

The Lutheran Visitor.

COLUMBIA, S. C.

Wednesday, October 20, 1869.

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

TERMS:

\$2.50 for one year, 52 numbers, 1.50 for six months, 25 numbers, 1.00 for three months, 13 numbers.

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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 may have been some ground for the remark, that "the only effect of registration is to make the letter more liable to be stolen." 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 they are not.

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

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

We will give for five Subscribers and \$12.50, a copy of "Luther's Sermons, Vol. 1; or, if preferred, a copy of "Dr. Sies' Ecclesia Sacra" or "Luther's Church Postil," in 18 numbers.

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

The names and the money must accompany each other. As regards premiums due for Vol. I, the former publishers are responsible. For the premiums for Vol. II, we are, A. R. RUDE, J. I. MILLER.

Mississippi is advancing into line. We have received a very handsome addition—the first fruits—from that portion of our field to our list of subscribers.

Off for Synod.

No editorials this week. We are bound for Wallhalla, not to meet with Odin, Thor, Freya and Frigga, but with the brethren, many of whom we have not seen for a whole year. We are going to Wallhalla, not to see the berserkers and warriors of the ruin age fight over their battles by day, and carouse on mead and the flesh of Shrimmer all night; but to take counsel for the welfare of Zion. There will be different opinions and views, brother will tilt with brother, many a hard blow will be given and returned, but brotherly love and zeal for the holy cause of Christ will carry the day. All must exercise forbearance, and yet be unflinching, firm, and unmovable in adhering to and confessing the truth as it is in Jesus. The love for the Church must be enlightened and fervent. The desire to win souls for Christ must be earnest. All things said or done must be for the accomplishment of the one great purpose for which we live and labor: The honor and glory of God. Self must be put aside, "the old Adam in us must be drowned daily;" the new man, the man of Christ and in Christ, must come forth. Every brother should pray and confess: "For me to live in Christ."

The Junior—but only in years—enters this time. He only is responsible. The Senior rejoices that for one week not a man will have cause—the whistle. Off.

A Religious Tournament.

TOURNAMENT AND FESTIVAL IN CALVERT COUNTY MD.—The tournament and festival for the benefit of the Southern Methodist Church came off on Thursday of last week. The knights eighteen in number, were addressed by Rev. J. F. Petherbridge, Rev. Mr. Mercer, and B. D. Bond, Esq. John Broome, Esq., "Knight in the Cool," came off victor, and crowned Miss Maria Hance, Queen of Love and Beauty; Willie Leason, Knight of Emerald Isle; John Turner, Knight of "The Black Plume;" Thos. W. Williams, Knight of "Ivanhoe," crowned, respectively, the Maids of Honor, viz: Miss Ella Ireland, Miss Mollie Peterson and Miss Annie Williams. Brown's drum corps afforded delightful music for the occasion. After the tilting, the large company repaired to Mrs. Williams's, where a bountiful dinner and refreshments awaited them. The affair was exceedingly well conducted, and we trust will prove remunerative.—Calvert Journal.

Where are we? To what age of the world do we belong? Are we Christian or Heathen, civilized or barbarian? Is our God a jealous God, one by whom actions are weighed? The above account of Knight-errantry in the county of Calvert, and in the State of Md., confuses us. It is with difficulty that we find our reckoning. Are we in the age of enlightened Christendom, or in the dark ages? The blending of two things in the paragraph from the Calvert Journal is what confuses. In that affair the Methodist Church appears as a prominent character. This church is of comparatively modern origin, and hence, we conclude we must be in the 19th century. But then there we also see the spurred and booted knight, which order took its rise in the eleventh century prior to the Crusades, knight errantry and the Methodist Church! Surely there must be some mistake about this!

The author of the paragraph seems to be guilty of an anachronism as great as the artist who painted Adam, in Eden, with hunting shirt and rifle.

Two ages, widely separated, are here grouped, so as to throw us, now backward, and now forward, and now standing still in stunning confusion, trying to identify ourselves and our age.

But, still after a perplexing effort to locate our age, we must content that we are living in the latter half of the 19th century, all other indications to the contrary. And this point settled, the question comes up; How account for a christian church, hitching itself on to an institution, which, whatever may be said in its favor, is a remnant of the dark ages?

"The tournament and festival for the benefit of the Southern Methodist Church!" How could a tournament benefit a Methodist, or any other christian church? It is calculated to awaken serious thought and anxiety about the soul? We have never heard of a revival following such a display of horsemanship. As far as our knowledge of such entertainments goes, we were led to the conclusion that they were generally followed by dancing and worldly dissipation in general—tipped off, perhaps, by a little card playing and drinking. This one may have been followed by very different results. Perhaps, it would up in a general class-meeting, or at any rate a delightful Love Feast (7).

But it will be answered: "This tournament was not intended for the benefit of the spiritual but temporal interests of the Church." Well, now we understand. A church is to be built, or an old one repaired, or a debt removed for building and repairs and this plan was taken to raise money—which is to say, "let us do evil that good may come." The want of a church, or the want of a heavy debt removed, is adjudged to be a serious hindrance to the spread of religion, and the gathering of souls, and the difficulty must be overcome.

Brethren Petherbridge, Mercer and perhaps, a few Class leaders, after prayerful (!) consideration, fall upon the pious expedient of a tournament, as the most likely to prove successful.

Now it does strike us as a means of raising money for the glory of God, not at all likely to meet with the Divine approbation. It may be said in its defense "the end justifies the means." And however men, in theory or in word discard this jesuitic maxim, it is, in practice, much more common than we are willing to believe.

Think of it; two clergymen at a tournament, addressing the knights. I wonder if Wesley, or Fletcher, or Clarke ever had such distinction conferred upon them.

We hope these brethren went home and wrote in their journals of ministerial acts: "Addressed eighteen knights-to-day at a tournament, gotten up for the express purpose of glorifying God; realized the Divine presence; had great liberty." The Lord seal the truth to the hearts and consciences of those who heard."

Such a record might serve as a foot print on the sands of time, to encourage some other servant of God in the discharge of duty, who in after years may be privileged to read their journals. But we are still at a loss so know how this tournament could be a benefit, in a financial point of view, to the church in whose interest it came off. Perhaps a sum of money may have been staked as to the successful knight, and the stakes to go to help the cause of Christ. There might have been betting too as to who would be crowned "queen of love and beauty," and the money appropriated in the same way.

The eleven hundred pieces of silver about which the mother of Micah had been cursing, were, when the young man confessed that he had stolen them, in consideration of the young man's virtues, devoted to religious purposes. Why not money made by betting at a tournament?

But it may be said: "There was no money raised in this way, and the object was to draw out a great

many persons through means of the tournament, who might patronize the dinner, and thus secure funds for the Church?" Well, this seems pretty legitimate, or at least, pretty plausible. But why not have, in addition, a grand ball and supper that night? A great deal more money would have been raised. The ball would have called many there whom the tournament could not influence. It is a great pity when people get the ball in motion it is allowed to come to a state of inertia so soon.

Then too we have followed all this with a good old fashioned horse race and dinner the next day, would have brought out others still and the money would have been augmented, and still more, if the exercises had wound up on that day with a cock fight and supper. All these expedients attract a large number of people from the different classes of society. The time may come in this age of advanced christian enlightenment and liberty, when we will see announcements like this: "Robbed on last night, the store of a miserly Jew for the benefit of — Church;" "The gambling rooms of — Hotel have been leased for a few nights, the proceeds to be applied to the payment of a debt resting on — Church;" or, "Robinson's Circus will be open to-night for the benefit of — Church. The Christian public are invited to turn out and help this laudable object." Is not this the millennial glory? If not, by what name shall this blessed time be called?

One word of application. Ought not the abuse to which this whole matter is being subjected, of raising money for the cause of Christ, by outside and questionable means, at best, convince every christian that it is wrong and should be abandoned? Let the people be trained to systematic benevolence, and all this human machinery is unnecessary. And where any cause will not succeed in the legitimate and christian way, no permanent good will attend any other. When the tournament must be called into the aid of the Church, then as well close the doors of the sanctuary. Light and darkness have no communion with each other. Fairs and suppers, and strawberry festivals, though in themselves not so objectionable, yet, no doubt their use has led to the introduction of the tournament as another auxiliary to strengthen the cause of Christ, and what may yet follow this, remains to be seen.

May God preserve his Church from this downward and worldly tendency, and make it "a glorious Church, not having spot or wrinkle or any such thing."

Our Churches.

NOITH CAROLINA. Rev. G. D. Bernheim informs us, that he has accepted the call to become the pastor of the Church at Wilmington. He expects to move at the end of the year, after Christmas.

For the Lutheran Visitor. Synod of Georgia.

The Tenth annual meeting of the Synod of Georgia, was held in Mount Pilgrim church, Coveta County, Georgia. (Rev. L. Bedenbaugh pastor), the proceedings beginning on Thursday morning, September 30th, and closing on Sunday evening October 3d.

All the clerical members of the Synod,—five in number, were present; and four Laymen presented their credentials and were enrolled as delegates to represent the charges to which they respectively belong.

The Reverend President of Newberry College was confidently expected as corresponding delegate from the Synod of South Carolina, but, though anxiously looked for, he failed to put in an appearance.

The principal items in the Parochial Reports handed in by the pastors of this little Synod sum up as follows: congregations 10; communicants 750; Baptized during the past year, adults 18, infants 57; admitted to church membership by confirmation 38, by certificate 12; Prayer-meetings 3; Sunday-Schools 8, Teachers 58, Scholars 468; Contributions to Synodical Fund \$80.55, to Home Missions, exclusive of collections made at Synod, \$29.50, to Education Fund \$260.47, to General Benevolence \$250.00.

No business of special interest to the Church at large was transacted. The intercourse of the brethren during the few days they were together was very pleasant, and we trust not unprofitable. The word of God was preached morning and evening to large and attentive congregations, we hope and pray to the lasting good of many souls.

CORRESPONDENT. WEST VIRGINIA.

A Swedish Colony.—The projector, C. Lautenschlager, of Parkersburg, communicates the following to the

"Wrecker": The colony is situated in Doddridge Co., West Va., on an area of 10,000 acres of woodland, and is under the control of Mr. J. H. Debars, the State Commissioner of Immigration. The land is sold to the colonists for \$3.50 per acre, and payment is only required after five years occupancy, and then in instalments. The ground for the Church and the School is donated. The teacher must be a native German; but the English language is to be placed on an equality with the German. Leading men, Governor Stevenson, Col. Ziegler, Senator Boreman, and others favor the enterprise.

The Virginia Synods must be upon the alert. Old Virginia never tires,—but is terribly slow to start. The old lady is so well satisfied with herself as she is, that she does not like to move. The two Synods ought to have their missionaries out prospecting through the Alleghenies to the Ohio. The region abounds with the richest kind of ore."

For the Lutheran Visitor. Traveling Correspondence.

The Potomac Conference.—The Chicken Conference.

Dear Lutheran Visitor: I will not "steal the thunder" of the amiable secretary of the Potomac conference, by reporting the proceedings of that erudite and energetic body, but I was there—drawn there in the first place by inclination, and in the second place by a large, fine, black horse, driven by a large, fine, white preacher.

But without reporting the legislation of the body, I may note down a few of the impressions made upon an outsider. The proceedings of conference afforded indisputable proof of the zeal, fidelity and endurance of its members. The reports on the state of religion embraced the universal old story of hard and poor pay. Yet, here and there were flashes of light, and rays of hope—wedges of gold and glittering pearls scattered the darkness and the cross.

For example, one brother is about building a new house of worship, a poor blacksmith, with a large family to support, subscribed one hundred dollars, every body in the village laughed at what was deemed his profligacy, and some hinted significantly, that there was a vast difference between subscribing and paying but the amount is paid already, and by the time the church is finished he will have paid two hundred dollars or more.

A young girl, in the same congregation, who is out at service, earning what many would consider small wages, subscribed twenty dollars; long before the subscription was due, she brought the amount to her pastor who urged her to keep it longer, but she insisted on paying, stating that she hoped by the time it was wanted to be able to give more.

The pastor of these people labors in three counties, in two states, serves six organized congregations and has six preaching places besides; if he were not a Miller the running of such a Machine would grind him to powder.

The conference was most kindly and hospitably entertained by the congregation of St. Peter's Church, and the citizens of Tom's Brook, Va., and it is most devoutly hoped, that their kindness to the king's ambassadors may be abundantly rewarded in this life, and in that which is to come.

But to the feathered bipeds of this community, this meeting was a great calamity, the martyrdom they suffered was fearful, and the ministers were again laid under the old thread-bare accusation, that their gastronomic preferences were *foet*. And right here I propose to enter my solemn protest against the way in which ministers are treated on the chicken question generally. Whenever an ecclesiastical convention is on hand, chickens are raised for them—kept for them—cooked, fried, roasted and stewed for them. They have chicken for breakfast, chicken for dinner, and chicken for supper; they are compelled, as a point of honor and etiquette, to eat chicken, and then are laughed at for eating them!

I contend that the thing is not fair, and moreover, who knows but that it is the excessive eating of chicken legs that inclines so many of the brethren to trot home before the conventions adjourn.

Rev. G. A. Long of Newtown, and the undersigned, remained at the Brook, after the adjournment of conference, and assisted the pastor, Rev. L. Keller, in the dedication of the new St. Peter's Church, on Sunday, the 19th of September, of which we will speak hereafter.

Yours Truly, REISENDER.

National Thanksgiving.—President Grant has issued a proclamation, recommending that Thursday, November 18th, be observed throughout the United States as a day of thanksgiving.

For the Lutheran Visitor. Over-weening Care.

Laboring under the weight of serious losses of fortune and property, the sad results of our late terrible war, the opening of the present year found the agricultural interests of the whole country putting forth almost super-human efforts to enlarge their productions, and making haste to be rich. The interests of the Church, of humanity, and the soul, seemed to be lost sight of in the devotion to the retrieving of fortunes and accumulation of gain. No means were neglected, no pains spared, to reach the wished for goal; and with intense anxiety each looked forward to the consummation of the wished for end. The time for this expected realization draws near, but the once bright prospect grows more dim and doubtful, and the hope, the desire, the expectation of the husbandman is doomed to a serious disappointment. A general drought has prevailed—the heavens have refused to give the former and the latter rain—the parched earth has consequently refused to give nourishment to vegetation, and the result is a failure of the crop. A general gloom succeeds; men complain of results, murmur against God, color more darkly the picture, and manifest over-anxious care about the future. They ask where is a supply of food to come from!—they do not see how they are to live, &c. Such is the very general feeling, if not always expressed with the lips. Is this right? We speak from a christian standpoint. Of the men of the world, we expect nothing else. They have made this world their portion, have looked to it for their chief good, and have no anchor cast within the veil. Their trust has failed them, they have no resource upon which to fall back, and they can not be otherwise than disappointed and anxious. We are not surprised when we hear from such repining, and murmuring, and complaining, but we are astonished to hear these things from the christian. Complaining at their lot, at the dispensation of Providence, is neither a part of their education nor their faith, and it ought not to be. Their Master says, "Take no thought for the morrow," forbidding this over-weening care and anxiety, but in no wise prohibiting a legitimate and praiseworthy industry. On the contrary, diligence in business is required of them, and if a man does not work, neither shall he eat. But this does not involve an exceeding anxiety about the life that now is resulting in murmurs and complaints, but a golden mean which gives proper care and consideration to the duties of life and then leaves results to God.

Why should they be over-anxious about the future, or ask what shall we eat? What shall we drink? or wherewithal shall we be clothed? In all the past they have not been exempt from trials, nor have they always had the bright sun of prosperity to shine upon them, yet they have been cared for and preserved until now; and does not God their Heavenly Father still reign and care for them as in the past? If even it were not so, what is to be gained by fretting and worrying at that which we can not help? It can not alter our condition or make it otherwise with us; but is, on the other hand, injurious to our highest interests, by absorbing and engrossing in things below all our thoughts and attentions, and preventing them from rising to God and things enduring, and hindering their ennobling by the exclusion of higher contemplations.

This excessive anxiety—this murmuring against God—for it is really nothing less than a dissatisfaction with His providence—can not alter our condition nor render circumstances more prosperous, but place us in an opposition to Him from which nothing but evil can result to us. Why then should we indulge in anxiety for coming days, or be discontented and murmur at the present? Does not our Heavenly Father know what we need, and what is best for us? He clothes the lily of the vale with beauty, and without His permission not a sparrow falleth to the ground. He, too, numbereth the very hairs of our head, and will not withhold any good thing.

Between over-weening care and indifferent negligence there is a golden mean—a middle path, and in this the christian is required to walk. Christ forbids not the diligent toil of the body, but the mistrustfulness and disquiet of the soul. He requires diligence and industry for the present, but would have us, when these are employed, leave results to God. Sufficient unto the day is the evil thereof. B.

Wonderful Preservation.—The Labrador ship "Harmony," sent annually to the Moravian mission among the Esquimaux, sailed from England, June 15th, on the one hundredth voyage. Though often exposed to extreme danger in storm and ice, it is stated that not one of the vessels engaged in this mission has been lost.

For the Lutheran Visitor. Moral Responsibility.

When God created man, it pleased Him to endow him with the gift of mind. Man was made to differ from the rest of the animal creation not merely in the form, &c., of his body, and the adaptation of its members to the different kind of life it was intended he should lead, but more especially in the fact, that—according to Dr. Hickok—there is, in man, "superinduced upon the animal, the far higher force of a rational existence. The capacity for thought and liberty is given, and the spiritual is imparted, that is to restrain and control the animal; and in this, we have the human with its intelligent and responsible agency. The man has his life force, with its own abnormal type of being and development, as has the plant; and the capacity for inward digestion, assimilation and nutrition—for locomotion, preception, and selection, as has the animal; but far above all these is his spiritual endowment, in which is rationality, personality, and the responsibilities of an immortality.—Thus, man is not merely life, like the vegetable, but animal life, like the brute, and alone animal life, like the brute, but a spiritual life, which enthrones the rational upon the animal, allying him to the angels, and putting on him the likeness of the Divine." It is because that, in man, there has been enthroned upon the animal part of his nature a spiritual life, where by he is allied to the angels, and has had, to some extent, likeness to the Divine stamped upon his being, that it can be said of him, that he was created in the image of God; and it was because he was thus created that the supremacy over all the rest of the animal creation was accorded to him. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him."—Gen. 1: 26-27. It is in man's spiritual nature that his Moral Responsibility to his Creator has its seat.

By man being morally responsible to his Creator is meant that he is answerable to Him for his behaviour upon earth. The word *morals* is derived from the Latin word *mos*, which means manner, custom, behaviour; and it is used with reference to the conduct or behaviour of man, either as an individual, or as a race. It is equally applicable whether his conduct be good or bad; and we say of an individual, that he is a man of good or bad morals, as the case may be. It has reference not only to the outward life of man, but also to his thoughts and feelings, and to all the imaginations of his heart. When, therefore, it is affirmed that man is morally responsible to his Creator, it is meant that he is answerable to Him for the character of his thoughts, words, and deeds. It is the expressed will of God that man should live pure and holy in thought and word as well as in deed. For this purpose, God has been pleased through various men, at various times, to reveal His will unto man respecting him—for "holy men of old spake as they were moved by the Holy Ghost"—and, in this manner, the Bible was finally given to man. It is from the Word of God that man is to learn how he must live in order to please his Maker. Were there no divine rule of life given to man, according to which he was to shape his conduct, he could not be justly held responsible for his deeds; or, rather, he could not be guilty of sin, "For," says the apostle Paul, "without the law, sin was dead." This is self evident; for where there is no law to be observed, there can be no violation of it; and where there is no violation of the law, there can be no sin, because sin consists in the transgression of the law.

It is most unquestionably and emphatically the duty of man, both to acknowledge his moral responsibility to his Creator, and to endeavor to the best of his ability, through a faithful use of the means of grace that he so graciously vouchsafed to him, to meet that responsibility. Every individual from the very fact that he exists, is necessarily a member of God's kingdom, and therefore, most undoubtedly owes obedience to all the laws under which he, as a member of that kingdom, is placed. Though men from whatever cause, refuse to acknowledge the claims of the Moral Law to their obedience, their doing so by no means exempts them from those claims; on the contrary, it only the more surely exposes them to a punishment aggravated and intensified by their refusing to acknowledge them.

If a citizen of Virginia, for instance, should refuse to acknowledge the claims of her laws to his obedience, and should wilfully violate those laws on the plea that he had the right to act unrestrainedly as he

pleased, every right-minded person would unhesitatingly say that it would be just to punish him for his misdeeds. If every one were allowed to act as he wished to do, then would confusion soon reign worse confounded, property and even life itself would be unsafe, and all government would come to a speedy end. For this reason, it is right that the unlawfully inclined should be threatened with the terrors of the law to deter them from wrong-doing, and, in the event that, in spite of this, they should intentionally commit wrong, they should most surely be punished for it. It is only through the faithful, impartial and certain execution of good laws that a government can be maintained; and the more sure the punishment of the offenders, the less frequently will they offend. It is because punishment for a transgression is not speedily executed, that the heart of the wicked is fully set in them to do evil.

If, then, the citizen of a temporal government ought to acknowledge the claims of its laws to his obedience and if it is just that he should be held responsible for his obedience to them, and that he should be punished in case of non-obedience; much more ought all men, being subjects of the divine kingdom, to acknowledge the claims of its laws to their obedience, and much more should they be held responsible for a faithful attempt to obey them. For, the laws of God, having emanated from a perfect source, are themselves necessarily perfect, and, consequently, are precisely just such laws as are absolutely necessary for man's highest welfare. For this reason, they present immeasurably superior claims to his obedience than human laws, for the latter, having an imperfect source, are for that very reason, necessarily imperfect. Sweet waters can not issue forth from bitter fountains.

Furthermore, the Moral Law has a Judge that will not suffer it to be violated with impunity. Though the day of His reckoning with the children of men is delayed, yet it is fixed, and is surely, though it may be slowly advancing. "For God hath appointed a day in the which He will judge all men by Him whom He hath ordained to be the Judge of all the world." It is impossible for men to bribe Him; and, therefore, He will most surely visit punishment upon the guilty. It is because He delays punishment for sin, and does not inflict it so soon as the sinner commits evil, that the wicked grow bold to believe that He will not punish them at all. But it is because of His mercy, forbearance and long-suffering towards them that they are not punished immediately after their commission of evil, for if he were to punish them then, they would be immediately cut off, and would have no time allowed them to repent, and to seek and obtain his forgiveness. It is because God does not wish the death of any, but rather that all should repent and live, that he exercises forbearance towards the offenders against His laws. He even continues His favors to them notwithstanding their continued career in evil, their unbelief of His word, and their continued refusal of His proffered offers of forgiveness and love; so that in the day of judgment, when their punishment is visited upon them, they themselves will not be able to resist acknowledging the justice of it.

That God will punish the wicked in the future world, we have a very strong reason for believing, in the present condition of the Jews. They are a standing proof to us that God will most surely perform the threatenings of His Word. They are now undergoing the fulfillment of the threatenings of God against them in case that they, instead of observing the commandments He gave them, should persist in violating them. They did persist in transgressing His laws, and now He is making good His threatenings against them by punishing them, as a people, in this world. He threatened them as a nation, and they are now being punished as such. We have, thus, a living proof, and one that we can all see, to convince us that God will prove as good as His word. If it fails to convince us, then it is impossible for us to be convinced in this life; for what greater possible reason can be furnished man to convince him that God will do as He has said, than to show him that He is doing as He threatened to do! According to the old proverb, seeing is believing.

And yet, in the very face of their seeing, there are many that will not believe. They are those of whom it is written that they have been given over to "believe a lie." They will not believe, not because there is not sufficient reason to convince them, but because they do not wish to believe. It is sad to reflect that men possess and exercise the power of working themselves into believing those things true that they wish to be true, whilst they can and do as readily persuade themselves that those things are untrue which they do not wish to believe true. This

propensity of the proverb, "The thought," "It that we are to why so many selves to believe statements of the punishment shall wish them true."

Then, if, as prove, man that he is not Creator, it to create, that the full use of all his disposal to Him. We sider this idea. Man can not aided efforts, him to do. "The fall of man, his members, law of his nature into captivity, in his member that doeth go. This being the possible for the deeds of the were left to action through there would be ing but blank, thanks be to with which Lord and Saviour us thus, but means of our make our end in Him.

If the right faithfully using thing to lead Says our Saviour all ye that have and I will give yoke upon you I am meek and ye shall find. For my yoke is light." The union with Christ with Him, and requisite strength of all his days. Apostle Paul claim, "I can Christ which is prophet says, his way, and his thoughts, the Lord, and upon him, and will abundantly wicked can not the unrighteous without the as Ghost. The he as it is, in sin, washed clean the application to it by the ag. Man is justis Christ, and is influence of the upon his heart sion of the Spirit not be a char. man have not he is none of is the gift of Him through Holy Spirit is to all them Him. For it is more willing to to them than earthly parent unto his child "Ask, and ye shall seek, and ye shall give." One word, that knows he and yet does not think you, O your merited world? It will you than with who knows not he, having sin shall also per whilst you, we law, shall be "He that kno will, and did it with few stripes it and did it with many stripes, you Master's press judgment, int ment with the will forever aknew your duty.

The Reformation of a Church in Seville one of churches was Cabrera's con form of a Cong altars are rem 2,000 persons, class of promi Reformed min and the reform resolved to es Seminary to es

The General Synod of the States of America adjourned on Wednesday, 1869, at 11 o'clock.