

THE LUTHERAN VISITOR.

Columbia, S. C.

Friday, April 18, 1873.

EDITORS:

Rev. A. R. RUDE, D.D., Columbia, S. C. Rev. J. I. MILLER, A.M., Staunton, Va.

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

SPECIAL NOTICES.

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

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Clubbing.

To Clubs of five (5) prepaid subscribers, sent to one address, we mail the Visitor for \$2 for fifty-two numbers.

To the Zeitschrift.

We, with pleasure, will next week comply with your kindly expressed request. But then, Bro. Brobst, you will no doubt also comply with our request, and present to your readers our justification.

The Bible Cause.

We have received Reports of the organization of the Batesville Bible Society, Lexington county, S. C., from Mr. John S. Huie, Secretary; of the organization of Aiken County Bible Society, at Aiken, S. C.; of the organization of a Bible Society in Graniteville, S. C.; and of the annual meeting of the Union Bible Society, of Orangeburg county, held at St. Matthews, S. C., from the Secretary, Mr. H. G. Sheridan, and regret very much that we can not at present spare space sufficient for these reports.

The Richmond Mission.

What about it! What is the committee doing! What will the General Synod do! If all the labor and the money expended are not to be counted as dead loss, something must be done quickly and effectually. Our small band of fellow-believers there are disheartened and discouraged. Our few subscribers there are dropping off. Three have notified us this week to stop, and one writes us a very sad letter, which we publish, hoping it will revive the expiring interest in that highly important field.

We have thought, that perhaps an arrangement could be effected by which each of the four Lutheran ministers in Augusta county could give to Richmond one Sunday every month. But read the letter:

RICHMOND, VA., April 1st, '73. Rev. A. R. Rude, D.D.: I, of the former Richmond Mission, do not wish to take the Lutheran Visitor after the time of my subscription has expired.

I am a member of the Richmond mission, but as we have no minister, and all prospects are gloomy and discouraging, I can not take the same interest in the paper as I did when we had a minister. Therefore I will renounce the paper.

To Our Contributors.

The busy season has commenced, and a majority of our readers will no doubt imagine that they have no leisure for reading. The weather is also beginning to be oppressive. A gentleman told us yesterday that it was too hot to go to church now. He, by the way, told us last winter that it was too cold. We therefore asked him where he expected to go at last, as he could stand neither hot nor cold.

We write this in the cool of the morning. The thermometer is only 72 degrees; yesterday at 2 o'clock it was up to 94 degrees, which we call rather warm weather. We noticed too last Sunday, that the regular sleepers began to doze before we were done with "Arady." There will now be fewer wide-awake hearers in the house of God, and more nodders over religious books and papers than during the winter. The fact is, most people eat less, read less, think less,

and rest more now than during the winter season.

Long sermons, heavy books, and extended articles in newspapers are not in season now. Our correspondents and contributors will please bear this in mind, and give us brief, spicy, telling articles. The intellectual food, and all moral and spiritual teaching addressed to the understanding, the mind, should be light just now, but healthy and nourishing.

Write by all means by day light, seated at an open window, or better still in a shaded arbor, where the refreshing breeze, the fragrance of flowers, the song of birds, the busy hum of multiform life, may reach you and make your heart glad and your soul bless the Lord. Write while love to God and man fill your heart; write while the Holy Spirit elevates your every thought, enlarges your views and sanctifies your emotions. Write for Christ, for His Truth, and His Church, to honor and serve the Triune God, to win souls for Christ, to admonish and comfort believers, and you will be read and accomplish much good.

But be brief, pointed, alive and yet meek.

A Noble Proposition.

Prof. S. E. Coughman of Lexington, S. C., a graduate of South Carolina College before the war, and extensively known as an able instructor, announces in the Lexington Dispatch his "intention to establish, in the vicinity of Lexington village, an institution in which the destitute orphans of Confederate soldiers shall be gratuitously educated." The plan is to adopt the Manual Labor System. There will be connected with the school an agricultural and mechanical department. Each pupil will have an opportunity of acquiring a practical English education, and at the same time of learning a trade, which will enable him, immediately on leaving school, to support himself, and provide comfortably for a poor, aged, widowed mother. Besides a substantial English education, girls will be thoroughly taught plain and fancy needle work, and such other instruction will be given as will qualify them for useful and honorable positions in society.

Prof. Coughman has already an academy building, and he intends to erect additional accommodations for boarders, and proposes "to raise the funds necessary for such purpose by delivering a series of lectures, charging a mere trifle for admission."

We most heartily approve of this object, and hope that Prof. Coughman will meet with the encouragement and success he so richly merits. The South must not, dare neglect the sons and daughters of those who perished in defense of the "Lost Cause" still dear to us.

Our Exchanges.

The Standard says: "If the information furnished to the Lutheran Visitor does not rest on some mistake, there must be some glitter in the Tennessee Synod that is not gold." The Standard then quotes from the Lutheran Visitor of March 14th what is said about the Tennessee Synod minister, who has dispensed with catechetical instruction, etc. It adds: "We would fain hope that the statement will prove to be incorrect."

All that we have to say is, that the name of our informant is at the service of the Standard.

The Southern Presbyterian has an article on sheep stealing, by which is meant proselyting, from which we extract:

"But not to wear out my metaphor—the practice of proselyting has gone unwhipped so long that those who practice it begin to hope that it will soon prove both safe and reputable. It is full time, therefore, to speak out; not that these mistletoes can be persuaded or taught, but that our flocks may learn how to receive them, and in what spirit to repel them."

"Now, have my readers thought what that means! The Presbyterian who is asked to join the Baptist Church, for example, is asked therefore to say, and all his life to maintain, that when his parents dedicated him to God in baptism they enacted a sole an farce, solemn—that is, in their regard—but in fact empty and sinful. He is invited at every communion season as long as he lives to assume an attitude, not merely of superiority, but of the exclusive correctness, toward those whom he most reveres and has most reason to revere. Such invitations are an insult which only supreme necessities of truth and holiness can endure. But who sees, in that or any other church, such flaming tokens of sounder truth or greater holiness—nay, of the only truth and holiness—as the case requires!"

"So with the prelatial person—so-called priest; he modestly asks

you to consider him the proper shepherd, and your own master—the "thief and robber." Nothing less will answer to the conclusion of his argument or his constant pretensions. Either we are vain pretenders, intruders upon God's (and the bishop's) domains, or he—is trying for extraordinary sheep."

For Presbyterians in the above read Lutheran. They are the sheep which every sheep stealer thinks are fair game. But have Presbyterians a clean record! When Professor _____ was pastor of a church in Virginia, a German lady being sick desired to receive the Lord's Supper. There was not a Lutheran minister in the city, and this gentleman was therefore applied to; but the lady had to abjure the Lutheran Church and unite with it before he would give her the sacrament.

The Iowa Kirchenblatt remarks: "As, however, God's work on earth is carried on by men, an attaches itself to all our acts, even to the best. There is danger of leaving the true, God-given path and to stray into the self-chosen paths."

This danger manifested itself already years ago in the Missouri Synod, and has continually become more prominent. Carry out these Missouri ideas, which are peculiar to the Missouri Synod, and their remote conclusions, and the result will be the destruction of the Lutheran Church. And in what consists this danger? In this, that they are not satisfied with agreement in the doctrines established by "our Confession" or accepted as a necessary basis, and seek to bring about agreement even in points of doctrine that are undetermined, and concerning which there is dissension, as the condition of church fellowship, and they even seek to introduce in the Lutheran Church new doctrines expressly rejected by the Confession as, for example: the doctrines of Usury and of Predestination.

The Standard of March 22d has one article by Prof. F. A. Schmidt, in which the Lutheran and Missionary is charged with "gross misrepresentations and utterly unfounded aspersions." Another article in the same number by "Those Fighters," after speaking in the highest terms of praise of the Lutheran when edited by Dr. Krauth, laments, "But, alas! these times have passed by long ago. After changing hands, the Lutheran, which had been a blessing to the Church, became a curse." It has in addition two editorials; one of which concludes with this remark: "The late declaration of the Council, its friends themselves being judges, leave the four point difficulty still unsettled." And the second begins thus: "It is much to be regretted that the editors of the Lutheran are unwilling to seek those things which make for peace."

And closes thus: "Those councilmen want war, and they shall have it." It is truly painful to read such things. They do not breathe the sweet fragrance of meekness and charity. There is assuredly something in Synodical Lutheranism which destroys brotherly love. It must be the "letter" that "killeth."

THE KIRCHENFRIEND.—The union of the Reformed and the Lutheran churches in Prussia makes no progress. The Prussian union was accepted by the theologians because the King was for it. They believed that a way would be found for the solution of the difficulty; but they are now exactly where they were when they began, and the words of the Prophet are applicable to the present state of things, "Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed."—Dan. vi: 15.

The Observer declares that the statement that Kurt's Lutheran Alliance is the General Synod's calendar "is incorrect." But the Observer endorsed it, and recommended it.

The Observer has a laudatory article in praise of "Bro. Jacob Kline, who moved to Arcola, Douglas county, Ill., a few years ago, and united with the Presbyterian Church. The Observer says: "But Lutheran families have been settling in that region in such numbers as to make the organization of several Lutheran congregations both necessary and possible. Lutherans have come to Bro. K. under the impression that he had license, and requested him to preach to them. He has, accordingly, resolved to come back to the church of his fathers."

We think the Lord himself sent these faithful disciples to Bro. K. to convince him of his unfaithfulness; for he ought never to have left the true "Protestant" Church.

A judicious silence is always better than truth spoken without charity.

Received.—

One copy of the Journal of the Board of Indian Commissioners; one pamphlet about "A new Chief Power in the World," by E. J. Niemann, and two pamphlets on "The True Method of Representation in Large Constituencies," by Rev. C. C. P. Clark, and endorsed by Peter Cooper. Who wants them?

Acknowledgment.—

Luther Homes, Esq., Secretary and Treasurer of the Louisiana Mechanical and Agricultural Fair Association, having sent us a complimentary ticket to the Seventh Grand State Fair of Louisiana, commencing April 25, and with which is connected a grand lottery, superintended by Gen. G. T. Beauregard, will please accept our thanks, while we must decline attending the fair as Mr. Homes neglected to send us complimentary rail road and hotel tickets, and the "Grand Lottery" is, in our opinion, a Grand Iniquity.

And Hints.—

Dr. Duncan, of Edinburgh, was in the habit of saying that Rev. F. W. Robertson, of Brighton, taught that "the Lord Jesus Christ did something or other, which, somehow or other, was, in some way or other, connected with man's salvation." And this formula will comprehend all the Broad-churchism, wherever found, of the present day.—The Baptist (London).

Let a non-professor of christianity, and one who claims to be a christian, commit the same crime, and the world cries out against the professed christian. Why? Because they say he is a hypocrite, which is to say that if he were a consistent christian he would not have sinned.

The Methodist Episcopal District Ministerial Association at Providence recently affirmed that the "distinctive peculiarity of Methodism was the divine principle of expediency." Of course they know best; but if that is their principle they seem to us to differ from Paul, who writes: "All things are lawful unto me, but all things are not expedient."—1 Cor. vi: 8, and x: 22; while they agree with the followers of Loyalola. The Baptist Weekly remarks: "As though the world would not learn that—expediency—fast enough."

Mark Twain says: "I have had no experience in writing laws or amending them, but still I can not understand why if it takes twelve men to inflict the death penalty upon a person, it should take any less than twelve more to undo their work. If I were a Legislature and had just been elected and had not time to sell out, I would put the pardoning and commuting power into the hands of twelve able men, instead of dumping so huge a burden upon the shoulders of one poor petition persecuted individual."

The Philadelphia Spring crop of Doctors sums up 387. By and by we will have a summer crop of Doctors. The Spring crop consists of Doctors of Medicine and of Dental Surgery. The Summer crop will be principally Doctors of Divinity. It is no honor to receive the degree from an institution not connected with the church the recipient is a minister of the inference is, that he is not a master where he is best known. Nor is it creditable to the ministers of the church to which such an institution belongs. It indicates that they must all be very ordinary men indeed, since the honor must seek outsiders.

Dr. Oliver-Wendell Holmes wrote to the Tyndal banquet that "Faith is bankrupt." "Well, if so," says the Interior, "she don't owe him anything, so he need not be making a disturbance about it."

NEW PUBLICATIONS.

THE QUARTERLY REVIEW of the Evangelical Lutheran Church.—April. Contents: 1. The Conversion of the World to Christ. 2. William Penn. 3. Close Communion. 4. The German Language in the Educational Institutions of the Lutheran Church in the United States. 5. Religious Faith of Wordsworth and Tennyson. 6. The Intermediate State. 7. Eccegit—Titus ii: 13. 8. Literary Intelligence. 9. New Books.

A NEW VOLUME.—The number of The Living Age for the week ending April 5th begins a new volume, the second of the new series, and appears in a new dress of clear and handsome type. It contains the conclusion of "A Slip in the reins," an installment of "The Parisians," by Bulwer (Lord Lytton); an article on Explorations, from Blackwood's Magazine; Manducity, from a Clerical Point of View, Contemporary Review; South Sea Slavery; Kidnapping and Murder, by Edwin G. Blackmore, Newell's Magazine; Enigmas of Life, Blackwood's Mag-

azine; Ivorys, Anelnet and Medival, Chambers' Journal, etc.

The subscription price of this 64 page weekly magazine is \$5 a year, or for \$10 any one of the American 64 magazines is sent by The Living Age for a year. Littell & Gay, Boston, Publishers.

THE RURAL CAROLINIAN. April.

This number has fifty-six original and selected articles, and it actually overflows us. We commenced to pick out in order to notice the first articles in degree; but gave up exhausted. There is so much that is good in the Rural. While reading in it, we actually felt as if we owned a piece of ground somewhere, on which we, with the Rural Carolinian in our hand, were to perform horticultural and agricultural wonders without the use of phosphates. Phosphates, however, are sure to pay the agents.

THE AMERICAN FARMER AND RURAL REGISTER. April.

It too has got a table of contents, that is stunning. Only think of it—seventy-one articles, items and notices. We give it up. If farmers read, they ought to be intelligent. Ample pains are taken to inform them. Ah yes; but that is another point, as "W." of Missouri would say: farmers are not readers.

AMERICAN AGRICULTURIST. April.

On the first page is a handsome picture of an ugly man. He looks as if he had smelt a—skunk. And his hair and beard! Wonder whether the accomplished delineator and engraver ever saw such on a living man. If he did, Darwin is nowhere. Man did not ascend—they say descend, but that is decidedly wrong—man did not ascend from a monkey, but from a marble statue. Never mind though the American's likenesses, it is good, welcome, and can not fail to accomplish much for the bone and sinew of the land. The bottom rails that are on the top just now, do not however read much. They only spell.

PETERS' MUSICAL MONTHLY for April, BRAINARD'S MUSICAL WORLD, and CHURCH'S MUSICAL WORLD, which we thought dead and buried, have all appeared.

They will have to club together, and send us an instrument—we have not one of our own—so we can try their pieces. We ran all over town yesterday hunting the professor, but he was "in nubibus," in the vulgar "in alcoholibus." Pity that accomplished musicians are so apt to be also accomplished bar tenders. Why don't they stick to the bars of music? We must really have an instrument. The Messrs Peters, Ludden & Bates, Brainard, Church and the patent note man—we have no use for patent notes, their language is not universal—must club together and send us one. If they do not—their sweetest strains will be unheard.

For the Lutheran Visitor. Minutes of Potomac.

The Potomac Conference of the Virginia Synod held its eighteenth Convention in the Bethel church of the Woodstock charge, Rev. P. Miller, pastor, March 27th-29th, current year.

In the absence of the President, Rev. J. A. Snyder preached the opening sermon, on Thursday night, from John xiv: 1-3.

On the calling of the roll of membership of Conference, there were found to be present:

Revs. J. F. Campbell, W. Eichberger, P. Miller and J. A. Snyder.

Rev. J. Hawkins, who was detained along the road by no fault of his, arrived after the close of the first day's proceedings of Conference.

The absentees were, Rev. J. Baker, J. H. Cupp, E. H. Jones, G. A. Long, W. Rosmisl and J. W. Tressler.

Of all these, the Rev. J. W. Tressler was the only one from whom Conference received a letter of excuse for non-attendance. In view of the well-known fact that Conference has a standing requirement to the end that those members who do not expect to be present at any one of its Conventions should send a letter of excuse for such non-attendance, and also, of the further fact, that so many members habitually disregard this requirement, this action of brother Tressler, in sending a letter of excuse for non-attendance, was highly appreciated by Conference.

The excuses of Revs. J. H. Cupp and J. W. Tressler for absence from last meeting of Conference were received too late to be acted upon then. They were excused for that absence at the present meeting of Conference. The Rev. J. A. Snyder gave in person the reason of his absence from the last meeting of Conference.

This brother had the misfortune of some two or three absences from the meetings of Conference to account for—not being present since the meeting at New Town.

Rev. H. St. J. Binker, of the Reformed Church, being present, was invited to a seat with us as an advisory member.

The Minutes of the preceding convention of Conference were read and referred to a committee, consisting of Rev. J. A. Snyder and Mr. Watson James.

Verbal statements on the state of religion in the charges represented were made by both the clerical members and the lay delegates of Conference.

By reason of the great inclemency of the weather there was no session of Conference held during the forenoon of Saturday.

The Committee on Minutes of last convention reported the following items as claiming attention:

1. Did the Treasurer, Rev. J. F. Campbell, procure a suitable Minute Book for the use of Conference? Answered in the affirmative.

2. Did Rev. E. H. Jones procure for Conference the information desired relative to the "Green Spring church"? Not answered by reason of absence of the Rev. Jones.

Rev. J. F. Campbell, as former Treasurer, reported \$6.60 in the treasury of Conference.

The chosen question, What is the doctrinal view held by the Evangelical Lutheran Church in relation to the future state of infants who die unbaptized? was discussed.

The following questions were received on the Conference's list of questions for discussion:

1. What is the character of the atonement of Jesus Christ in its relation to the moral government of God? 2. Ought non-professors of religion to be buried with the same christian rite as those that are church members? 3. In what manner can the gospel spirit of christian giving be most successfully developed in church members?

Shepherdstown was selected as the place, and the evening of the 27th of next November as the time of the next meeting of Conference.

The questions selected for discussion at that time are:

1. Is there any moral change effected in infants by baptism? 2. What is the character of the atonement of Jesus Christ in its relation to the moral government of God?

Resolved, That Conference adjourn finally to-night (Saturday), after divine services, till time and place appointed.

On Sunday morning a Conference collection was lifted, amounting to about ten dollars.

The final adjournment of Conference, which did not take place on Saturday night, according to resolution, by reason of the absence of the President, occurred on Sunday night after divine services.

Divine services were held twice a day, when the weather permitted, during the time of Conference.

The selection of the time of Conference—it was made without regard to the moon—proved most unfortunate with regard to the weather. Rain, Virginia deep roads, and unusual darkness proved to be the consequence of this unwise selection.

The experience of one brother on this occasion—he lately became one of us—led him very forcibly to the conviction that Conference meetings in Virginia, especially in country churches, should be held during the time of full moon.

The great wonder is, that members of Conference, who are old in experience in this matter, should have any other conviction on this subject, and should vote for any other time of holding Conference or Synod. If it is more convenient to a country congregation to devote the latter part, than the middle, of the week to attending the meeting of the Conference, and if it is desirable to include a Sunday in such time of meeting, then let that Sunday be the one next preceding the time of full moon of the month in which it shall be determined to hold the meeting of Conference. Because the 5th Sunday, when it recurs, is, with some, an odd and reserved day, therefore it is more appropriate, in their opinion, than any other Sunday as the time of Conference meetings.

In the opinion of the writer, the argument in favor of the full moon as the time of holding the meetings of Conferences, backed, as it happens to be, by recent experience, greatly outweighs that in favor of the 5th Sunday. If this week, the first in April, which has moonlight nights, and in which the weather is proving quite pleasant, had been selected as the time of Conference, instead of last week, which was selected only because there was a 5th Sunday at the end of it, how much more pleasant would have been our recollections of Conference than our present ones, filled, as they are, with dark rainy nights, deep muddy roads, and beatings of Shenandoah clay and mud. Brethren of the Potomac Conference, let us have no more

moonless nights when we approach a meeting of Conference in the country.

The infliction of this disagreeable from the strict line of remarks which a secretary, in reporting the proceedings of a Convention, should confine himself, the reader will patiently bear.

It remains to be remarked, for the great credit of the Bethel congregation, that in spite of the rain, and darkness, they faithfully attended the various sessions of Conference. This congregation deserves the proud title of "the banner congregation," as regards the attendance on Conference meetings.

SECRETARY.

For the Lutheran Visitor. Luther's Revivals.

NUMBER II.

Let us proceed to notice some of the most prominent objections usually urged against revivals, and according to our plan, we will let the answer for himself.

1. A revival creates uproar, and confusion in a community, which it is held. It distracts the peace and quiet of the town or village.

Really results in more evil than good is a God of order.

Luther answers, "You may perhaps say, through your gospel, you destroy that peace and quiet, which but for your preaching, would have continued! I answer: this is what Christ would have. This he enjoins upon us. In this we are such a disruption of peace; for this way Christ sends the great Paul also gloried that he should be a servant of Christ for the multitude, 2 Cor. vi: 5, not that he stirred up those tumults, but that he suffered from them when excited by others on account of the preaching of the gospel. Christ was crucified as a disturber of the peace. St. Stephen excited a great tumult among the Jews, not because he spoke evil, but solely because he preached good, which they could not bear. Hence Christ strengthens us against the outcry and senseless hubbub of foolish people, who say: peace be disturbed, the world turned upside down, men deceived in heart and soul, religion destroyed, the worship of God confused, the abiding rendered disobedient, and then ask, what is the good of all this? Before this everything was better."

Such language is highly disrespectful, and a vexatious outcry. God enjoins upon us to despise and despise with contempt all such opposing Remarks on Mat. x: 34. "He who will abide here, let him take up his cross, and follow me." "He who will abide here, let him take up his cross, and follow me." "He who will abide here, let him take up his cross, and follow me."

According to previous Yearly Conference in Newberry Conference in Newberry church, Friday, 1873, at 10 o'clock, as by the president, Rev. _____ according to our establishment the roll was called, and the brethren answered to _____—Revs. Paul D. Houck, J. A. Sligh, J. H. S. Wingard.

Laity—Messrs Geo. Chapman, A. D. Hall, Hipp, W. Baletine, J. Berly, J. H. Harman, H. Wise, W. W. Griffin, A. G. Dickert and _____ and _____.

The Minutes of the _____ 1872 were read and _____ The Secretary was _____ care the Minutes of the _____ in September _____

The hour for preaching, Conference adjourned by Rev. J. A. Sligh.

At 11 o'clock Rev. _____ preached the opening Zechariah vi: 12-13.

At 1 o'clock Conference _____ and was opened by Rev. W. A. Houck.

On motion, Revs. _____ and H. W. Kuhns were _____ of Conference.

The election for officiating year resulted in _____ Rev. J. A. Sligh, _____ Paul Derrick, Secretary _____

The Treasurer read _____ which was referred to _____ consisting of Messrs. _____ wanger and A. Berly, _____ correct.

Rev. J. D. Shirey of _____ having resolution which _____ Resolved, That the _____ Constitution in the _____ be adopted for _____ present meeting of _____ that a committee be _____ draft and present at _____ of Conference a Cons _____ permanent adoption. _____ Revs. J. D. Shirey, _____ and H. W. Kuhns.

On motion, the _____ Reports on the Stat _____ The roll was called, _____ to give a brief outline _____ of religion in his cha _____ pastor had things to _____ made his heart sad _____ much to make his hea _____ Rev. H. S. Wing _____ following which was _____ after considerable d _____ adopted.

Resolved, That we _____ firm, a certificate of _____ formation, and that _____ Synod to recommend _____ practice.

Conference now _____ to-morrow morning, _____ Prayer by Rev. H. _____

SATURDAY, March _____ Conference met at _____ was opened with pra _____ P. Snelizer, D.D. _____ The roll was called _____ read and adjourn _____

take another being, outward man the work of the spiritual work.

comes thus changed in the Holy Spirit, and opposition to man's own humgers and thirsts for godly things, through a than the blessed gospel grace."—Pa. xviii: 3.

Again, "This knowled not speculation or im an earnest feeling, peace and a great str heart with sin. The here means a great loss of the wrath of God of the heart, and the know nothing else than a persistence sin in the sinner has his conscience ed and alarmed that know what to do or.

On Psalm li: 1, 2.

Suppose then, twen dred poor souls in _____ asking, what must we do or crying out, God have and we could not expect order of the ordinary God. Does any one, suppose that Luther _____ sent away such persons that the stated _____ all that was needed, _____ so, would he have _____ the name of Reformer _____ send away the poor, _____ ing souls at Jerusalem, _____ much confusion! Read _____ you will see his face _____ faith, hope and joy, as _____ stricken souls to the _____ that taketh away the sin _____ Call this "addre" _____ God in mercy keep me _____ the awful blasphemy!

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