

THE LUTHERAN VISITOR.

Charleston, S. C.

Friday, June 5, 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.

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

PUBLICATION OFFICE.

The LUTHERAN VISITOR has been transferred from Columbia to Charleston, S. C. Correspondents, exchanges, &c., will please take notice. All Communications, of whatever character, should be addressed to the subscriber.

REV. T. W. DOSH,

130 Wentworth St.,
Charleston, S. C.

Encouraging.

Several of our ministerial brethren have engaged promptly in the work of sending us new subscribers, and remittances from old ones. It only needs a co-operative effort on the part of the brethren to secure a prosperous future to the Visitor. The paper can not only live, but can be enlarged, and otherwise improved, if the whole Church will arouse itself to a becoming ambition on the subject. Let us all seek to make it a first-class religious periodical—in all particulars.

Commencement Address.

Robert B. Hemphill, Esq., one of the editors of the *Aberdeen Medium*, will address the Literary Societies of Newberry College, at Walhalla, at the Commencement in June. Mr. Hemphill is, we are informed, a graduate of Erskine College at Due West, and a gentleman of fine attainments, and will, no doubt, give us a capital address.

Mr. E. A. Wingard, a recent graduate from the Theological Seminary, at Salem, Va., will deliver the Alumni Address. Mr. W. is too well and favorably known in Walhalla to need any recommendation from our pen.

E. J. D.

The Colloquium.

The Report of the Committee No. 2, of General Synod, concerning the proposed Colloquium, appears in this week's issue. We regret that, through the delay of the Minutes, it did not appear sooner. A copy was promptly sent the Secretary of the General Council, and was sent by him to the *Lutheran and Missionary*, in which it was published last week. But, as there presented, it has two mistakes, typographical or otherwise, one of which entirely perverts the true sense. Instead of "the organic union of all the Lutheran Synods in one General Body," it should read, "The organic union of all the Southern Synods," &c. More on this subject in our next.

D.

The Bachman Chair in Newberry College.

The brethren of our South Carolina Synod are deeply in earnest in their determination to endow the above-named Chair. The plan adopted by them is of such character as to embrace our entire membership in South Carolina. It is designed to be a becoming celebration of the jubilee year of the Synod. It is a worthy object, and will be worthily prosecuted. It should not fail. The indications of success are favorable. The Newberry Conference has held, during the past week, a large mass meeting in the interests of this undertaking. Revs. Bros. Bowman, Kuhns, Dr. Smeltzer and others were prominent advocates of the cause on that occasion, and we feel assured that they did this work well and with telling effect, whereof we hope the Treasurer of the College Endowment Fund will be able to tell us more handsomely at no distant day. We also hope that a full account of said meeting will be furnished for our columns of next week.

D.

How to Introduce the Visitor—A Good Example.

Many worthy people go unappreciated from lack of due intercourse with those around them. They are too modest to obtrude themselves upon those to whom they are unknown; and friends who know their real worth, through inconsiderateness or inadvertence, neglect the allowed methods of introducing them to those who would be both pleased and profited by their acquaintance. Thus congenial hearts remain apart for years, through mere oversight or cold conversation, until by some accident they are brought to know and love each other with the one regret that their intimacy had not begun much earlier in life. It has been so with many a visitor, and we believe it has been so with the *Lutheran Visitor*. It can not commend itself with "great swelling words of vanity," nor "blow its own trumpet." Conscious of manifest defects, it thinks humbly of itself, but there are not a few who think highly of it, and welcome it to their homes, and could not be ashamed to introduce it to their friends, if they, in their absent-mindedness, did not forget to do it. Not so with the one whose example we will now give. He is a business man and has many workmen in his employ who have families. He is also an earnest christian and zealous Lutheran. He loves the church and Sunday-school, and devotes his best energies to their welfare. He knows the value of a good church paper. He prizes the *Visitor*, and having read its fresh and instructive messages, he sends it to one and another of the families in his employ. The *Visitor* quickly becomes a favorite. The first new acquaintance soon comes to our friend and says he wants to subscribe for it, and it is done. Our friend's copy then pays its special visits to another family, and they fall in love with it, and—subscribe for it. And so with the third, and fourth, and fifth, and now the sixth family have subscribed for it in that way—all by that gradual introduction to their homes. Friends, introduce your *Visitor* to your neighbors who have not yet made its acquaintance. It will thus work its own way.

D.

Woman's Work in the Church.

Place her in a false position and then attempt to inflate her vanity with empty compliments and deceptive hopes. But despite imperious wrong and hollow sympathy, she still has supremacy over man, and wields the sceptre of love as his "better-half" in the highest, holiest, noblest sense of the word. There is nothing lovelier than a true christian woman. Her influence is potent for good, and what she, in prayer and faith, resolves upon, is sure to be accomplished. She needs but follow the promptings of her holy love to stay the tide of misery and wrong, and give prevalence to truth and virtue. As the true friend of Jesus, she loves much, knowing well the pre-eminent benefit, temporal and spiritual, social and personal, which she enjoys in his redemptive work. It is no marvel, therefore, that she is found in the forefront of every work of mercy and church advancement. As man's good angel she cheers him amid discouragements, and revives his drooping energies. Her prayers, sympathies, counsels and labors, are the groundwork upon which his greatest achievements are based. To her under God, he is chiefly indebted for his success. Without her steady, patient, unostentatious help, in the home, in the church and in the quiet, monotonous walks of daily life, his work would be a perpetual failure. Her loving presence, co-operation and encouragement inspire him with irrepressible confidence and determination. Truly she is his God-given "helpmate."

We feel justified, therefore, in entertaining a sanguine hope of the certain Endowment of a second Chair in our Theological Seminary, since some of our intelligent women have taken it in hand, and have already received encouraging responses from various parts of the church. They can, and will, succeed. It is now their peculiar work—it should remain under their exclusive control and management; and when completed will be a proud monument of the persevering devotion, self-denial and consecration of the women of our Southern Lutheran Church.

The managing committee will allow us to suggest that the opportunity should be given to every female member of our Communion to contribute something toward this object. Would it not be well, therefore, in addition to the plan of subscriptions already adopted, to begin the organization of Sewing Societies or Mite Societies in each congregation, and thus enable those of moderate means to help in this matter also? Where such societies already exist,

they could make appropriations out of their funds, and would thus receive a new stimulus in well-doing.

D.

How It Can Be Done.

We wish to keep the fact distinctly before our readers that the *Visitor* is still on probation. A few weeks only will determine whether it is to continue its weekly visits to our people or not. We sincerely hope and pray that our friends and the friends of our church in every part of the country will exert themselves in behalf of the paper, and place it in a short time beyond the contingency of failure. It would be an easy matter to accomplish so desirable an object, if all who are interested would do their part.

We will tell our people how the success and continuance of their church paper may be secured beyond a doubt. Let every minister in the bounds of our Southern Church feel himself an agent for the paper, and proceed at once to present its claims to his people. A few words spoken by the minister in favor of the *Visitor*, and some active and energetic layman prompted to take the matter in hand and obtain subscribers, and the work would soon be done.

Who that loves our Southern Lutheran Zion wishes to see the *Visitor* cease to make its weekly visits to the families and friends of our people? And think for a moment what tremendous interests are involved! If we let our paper go down, what is to become of the church and her interests? Will not all our institutions and enterprises languish? Brethren, the paper can be sustained. You can sustain it if you will!

E. J. D.

The Unity of the Church.

It is a fact to be regretted that nearly all of our divisions and distractions come from a want of proper views of the system of christianity, the mind of the Spirit and the unity of the church. That is a false and unscriptural view of unity that would either compel or drive out in matters of indifference. And that is equally unscriptural and mischievous that exalts things indifferent into essentials, or, on the contrary, for the sake of unity, that there are things that under certain circumstances may be altogether indifferent, yet, may under other circumstances become of too great importance to be classed with non-essentials and by an indifference to them we may lose the unity of the Spirit and fall ever to arrive at the unity of faith and knowledge. Take, for instance, the conduct of St. Paul, and we will not only have an illustration, but an inspired, guide and pattern. He was, no doubt, as profoundly impressed with a sense of the desirableness of uniformity as any of us should be; but for the purpose of preserving the unity of the Spirit and attaining to unity of faith, he hesitated not a moment to sacrifice uniformity, and yield to the prejudices of those around him. That circumcision was an obsolete rite of a defunct dispensation, and as a general rule and in a majority of cases would be prejudicial to the highest interest of the church of Christ he very well knew, and yet when he determined to take Timothy with him on his mission to the Jews of Lystra and Iconium "he took and circumcised him." In this instance he judged that the end justified the means, although the means lay entirely beyond orthodox measures in the christian church. Circumcision had no place in his creed, but the way to the hearts of his countrymen lay through circumcision and he hesitated not to perform it. "Unto the Jews, I became a Jew, that I might gain the Jews." "I am made all things to all men that I might by all means save some."

But how soon do we find him acting directly to the contrary. While he was at Antioch "certain men came down from Judea and taught the brethren that except they were circumcised after the manner of Moses they could not be saved." St. Paul, "after much dispute," went up to Jerusalem, convened a council of the church, and united with his fellow-apostles in denouncing most positively the very thing he had but a short time before voluntarily done. It was in that council decreed that for any man to insist on circumcision was to trouble the church and subvert souls. Here St. Paul himself decreed that the very thing he had done to secure souls, would, if insisted on, destroy them. And when those Judaizing teachers insisted on the circumcision of Titus, Paul stubbornly refused. He says: "To them gave we place by subjection, no not for an hour." In the first instance he yielded to good sense in a case of indifference, in the latter, when this matter of indifference affected the salvation of the

soul, and threatened to be exalted into an essential article of the christian faith, he resolutely resisted. When the question was one of expediency only he assented, as it was to him a matter of indifference; but when it pertained doctrine he boldly resisted.

And hence we say, there are matters outside of fundamentals that require judgment and character, firmness and foresight, in disposing of which we may impair the unity of the church and cause our brother, to offend. By yielding when prudence and wisdom demand it, we gain, as St. Paul did, when he circumcised Timothy; by stoutly resisting and resisting when the truth requires it, we glorify God and advance his cause. Both of these we can do without impairing the unity of the church, or breaking fellowship with other christians. St. Paul contended with Peter and rebuked him openly without impairing the unity of their faith as christians. He and Barnabas differed so widely that they parted company, but both held the unity of the faith.

While the beauty of the gospel may lie in its charity, its value is found in its doctrine. It requires an acquaintance with its doctrines to understand its charity. The very organism of the church is such that its oneness should not be a fixed unity to be enslaved by eternal forms and a fixed and unalterable uniformity. Like all other organic unities, it is unity in manifoldness—unity in diversity. The unity between the Father and Son is the type and pattern. The very diversity existing between them reveals more clearly the perfection of the unity. Uniformity is the negation of unity.

St. Paul made class and classes, and grades and states of society, and to all these christianity must accommodate and adjust itself. Hence the Holy Spirit manifests himself in the church in manifold gifts and graces. Christ, the organic life of the church, is set forth in various lights and shades. All these "diversities of operations" and various gifts and graces only serve to show all the more clearly the freedom of the unity, and the happy capacity of the church of Jesus Christ for adapting itself to all the exigencies caused by sin—adjusting itself to the disorders of a fallen world—and harmonizing all discordant elements.

Jesus comes not in the infallibility of Popes, nor in — bishops episcopally ordained, nor in creeds, nor in uniformity of modes of worship, nor in sects, nor in phases of society, but in the unifying power of the spirit of Jesus operating through His Word and ordinances. Paul went not up to Jerusalem to them that were apostles before him, in order to get his prayer book and his rubric so that he might get into the unity of faith. The moment the Holy Spirit mediated to him the life of Christ, he was one with Peter and the other apostles. Three years passed before he saw Peter's face, and then, sixteen years after he differed with him and with Barnabas. Here was difference between men divinely inspired to preach the unity of the church. Let us, then, remember that unity is not found in uniformity, and in our efforts to obtain uniformity let us beware how we unchurch others who may be as near the truth after all as we are.

[From the Charleston News & Courier of 25th ult.]
Wentworth Street Lutheran Church.

This church was densely crowded yesterday afternoon, on the occasion of the anniversary exercises of the Sunday-school. The church was tastefully decorated with evergreens and flowers. After the children had sung several hymns select for the occasion, the report of the Superintendent, Mr. W. J. Wiley, was read. It reviews the course of the school during the past year, and expresses great satisfaction at its condition and progress. The children in regular attendance number 217, with 6 officers and 25 teachers, making a total of 243. Graduating reference is made to the condition of the school library, to the meetings of the teachers' association, and to the recent successful picnic. The rewards for regular attendance had been won by no less than forty-eight of the pupils, seven of whom were present every Sunday, and a considerable number of whom missed but one Sunday. Master F. S. Easton delivered a tasteful address on "The Flowers of Spring," which was followed by an admirable recitation by Master William Bowman Lafer entitled, "The Foolish Maiden and her Bonnet." After the singing of hymns came a dialogue by Masters E. P. Price, A. Kroeg and B. W. Hunter, on the subject of "A Rainy Sunday, and what came of it." Next followed a recitation, well delivered, by Master J. E. Thomas, entitled, "The Golden Side." Master H. W. Thomas then recited in a very creditable manner the "Psalm of Life." The prayers were then said

tributed to the children by the Rev. John H. Honour. The pastor then called over the names of the infant class, presenting each little pupil with some pretty gift. The celebration, as a whole, was eminently pleasing to all who were present.

For the Lutheran Visitor.

Seminary Library—Acknowledgment.

During a recent visit to Columbia, S. C., the Rev. A. B. Rade, D.D., presented to the library of the Theological Seminary some valuable books, making in all an addition of about thirty volumes. This is not the first substantial evidence given by Dr. Rade of his deep interest in the Seminary. In this, as in various ways, he has shown himself a true lover and an intelligent friend of the church, always ready to speak, write and do for its prosperity. Among the books recently donated, we mention as of special value the *Theology of John Gerhard*, that prince among Lutheran theologians. We make this public acknowledgment, hoping thereby to incite others to a like liberality and interest.

S. A. REPASS.

For the Lutheran Visitor.

Proceedings of the Ninth Convention of the Evangelical Lutheran General Synod in N. A. Convened in Savannah, Ga., April 30th, 1874.

(Continued.)

FOURTH SESSION.

Friday 4 P. M., May 1, 1874.
Synod was called to order by the President, and opened with prayer by Rev. C. F. Bannister. Minutes of previous session were read and approved.

The Board of Directors of the Theological Seminary, through their President, Rev. J. H. Honour, submitted the following report, which was received and adopted:

"The Board of Directors of the Theological Seminary respectfully report, That a report was made to them by the Professor of Theology as required by their constitution, which was referred to a committee, who made a report thereon, when it was determined that the report of the committee be presented to the General Synod for their information and action."

Following resolution, viz.:
"Resolved, That the Board recommend to the General Synod that it make provision for the payment of such an amount, as in its judgment may be proper, to Prof. Thomas C. Bittle, of Roanoke College, for services rendered by him in teaching Hebrew in the Theological Seminary during the last session."

"In compliance with the instructions of the Board, the report is presented herewith."

"Respectfully submitted,
"J. H. HONOUR,
"Pres. Board of Directors."

The report of the Board of Directors Committee on the Report of the Professor of Theology, Rev. S. A. Repass, which was referred to this body by the action of the Board of Directors was now taken up, received and considered by items.

The Committee having under consideration the report of Prof. Repass as to the condition and operations of the Theological Seminary during the past Synodical year, have carefully examined the same, and believe that the highest interests of the Seminary and the church will be promoted by spreading it upon the Minutes of the General Synod. They therefore make it a part of this report, and recommend it be printed.

ANNUAL REPORT TO BOARD OF DIRECTORS OF THEOLOGICAL SEMINARY.

During the past session there were nine students in attendance upon instruction in the Theological Seminary. Of this number five belonged to the Middle, and four to the Junior Class. The Synods, with students from each, represented in the Seminary were the following: South Carolina, four; S. W. Virginia, three; Virginia, one; Georgia, one. Three belonging to the Middle Class have withdrawn from the Seminary to enter upon active labor in the church.

Demand for ministers and other cases may occasionally justify such withdrawal. But the District Synods, having the education of young men in charge, are the only proper authority to put a limit to the educational training of those that seek the office of the ministry at their hands, and certainly should not abridge that training unless there be urgent necessity. That candidates for the ministry be required to receive instruction on the entire course of theology should be the rule, not the exception. The Lutheran Church of the General Synod, South, can not commit a present error by rigorously insisting upon this rule.

Additions to the Library during the past session have been few, but

these are of some value. The friends of the Seminary could, by some effort, materially increase the Library by collecting valuable works and forwarding the same to us.

The comfort and convenience of the Class Room have been greatly increased by contributions from several congregations in the District Synods. It is our desire to complete the furnishing of the room still further, that it may be at once attractive and pleasant to the students.

The labor connected with the two classes now in the Seminary has been more than could be performed by one professor. After securing such gratuitous assistance as could be had from the professors in Roanoke College, we were under the necessity of procuring the aid of T. C. Bittle, Incumbent of the Chair of Modern and Oriental Languages in Roanoke College, to give instruction in Hebrew, promising to use our influence with the Board of Directors of the Seminary to secure for him such compensation as, in its judgment, his services were worth. Aside from this help from these various sources the Professor of Theology gave 25 hours each week to the two classes.

It will devolve upon the Board at this annual meeting to elect and provide for an additional professor in the Seminary. This necessity is imperative, both in view of an incoming third class, as well as to impart greater efficiency to the institution. To fail in effecting this will be tantamount to abridging the course to two years, for more labor can not be performed by the present teaching force. The support of another chair will require special and well systematized effort. But we believe it practicable, and are assured that its importance calls for the most earnest and persistent endeavor. We claim for this suggestion prompt, yet mature deliberation and action.

The importance of securing a building for the exclusive use of the Seminary should not be overlooked. There is property now in Salem, and liable to be thrown upon the market, which, when once in possession, could at small expense be admirably adapted to our purposes.

To meet these varied wants of the Seminary may be considered by some both impracticable and extravagant. But we are appealing for an enterprise whose importance claims and will justify uncommon effort. Clearly recognizing its necessity in the present ordering of God's providence, we propose to direct our energy accordingly, believing that what the interests of Christ's kingdom so plainly demand his power can and will provide. Only let faith be conjoined with activity, and then to us it is almost accomplish.

Of the prospects of the Seminary for the coming session but little is definitely known. There will be, however, a third class constituted of young men now graduating in Roanoke College. In addition to these, several others have been brought to our knowledge through correspondence. There is ground for hope that some of these will enter the Seminary at the opening of the next session.

In this connection we would urge upon District Synods and the church in general the importance of directing young men having the ministry in view to the Seminary for training. Private instruction can not adequately meet the wants of those who are in course of preparation for the ministry in an age that is characterized by so much sanctified intelligence, and by so much that is anti-christian. Most of all does the Lutheran Church, in view of her history, her position, evangelical Protestant character, and her mission demand a well qualified ministry, a ministry furnished with the largest possible measure of sanctified knowledge.

A question of vital practical moment to us is this: "How can we meet the destitution existing in the General Synod?" One great and abiding want is, *ministers of the word*. The church is authorized and commanded by her Head to pray for their increase. "Pray ye, therefore, the Lord of the harvest, that He may send forth laborers into his harvest." But here, as in all else connected with the coming of the Kingdom of heaven, prayer should be conjoined with activity. The church prays aright only when she unites with prayer earnest action and endeavor. She is no more commanded to go into the highways and hedges to compel men to come to the gospel feast than to seek there and elsewhere those who may be qualified for publishing still wider that joyful proclamation. "Come, for all things are now ready." The call to the christian ministry is no more direct than the general call to repentance and faith. For the one as for the other Jesus Christ has constituted His church the agent, and through this as his own organ he moves men to devote themselves to the gospel ministry. The young men of the church possessed of the requisite na-

tural gifts should be sought after, singled out, conversed with, and influenced by every legitimate means to devote themselves to this holy calling. And until such activity is manifested to induce young men to serve God in this vocation, the cry for help will continue to go up unheeded from many of our waste places, and from the perishing around us. But prayer conjoined with such activity will be the beginning of a revival of God's work amongst us, which will result not only in the bare conversion of souls, but in the enlarged liberality, efficiency and glory of the church. Then only will poverty give way to prosperity, leanness to fatness, reproach to honor.

The necessity for another professor has strengthened the demand for the endowment of a chair in the Seminary. The low state of liberality in our churches can not but react adversely upon the efficiency of such as are called to serve the church as instructors. In addition to this fact there are various contingencies liable to arise, which will seriously embarrass our efforts and prospects. We are happy in being able to report that the importance of this matter has been recognized by some, and steps taken to meet the emergencies that may arise.

A few ladies in Salem (Va.) have devised and inaugurated a plan for the endowment of one chair in the Seminary. They propose to secure the names of as many as may be found who will pledge themselves to give \$5 annually for five years, the amounts as secured to be placed at the disposal of the Seminary's Board of Directors. The plan has been encouragingly inaugurated in Salem, and so far as the effort has been satisfactorily made, there is good ground for hope of success. We bespeak for the enterprise the hearty cooperation of the churches. Synodical or official endowment is not asked. The ladies desire to be allowed to work unimpeded, only requesting such aid as will give them access to the various congregations. We believe no more feasible plan can be devised. We believe further, that if this be discouraged, and suffered to fail, many years will elapse before another can be inaugurated. So impressed are we with the importance of this measure, that we are almost led to this conclusion: that in the present condition of the General Synod the very existence of the Seminary depends upon the success of the plan proposed.

We have strong confidence in the enterprise as well as in those who are conducting it, but there must be given the approval and co-operation of the churches composing the General Synod. With these facts and suggestions this report is respectfully submitted.

S. A. REPASS, Prof. Theology.
Salem, April 25th, 1874.

In view of the facts and suggestions embodied in the above report, your Committee propose for adoption the following action:

"Resolved 1st. That the enterprise inaugurated by the ladies of Salem, Va., to endow another Professorship, meets with the approbation of this Board, and is recommended to the approval of the General Synod."

"Resolved 2d. That in the judgment of the Board, the establishment of another Professorship in the Theological Seminary has become a necessity, which can not be longer deferred without serious injury to the various interests of the institution; and its establishment with all the legislation that may be proper is therefore recommended to the serious consideration of the General Synod."

"Resolved 3d. That under the provisions of Art. 3, Sec. 11, of the Constitution of the Seminary, the Board recommend the following alterations in that instrument, viz.:

(a.) That in Art. 3, Sec. 3, the words: "And also annually at the closing of the Seminary year," be stricken out.
(b.) That Art. 3, Sec. 4, be so modified as to read: "It shall at each regular Convention of the General Synod elect by ballot from its own members a President, Vice-President, Secretary and Treasurer."
(c.) That Art. 3, Sec. 11, be so changed as to read: "To report to the General Synod at each of its regular Conventions; or to the President thereof during the intervals between the meetings of that body when deemed necessary in regard to matters," &c.

(d.) That Art. 4, Sec. 10, be made to read: "They shall render at each regular Convention of the General Synod, and as often as may be required, a report to the Board of Directors of their several departments," &c.

Respectfully submitted,
J. F. CAMPBELL, Secy.
G. S. HACKER, 1

Item No. 1. Adopted, and no motion it was.

"Resolved, That this Body heartily approve of the enterprise inaugurated by the ladies of Salem, Va., for the endowment of a Professorship in

the Theological Seminary, and endorse and co-operate with the enterprise.

Item No. 2. Adopted, and no motion it was.

"Resolved, That the Committee be and they are authorized to proceed to the establishment of a Professorship in the Seminary."

Item No. 3. Adopted, and no motion it was.

On motion, Synod adjourned.

Saturday Synod was opened by Rev. D. M. Gibbons, session recessed.

Rev. A. B. Derrick, of the Georgia Synod, present, were in view members of the Committee.

The Committee reported the following was adopted by the Synod:

"The Committee signed the duty of respect to Daniel H. Bittle, this life in the city on the 14th day respectively reported."

"WHEREAS, I Great Head of our beloved

sons of his labor rest that remain in heaven; and, as that this Body a delegate clerk, a testimony to his

minister of the G laborers in promotion of our Zion

"Resolved, That the Rev. Daniel H. church has substantial minister at be

will cherish with his membership of his many excellent qualities; and we would by his sudden

of life, its abilities, and the of the Master

also ready, for in think not the Son of

"Resolved, That submission to the used that the Jud doth right; and the light of eternity

wisdom of this day now so imperfectly

"Resolved, That this with the sorrow in whose mind

vened, and of who we are painfully

solemn drapery of and we earnestly

reigns as King in Z send it to it as His and is wise in counsel, efficient in admini

lators abundant."

J. F. CAMPBELL,
S. A. REPASS,
J. AUSTIN,
J. H. HONOUR.

Report of Committee last General Synod considered by items.

The Committee on Synod submit the following:

"1. On page 22 in regard to the establishment of a Chair of Theology."

"Your Committee mediate action on the following:

"2. On page 31 in recommendation to District make some provision the incidental expenditure room of the Theological Seminary. What has been

"3. On the same page Synods pledged their payment of the present of the Theological Seminary, \$500 per year; Georgia Eastern Conference of Va. Synod, \$100. Have been redeemed?"

Respectfully submitted,
L. MULLIN,
J. H. HONOUR,
J. F. CAMPBELL.

Item No. 1. Adopted, and no motion it was.

Item No. 2. Answered. Partially.

Item No. 3. S. C. Va. Synod paid up; S. Georgia Synods partly amount paid, \$735.35 a whole.

Committee No. 9, of which was received, items, and as a whole.

REPORT ON CHURCH. "Your Committee on literature report:

"That the only public attention of the Church is called, is the last The proprietor informs various reasons he has