

THE LUTHERAN VISITOR.

Columbia, S. C.

Friday, March 27, 1874.

EDITORS:

REV. A. R. RIDE, 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 can not be obtained, send the money in a Registered Letter. All Postmasters are obliged to register letters when required.

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

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

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

DEAR DOCTOR: Though a number of papers have announced my withdrawal from the Visitor, yet in response to your request that I reconsider my determination, I will submit the following:

I will continue, and do what I can, till you can find some one who can serve you better. There are other men in the Church who can render more efficient assistance, and can bring more influence to the paper. I ask it as a favor to me, as well as a service to the Church, that you try to find such an one, and then allow me to make my bow and retire. Till then I remain very respectfully and fraternally your

JUNIOR.

We are much pleased with Bro. Junior's ready and generous compliance with our request, accept his terms, and assure him that we are doing our utmost to obtain a successor. If we do not succeed then—aptes nous ladelege.

SENIOR.

Change of Address.

Rev. B. Kreps has taken charge of Pastorate No. 1, and requests correspondents to address him at Midway, Barnwell county, S. C., instead of as formerly at Ridge Spring, Edgefield county, S. C.

Extraordinary.

The "uninitiated" can have no idea of the self-denying liberality many persons manifest in supporting the Visitor, provided they are not asked to pay what they owe us. Such support we beg to be spared. It kills. Ugh!

of the Lord's Work.

Rev. H. Wingard, of Frog Level, S. C., writes: "I have just closed my spring communion at Newville. I received eleven into the church by baptism and confirmation. In one case I baptized a man and all his children (infants).

In Arrear.

E. S. T. K. E. F.—M. O. R. S. V.—N. L. S. V.—J. W. R. M. M. L. P. V.—J. O. M. S. R. V.—B. D. B. L. R. V.—N. J. W. B. L. R. V.—P. B. S. B. V.—J. S. S. B. V.

In a couple weeks we will publish names in full. The amount due by each delinquent is small; but the different amounts added up come to several hundred dollars of which we stand much in need.

Passion Week.

The Passion Week begins on Sunday, March 29th, which is called Palm Sunday, or the sixth Sunday in Lent, or the Beginning of the Passion Week. Our Book of Worship has for this day an Introit and a Prayer on page 36. Both should be used, as also the Lessons for the day given in the Pericope.

During this week services should be held every day in our churches, at which the History of the Passion of our Lord as given in our Book, page 149, etc., should be read and suitable addresses based on the lessons delivered. On Good Friday an especial service should be held in the morning, see Book of Worship, page 39, and if the Sacrament of the Lord's Supper is administered on Easter Sunday, then the Preparatory Service might be had on Good Friday. When a minister has but one church there can be no difficulties; if the members will not attend, let the pastor worship alone. But that will never be the case. The two or three will always meet with him, and let him remember that Christ took only Peter and the two sons of Zebedee with him to witness his agony in the garden. If there are

more churches than one in the charge then should the pastor hold the Passion services in the church which needs the most the presence of the Son of God.

Our General Synod.

The General Synod is to convene in a few weeks. Is the meeting to be a success or a failure? We confess that we are not very sanguine of a large attendance of delegates. A letter lately received from Virginia contains the following ominous statement: "Only N. N. will be at the General Synod. The rest of us will remain at home. The distance is too great, and money is too scarce."

Now, if only one delegate from the Virginia Synod, and, as was the case when the General Synod met in Charleston, S. C., only two clerical delegates, and not a single lay delegate from the South-Western Virginia Synod, come to the convention then, as there will not be a quorum Synod can not be opened, business can not be transacted, the Church will be discouraged, and the General Synod will receive a check which may, perhaps, prove detrimental.

No matter where the General Synod has met, the South Carolina delegation has always been well represented. Would that the other Synods had been as faithful! South Carolinians have repeatedly attended the meetings in Virginia, and so have the Georgians. Last year the entire South Carolina delegation—8—and the whole Georgia delegation—4—were present at Salem in South-western Virginia. Surely the two Virginia Synods ought not to do less; all the members, both clerical and lay, ought to answer to their names when the roll is called in Savannah.

The distance is great, but it is not any greater now than it was when the Virginia delegations voted at Salem to meet in Savannah. Money is scarce, but the percentage derived from the Book of Worship will to some extent defray traveling expenses, and District Synods ought to supplement the deficiency. But suppose it takes money out of an individual's pocket, is it not for the Church and for Christ? Is it not well expended? Ought we not deny ourselves? and is it not a good investment?

Another thing, let us not have annual conventions. The necessity has passed away. Everything is in working order. Hereafter biennial, or better still, triennial sessions will be sufficient, and the excuse, not of distance, for that will always be a patent excuse for some, but of the scarcity of money can not be urged, as the costs of attendance are divided between two or three years.

Baltimore Conference of the M. E. Church, South.

This body has been in session in our Mountain City for the last eight days. A large attendance both of strangers and citizens has characterized its sessions from day to day. Bishop Doggett, of Richmond, Va., presides. Among the leading minds and noted characters in attendance are the following: Dr. Haygood, of Nashville, Secretary of the Sunday-school work; Dr. McFerris, Secretary of the Board of Missions; Dr. Duncan, President of Randolph and Macon College.

But there is one special feature developed during this meeting which I think it may be profitable for the readers of the Visitor to consider for a moment.

I refer to the Report on Finance. Very bad! No, not at all. On the contrary, notwithstanding the panic times through which we are passing, their last year's assessment was more than met. They knew not a year since when the assessment was laid that we would have a financial crisis to pass through, hence their figures were not quite *figures*, or, as the merchants say, "panic prices." Is it not therefore to their praise that the ministers came not to Conference saying we did not raise our quota because of the hard times. I am afraid in some of our approaching Synodical meetings that will be the scape goat on which, as ministers, we will seek to impose the blame for our pittance offered to Synod.

The example of our Methodist brethren ought to stimulate us to earnest effort not to fall behind in our offerings to the Lord. At a missionary meeting on Monday night of Conference they raised *After* *hundred* *dollars*, one man giving seven hundred and fifty of it himself. He gave first one hundred for himself, and then gave so much for his wife and for each child until it footed up \$750. But this is not all. He had given one hundred to the Sunday-school agent during the meeting, and *three* *hundred* *towards* *a* *new* *church* *in* *process* *of* *erection* *in* *Washington* *city*, making the aggregate upwards of *two thousand* *dollars* contributed during this annual Conference.

We hold up this man as an example and a stimulant to our people "to make to themselves friends of the mammon of unrighteousness." Why have we so few examples of this kind? It is not because we have not the men of means, who might thus help on the various enterprises of the Church. Do we then love Christ and his cause less than these Methodists? We would be unwilling to admit such a reason, and yet there is a cause. What is it? Let men of means revolve this matter in their minds and bring their past course to the bar of conscience and *hear the decision*. M.

Our Exchanges.

AIDING PASTORS.—We read of a city, says the *United Presbyterian*, in which the pastors of a denomination have determined, if possible, to introduce a religious newspaper into every family of their charges. These pastors are alive to the wants of their people. They also understand how to work for the cause, and to secure their preaching by the best agency for improving and consecrating the people to whom they minister. No one now-a-days thinks of denying the power for good of a family newspaper, and his own church paper, if no other, ought to be taken by every professing Christian. As for the pastors, they will find themselves helped in more ways than one, by having their congregations well supplied with this periodical literature, which stimulates and incites to active Christian effort and devotion. They are better appreciated, better supported and understood, and are made more successful in all progressive enterprises, when their church papers go freely to the homes of their members.

THE TEMPERANCE MOVEMENT.—The *Lutheran and Missionary* takes the correct view of this "new measure"; and while we do not approve of "the measure," nor think it scriptural, yet we sympathize deeply with the women engaged in this crusade, for woman as mother, wife, sister and daughter, is the greatest sufferer and the unoffending victim of the inebriate.

"Many of the German papers ridicule the women's temperance movement in the Western towns and cities. The editor of the *Lutherische Herald* takes a more serious view of the matter; he compares it with the crusades of the middle ages, and states, after reviewing the objectionable features of the movement as it presents itself to many: That as the crusades did not accomplish what was designed, yet the influence for the Occident was immeasurable, so may also this American woman's crusade become. When it is borne in mind that thousands of women are suffering from this terrible evil, it is no wonder that they join hands in this crusade. This movement is a striking evidence of the necessity of immediate relief; that in despair the strongest means are taken in hand. There are respectable keepers of public houses who desire to carry on their business conscientiously, but this fact does not prevent us perceiving the necessity of patriotic and Christian citizens doing all they can, by honorable means, to abate or check the terrible and rapidly increasing vice of drunkenness; especially in a city like New York, where over 7,000 houses are officially reported as carrying on the traffic in intoxicants."

SERMONS.—*Maggie's Daily Tribune* containing reports of sermons delivered on the preceding day in New York and vicinity, will be sent in clubs of five or more to any address for twenty cents per copy.

SOUTHERN MUSICAL JOURNAL, Laiden & Bates, Savannah, Ga.

The March number is excellent. "How the gates come ajar" and "Schubert's Serenade" for players of ordinary ability are well worth the subscription price \$1 per year.

BROGGS' & BRO'S. CHROMO fills the eye, and deserves a place in every sitting room. It represents vases of beautiful flowers and plants including the Rex Begonia standing upon a marble floor and reflected in a large mirror. Purchasers of seeds to the extent of \$5 receive it free. By enclosing 25 cents to B. & B. one becomes a subscriber to their four quarterly floral publications, containing a complete guide to the amateur or professional florist.

you just as well abandon your mission among the Germans. We Presbyterians must therefore yield to circumstances, if we do not, others will do it. There can be no great objections to this, but may not this Presbyterian minister also have accommodated himself in not preaching to the people the Presbyterian doctrine of predestination. If he omitted it, he evidently is a miserable proselyter and a denier of his own faith. And this is almost to be taken for granted, as our Germans could hardly stand positive (schroffer) Calvinism.—"G." in *Lehre und Wehre*.

NEW PUBLICATIONS.

HRAVENWARD: OR, THE RACE FOR THE CROWN OF LIFE. By Junius Riemsensnyder, Pastor of St. Luke's Evangelical Church, Philadelphia. Lutheran Bookstore. Cloth, 75 cents.

Having read Rev. Mr. Riemsensnyder's book we most heartily recommend it as well meriting the high encomiums bestowed upon it, and as a correct guide book for the heavenly pilgrimage. Our pastors should see to it, that the catechumens and younger church members have it. A few brief quotations from letters received by the author prove that we have not said too much. Dr. Sieas recommends it highly and says: "The production as a whole deserves the approbation of the church, as it will be unto its edification wherever it is read." Dr. Mann writes: "It is Lutheran in its distinctive doctrinal character, but its Lutheranism is not scholastic, but biblical and edifying as such a book ought to be." Dr. Krauth calls it: "A gift in season," and hopes "it will have a large circulation in our holy Easter time, as its tendency is so admirable in aiding to an earnest and intelligent religious character." And Dr. Schaeffer says: "The book ought to be in the hands of Catechumens especially. Indeed it ought to be carefully studied by all church members."

THE ILLUSTRATED ANNUAL OF FIREHOLOGY AND PHYSIOGNOY FOR 1874. S. R. Wells, 389 Broadway.

Eighty octavo pages with heads, faces, mouths, noses, letters, essays, biographies, facts, stories, prose, poetry, and miscellaneous matters, which means everything, all to be had for 25 cents.

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For the Lutheran Visitor.

Pray for Richmond Mission.

Yes, brethren, let us pray for the success of our mission at Richmond. Pray often, earnestly and *nothing* *watering*.

God knows we need a mission there, but he would know it from us, just as he would know from the Blind Bartimeus what he wanted, when he cried, "Jesus, thou Son of David, have mercy on me." Our kind, heavenly Father would have us ask, that we *only* *receive*; *seek*, that we *may* *find*; and knock, that the door of his great store-house be opened unto us.

We are forced to this conclusion, as a remedy, not only from what we learn in the Word of God, but from what we see in the Visitor. From \$10 to \$15 are the weekly average receipts for this laudable object. As we think of it, we can't help being reminded of the healing of the ten lepers, and the one who refused to glorify God, and ask, with Christ, "Where are the nine?"

Where are all the others whom God has blessed so abundantly? Certainly they have not forgotten that they are *stewards*, and that some day they must give an account of their stewardship. It can not be possible that they have failed to remember the parable of a certain rich man, whose ground brought forth plentifully, (Luke xii: 16-21), and who *sollificated* thus: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." "But God said unto him, Thou fool, this night thy soul shall be required of thee, and whose shall these things be,

which thou hast provided?" "So is he that layeth up treasures for himself, and is not rich toward God."

Brethren, we end as we began—let us pray for Richmond mission. Let us ask God that he touch the hearts of those who have been so bountifully blessed with this world's goods! Let us beseech Him to raise up helpers for this good cause. And let us, then, put our shoulders to the wheel, our hands into our pockets, and begin again the good work, showing by example that we are in earnest and ere another winter comes there will be in the city of Richmond, the first English Evangelical Lutheran church. God grant it.

AMICUS.

For the Lutheran Visitor. South Carolina Synod's Great Want.

At the last meeting of South Carolina Synod a resolution was passed to employ a traveling missionary to canvass the State in the interest of our church. The missionary was to hunt up our scattered people—to organize congregations wherever sufficient numbers of members are living within reasonable distance to justify an organization. He was then to preach to these congregations as often as possible, nurse and nourish them and administer the sacraments. Whenever two or three or more of these young churches could be grouped together so as to form a charge for a minister, then a settled pastor could be procured to take care of such field of labor, and thus build up the waste places of our Zion.

The missionary was to have such salary as he and the mission committee could agree upon for his services. He was to lift collections at the places where he preached, receive contributions from private individuals to aid in this work, and keep a faithful record of all such collections and contributions, as part of his salary, and report accordingly. Then the mission committee was to draw upon the Mission Treasurer of Synod, in whose hands there are now about \$600—for a sufficient sum to make up the deficiency of his stipulated support. This was the plan proposed, by which the mission would be almost self-sustaining. And it would be the means of planting churches of our own denomination all over the State. When our people would see that something was being done to extend the borders of Zion, they would increase their contributions, they would wake up to the importance of the undertaking, they would pride themselves in giving liberally to sustain such a glorious enterprise.

By this plan you can accomplish the greatest good with the least expense. One active, faithful minister would do the work of half a dozen local missionaries. His reports in the Visitor each month would be read with eagerness and interest by the whole church. Sister Synods would borrow fire from our altar, and adopt a similar plan, and thereby plant the standard of Lutheranism where our name is now scarcely known. And shall I tell you the result now? I will let coming generations record the consequences of such a blessed undertaking in the future history of our church.

The plan is not a new thing under the sun. It is apostolic. It is a practical reply to the Macedonian cry, "Come over and help us." "The field is the world." "Go ye into all the world and preach the gospel to every creature." And here is the promise that has never yet been repealed: "Lo, I am with you always," &c.

The same plan in part obtained in the days of Luther and Melancthon. And a similar system was practised by our forefathers in America in the days of Muhlenberg. In the western and north-western States and Territories, nearly all denominations represented there are reconnoitering the field and pitching their tents there on this plan. The subscriber was engaged in this kind of work too long not to know the beneficial results of this plan. When properly managed, and in the hands of a faithful worker it will be a success. Some may think that it is a slur upon the church to make a mission field of this old State at this late day. Such squeamishness is too transparent to require refutation. Such a dodge of duty would justly merit the curses of posterity.

As the tide of immigration has commenced to flow into our State, we are bound to see after their spiritual wants. The ecclesiastical home of most of them is in our church. About 1200 immigrants have come to this State within the last four months, and more are coming. More than half of them are Lutherans, and justly look to us for the "Shepherd's care," and if that care is now withheld, who can estimate the loss to the church in a few short years? They and their children look to the "mother church" for their spiritual nourishment. And without religious privileges they will

not remain in the State, nor make permanent homes amongst us. And if they do remain, they will either go back to the world and abandon the church, or else they will go to other denominations, who will then build up flourishing congregations out of our materials. We can then mourn over our loss, and censure the "sects" for robbing us of our jewels, and try to console ourselves with that kind of complaints. Ought we not rather to thank other denominations for caring for our people, when we fail to take care of them ourselves? Now is the time to act. "The gods help those who help themselves."

But the question may be asked, Who is the man for this work? He must be a man of pleasing address, fine pulpit abilities, an organizer, and able to preach in the German and English languages. Immigration has forced the question of language upon us. It is now a stern necessity.

But some may say, Where is the man for this important work? I answer, "Seek and ye shall find" him. If he is not in this State, is he not in some other State? Or has God created a necessity and failed to make the man to meet it? Has the Master laid out a work, and forgotten to provide the workman? Let us all wake up to the importance of the hour, and work with a will in this interest, and pray the Lord of the harvest to send the laborer into this ripe field of precious souls. Let us not wait till next meeting of Synod, and then "report progress." Develop these thoughts in your own mind, and if you find fault, put all the blame on your friend,

H. W. KUHN.

For the Lutheran Visitor. The Support of Ministers of Divine Origin.

NUMBER III.

I shall endeavor in this article to show that God regards as done to himself what is done to his ministers. When Christ sent forth his disciples to preach the everlasting Gospel to the world, and having given them their instructions, He concludes by saying, "Whosoever receiveth you receiveth me; and he that receiveth me receiveth Him that sent me." Again St. Paul says, "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God." Now we know the nature of the office of an ambassador. He is the representative of some ruler, and any indignity shown to the ambassador is regarded as shown to the ruler himself. But this is evident from another passage. God charged his ancient people with robbing him, and the inquiry was made, "Wherein have we robbed thee?" The answer was, "In tithes and in offerings." Here God himself declares that He is robbed by his people failing to bring to his temple that which was necessary to support his priests.

Did you ever think my readers that when you refused to give according to your ability that you were robbing God? Did you ever think that when you placed your name on a subscription, then promising to pay a certain amount to support some minister, and never paid that amount, that you had tied to your Maker? Whether you ever thought of it or not, such is the stern truth about the matter, and I would have you ponder the subject well in the light of eternal truth and be convinced that such is the inevitable conclusion.

Now, while on the one hand this knowledge prompts us to the discharge of this duty so as not to incur the fierce wrath and displeasure of God, on the other hand we should rejoice that we have such a medium of testifying our gratitude and love to our Maker. He graciously lavishes His blessings upon us; gives us the early and the latter rains, causes the earth to bring forth her increase. He preserves our lives and the lives of our friends, and shall we not manifest our recognition of the hand that bestows all these gifts in a tangible manner? We may do so by giving to His servants as he has prospered us. And this is the motive that should prompt us to give—*love to the Master!* If we love the Master we will also love His servants, and will regard it as a delight and a privilege to minister to those in temporal things who minister to us in spiritual things. When this subject is viewed in this light the miserable excuses, which are so often presented by persons for their not giving, will all vanish forever. And just here let me say, that whenever you hear an individual resorting to such low, mean and debasing excuses as some indulgence in, as an excuse for not giving, that they feel conscious that they are not doing their duty and resort to such means to exculpate themselves, they will defame their pastor, and try to lower

him in the estimation of others, so as to prevent them from giving, and only that they may secure a seeming excuse for not discharging their duty, I should again say, privilege in this matter.

In my next I shall endeavor to show that there is nothing gained by withholding more than is mete; and that individuals lose even in a pecuniary point of view by such a course.

VALLEY LUTHERAN. (To be continued.)

For the Lutheran Visitor. Blunt Arrows.

NUMBER IV.

"What?" says the impatient reader, "not done yet with those intolerable lectures on the use of the tongue?" Well, no. But we will pass by all that the other inspired writers say on the subject, and simply follow St. James to the end of his description, the beginning of which has already been introduced. He says "the tongue is a world of iniquity." There is such a superabundance of sin in the tongue that inspiration has seen fit to designate it as a "WORLD of iniquity." O, how many defilements does it occasion! how many dreadful flames does it kindle! Defiling passions are kindled, cherished and exhibited by this unruly member, and the whole body is often drawn into sin by the girth of the tongue. Therefore Solomon says, "Suffer not thy mouth to cause thy flesh to sin."

The affairs of mankind—the peace of society—yes, even the affairs of Christ's kingdom are often thrown into confusion, and set on fire, as it were, by the tongues of mankind. This fact led our Apostle to make the startling, yet not overdrawn, assertion that the tongue is often "SET ON FIRE OF HELL." The influence emanating from the bottomless pit have more to do in promoting these fires of the tongue than men generally are aware of. It is from some diabolical design that mean tongues are generally inflamed. Satan is expressly called in Scripture "a liar," "a murderer," and "an accuser of the brethren." Hence, whenever human tongues are employed on any of these subjects, which constitute Satan's especial work, they may justly be said to be "set on fire of hell," as the inspiration can come from no other source.

Just here a sort of legal difficulty may arise as to who are the parties chargeable with falsehood. We will explain by an illustration. Ever since the temperance question has been agitated it has been a subject of debate, which is the worst, the distiller and manufacturer of intoxicating drink, or the retailer who putteth the bottle to his neighbor's mouth. So the question comes up here, what is the relative guilt of the manufacturer of a false report, the author of an untrue statement, and the publisher, propagator and reader of the falsehood after it is made. If it should be decided that the latter are equally guilty with the former, we might almost say at our leisure what the Psalmist said in his haste, "All men are liars."

The Holy Ghost once descended in cloven tongues like as of fire, and immediately the tongues of those whom this fire came, broke forth in such strains of worship and of praise as they had never uttered before. And it is still so that when the tongues of men are guided and wrought upon by a fire from HEAVEN, it kindleth good thoughts, holy emotions, pure affections, ardent devotion and upright conversation. And when the tongue is "set on fire of hell," as in all undue heat, and in all idle and doubtful gossip, it is then it is mischievous; producing distrust, envy, rage, hatred and all those things which serve the purposes and designs of Satan.

As, therefore, you would draw fires and flames, you should draw contentions, revilings, slanders, falsehoods, and everything that would kindle the fire of wrath in your own spirit, or in the spirit of others!

God has given us *tongues*, and the powers of speech for wise and benevolent purposes. St. James says, "Therewith bless we God, even the Father." We have our legitimate personal, social and domestic uses to speak of. We have God the Father, Son and Holy Ghost to praise. We have "unnumbered" powers to offer at a throne of grace. We have the church to build up and her claims to vindicate. We are surrounded by sinners whom we are to point to the Lamb of God. We may say then with the poet:

"Here, O my heart, my hands, my tongue, Here's joyful work for you."

"Hear now the words of the Holy Apostle: 'Speak not evil one to another, brethren.' 'Is home your neighbor's?' 'Exhort one another in Psalms and hymns and spiritual songs.' 'Be kindly affectioned one to another.' Let your conversation be in heaven, from whence also ye look for the Saviour."

congregation be as a model of Christ's tongue. Here endeth—on the subject of this matter.

For the Lutheran Visitor. Watch and Pray.

When our Lord was betrayed into the hands of three of his disciples to pray. But, upon his return, these words to them were, that ye enter not into temptation.

And as all Scripture is profitable, correction or reproof of Christ's tongue. Watch and Pray.

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