earnest of success, and there
is a probability that there will be one
hundred and twenty or more students
enrolled during the approaching ses-
sion.The prosperity of our college, then,
is only dependent upon the church
rallying around it for its first few
years of infancy, and it will then
become a strong man and able to
sustain itself.Prof. Seltzer, I find, has organ-
ized an English Lutheran congrega-
tion here with good prospects of
success, and is much beloved by his
people. They have the use of the
church of our German brethren when
not occupied by the German pastor.
This is as it should be; we have lost
too much already by closing the pul-
pits of our German churches against
the English language; and so have
successfully contributed to building
up the congregations of other de-
nominations. VIATOR.

Ecclesiastical.

THE NEW WORLD.

LUTHERAN.

Prof. L. W. Heydenreich, of Bridge-
ton, N. J., has been elected Professor
of modern languages in the Hagers-
town Female Seminary. He occupied
for many years, the same position in
the Moravian Seminary at Bethlehem.
Refined in manners, a proficient in
the knowledge of languages, ancient
and modern, and trained in the
school of experience, he will prove a
valuable acquisition to the institu-
tion. A better appointment could
not well have been made.The Synod of Texas.—This body
adopted, at its last meeting, the
Fundamental Principles of the Gen-
eral Council, thus fulfilling the con-
dition upon which it was received at
Pittsburg, and completing its con-
nection with it. It has also been
strengthened by additions from Ger-
many.Swedish Worship in New York.—
Insulam, of the *Lutheran and Mis-
sionary* worshipped the other Sunday
with the Swedes. The account which
he gives of the service is interesting,
and its personal can not fail to gratify
our readers:On last Sunday morning I, for the
first time, attended a Sunday morning
service in our Swedish Lutheran
Church, which, as I told you on a
former occasion, is situated in Twen-
ty-second Street, a short distance
above Third Avenue, on the North
side. It is a small, unpretending,
but neat and comfortable building,
that will seat about 400 persons.
There were perhaps one hundred
and fifty in attendance, in spite of
the very warm weather. I was
struck with the fact that many of
the people came in so late, but I
attributed it to the great distance at
which many of them reside. I found
the numbers of the hymns suspended
near the pulpit, as is the custom of
many of the German churches, a
custom too which has a great deal to
recommend it; for it enables one to
know, beyond the possibility of a
mistake, what hymn is to be sung,
and as soon as the people enter the
sanctuary they can read the hymns,
and thus prepare themselves for the
service.At the appointed time the organist
played a prelude, and the congrega-
tion began to sing the chorale, before
the minister made his appearance.
After they had sung a few lines, he
passed up the aisle and took his place
at the altar.