Rev. A.R. Rude.

## THE LUTHERAN VISITOR.

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## The Butheran Wisitor

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Please remember all business Rev. A. R. RUDE,

Communications.

For the Lutheran Visitor. Greater Church Love-How to Awaken

NUMBER FIVE.

BY ITS LITERATURE.

We have mapped an extensive great for those who have large parishes and preach to each congregait too much, even, for the most laborious town or city parson calling his people regularly twice every Sabbath together to preach, and once during the week to deliver a lecture to them. But we have an invaluable assistant in the literature of the church, and in awakening a greater love for her we must exert ourselves to circulate among them her periodicals, her journals and her books.

Many, very many, care but little for, because they know so little about her, and they know little only because they read none. Indeed they very much akin to prejudice, while to persuade them to procure some of the smaller publications upon the the smaller publications upon the fundamental described. her character, her history and her operations. They are cut off by that state from all but their own congregation, and the pulsations of the church's life does not extend to them. They are out of sympathy with her sons, their brethren, outside of their own community and its immediate vicinity, and that want prevents love. But no man has the time and strength to make and keep them fully acquainted with her in these important particulars without the aid of her literature. In teaching her present and her past this is the great, and oftentimes, only means. We have seen the importance of establishing them in the faith of the church, and here again we know no more effective

way than through her writings. The importance of this means may be known both by observation and experience. Sister denominations haye seen this influence and taken advantage of it. They have spread their publications far and wide, and if they are not able to issue the best, they are eager to circulate such as bath-school books are found in every family, and where the most of these have been introduced, there the deepest affection for their denomination is seen. The first step of proselytism is to put some plausible book into the hands of him whom they intend to seduce. The more numerto read the more certain they become

Our fathers, without the public ture will supply. ministrations of the gospel, still maintained their attachment to their church by reading publicly, and, when sufficient copies could be obained, privately, Arndt's True Christianity, Luther's Sermons, and other

to set at once about the work of scattering it among your people.

As to what particular parts we Observer. shall bring to the notice of his people, we will leave to the judgment of each pastor. However, we would remind you of the importance of indoctrines. We Confession. Through its influence they can not sing.

Ministerial.

The .Battle of the Age.

The Christian Register makes an authors of the church. Though appeal to the christian pulpit to meet and yet of great importance to others. sheep without a shepherd, they re. and "confront unbelief and indiffer. But we would have some part of pelled the prowling efforts of wolves, ence in a large and generous spirit, every service, if not of every sermon, faith. In the dense forests of the new world, wherever they kept in call upon the ground that, owing to and for years departed not from the but with a bold, clear and aggressive adapted to the capacities and the their houses these books, they stood the materialism of the age, men of pastor's preparation for the Sabbath; be hills of light and joy in God's for Richard Baxter, I am so vile a the rage and fever of the day; the flatterers. as firm in their religious opinions and inferior moral quality lead. "Su- let there be some point in the services presence. And so, as time rolls by, sinner that I would have thought he world is on fire with them! Where

the importance of this means. We religion; churches are built and as a part of the congregation. They are sure none will question it, and theological schools endowed, but still will thus become interested in the we ask you to recall only what you there is a lack of deep spiritual know that you may feel it sufficiently piety. We join in such an appeal, require compulsion to attend. They believing that nothing but an "ag- will sooner begin to comprehend the gressive christianity" can successfully We have a literature, or can have grapple with the materialism of the it, suited to any class, from the gray- age. Christian ministers must know headed grandsire down to the little what they believe, as well as what boy, proportioned to every degree of they deny, in order to meet the "unmental calibre and culture, from the belief which grows out of false gigantic intellect and learned phi- philosophy or the wickedness which losopher to the child and ignorant comes as the child of materialism," African. We have little papers for and overcome them. No religion of the children, and reviews for the beauty, no transcendental vagaries, theologians, and papers suited to the no humanitarian system has the leisure and pecuniary ability of every positive and vital qualities which reader. We have books and trea- alone can nerve it for the conflict and day was always sounding in his ear, tises, historical, devotional, practical make it victorious. Only a ministry and doctrinal. We have them treat which believes in sin as a fearful ing upon every subject upon which and universal fact, and in a divine think but little of this awful and imwe desire to inform our people. We Saviour from this dreadful and allhave them of recent and older dates. corrupting element, can make aggres- Hungary being very sad and pensive, They are just as readable and may sive warfare upon the present ene his brother, who was a gay courtier, be placed in the libraries of our mies of christianity; and it is upon was desirous of knowing the cause

The Pulpit and the Little Ones.

The share of the pulpit in the reducing them to subscribe for the ligious training of children can not paper which is the fairest exponent be ignored by any minister who is our own papers first. Though some may think that those published in other portions of the church are christian parents who never hear so dreadful, and shall not I, who have greatly offended, fear to be brought before the judgment seat of Christ to death of such a man will make a vacuum in any community. better, yet it is our duty, due not preaching of any kind. Loose noonly to the self-denying men who are tions of parental duty prevail among laboring to supply us, to encourage many, and the children are premitand support them, but it is due also ted to decide for themselves whether to our own parishioners and the they will go to church or not-the truth God has committed to our decision in such cases being, for keeping. These only make them the most part, in the negative. We acquainted with, and secure their co. do not think, however, that the blame operation in, the enterprises of our for this should rest entirely on the own Synod. After that, if we like parents; the pulpit has some responothers better, persuade them to take sibility in the matter. There is, we those also, and it will enlarge their are sorry to say, in many churches can not be very much attached to views and expand their zeal. We nothing in the services to interest her, unless it be by a blind devotion would suggest that the next effort be the children, outside of the singing; times a failure from want of hymnone brother who derived great ad- books of their own, or by reason of

mainly he made his little flock Imagine boys or girls of averfirmer, stronger, better Lutherans, age intellect compelled to sit for a and to it he was largely indebted for whole hour listening to a discourse, large accessions to their number, and scarcely a word of which they unamong these the heads of several derstand, and not one word of which families. And then the smaller is directed specially to them! How biographies of the greater lights of painful the restraint soon becomes our own country and of the Father. They wish the good man in the pulland; and then-we leave you to pit would hurry and get through; your own selections.

In concluding this number let us fully the young eyes watch the turnremind you, brethren, again of the ing over of the leaves, wondering very great importance of the means how anybody could ever write so we have been considering in the much, when their own short school attainment of the end we seek, compositions cost them so great la-While we are away it will be in their bor! And what a feeling of relief homes as welcome visitors charming these young, lively hearts experience by their newness and freshness, or when the last leaf is turned over and abiding there as inmates binding the the last word read! No wonder hearts by their association. The that human nature sometimes rechildren will be trained from early bels before that point is reached; years to read, and they will love that no wonder if children, to whom church of which they know so much motion is life, break through the unand which has supplied their minds natural restraint forced upon them, they can produce. Biographies, his and hearts with such precious food. and find relief in the perpetration tories, tracts, sermons, papers, Sab. They will see the name constantly of childish pranks, or gradually settle and learn to love it even before they down, like some of their elders, into have received much benefit, and with a quiet slumber. The scoldings increasing age and thoughtfulness they get when they reach home take in draughts undesignedly from are mainly undeserved. How many ings. All the memories of childhood hearing, but not understanding, a will be connected with their church, sermon in French or an oration in ous the works they can persuade him the ties that link them to their early to say that much of the preaching homes as well as by those higher, to which children are compelled to in Greek as in English, so far as they are concerned.

We would not, of course, have every sermon prepared, in all its details, expressly for children. There are many themes of pulpit discussion beyond the capacity of childhood,

services of the church, and will not nature and design of these regular weekly meetings on the Sabbath. and will delight to learn in them the useful lessons there taught.

Practical.

Fear of Judgment. Jerome used to say that it seemed

to him as if the trumpet of the last saying, "Arise ye dead and come to judgment." The generality, however,

Shaking Hands as a means of Grace.

rightly administered, is a means of through all eternity. The brightest grace. You, my dear sir, are establiewel in the crown of the christian lished, and every one knows you to be, solid man. There is a man be side you just fighting his battle and making his way. You know him and making his way. You know him and nod to him. Take him by the hand, than gold, more precious than fine my dear sir. It will do him good; gold. "A good name is better than and if he was cast down a little, as precious ointment." men will sometimes be, it may encourage him. "Our minister shook skulking fellow, too big to be a boy. vantages from Krauth's Augsburg strange and difficult tunes which too raw to be a man, announce that fact so loudly when he went home ! The truth is, for sensible effect on him, it was more than the sermon. John Smith has been a hard drinker, but is trying fairly to get out of it. Going down the village street, he meets Mr. Brown, who is "boss" at "the works above." Mr. Brown shakes hands with "Mr. Smith," in sight of the entire village. Does that do Smith any good ! I tell you it is as good to him as one of Mr. Gough's admirable lectures. It says, as plainly as if Mr. Brown had written it, "Mr. Smith, you have only to take care of yourself, and you will be a respectable man in spite of all." That makes Smith stronger; and when he goes to church next Sabbath, and looks over at Mr. Brown, he will find it easier to believe God's most loving word: "Their sins and their iniquities I will remember no more." So "shake hands and be rich." friends"-at market, on the street, and above all, at church. I presume the Apostle meant something when he said, "Greet all the brethren with a holy kiss." Some people quit church for want of this means of grace. Everybody looks as if just rich, at all hazards. Least of all terprise; for the increase of the minthe pure fountains of its holy teach- adults could sit quietly for an hour returned from the north pole, and there had not been time to thaw, and losing the soul in the struggle, at or for any benevolent operation. the deacon, who "runs the church," any moment at all. And yet the What now! How is this money to be Gerhard, the German, says: "The will be connected with their church, sermon in French or an oration in any moment at all. And yet the what now! How is this money to be Gerhard, the German, says: "The and they will be bound to it by all Greek! And it is no exaggeration (if any thing so lifeless can be said only riches we can hug to our bosom forthcoming! In a sober, rational, Psalter is a deep sea in which are to be run) had been in command of with joy, in our dying hour, are the gospel way? Nay, a feast is preparthe party. I suspect the boys some riches of grace through Jesus Christ, ed; a soirce introduced, a fancy fair, nobler, worthier ones which its literalisten might as well be in French or be good, but if ever I do, it won't be the dark hour comes. Oh! how rich times say, "Well, I guess I ought to which we must make ours before a pic-nic, a concert or exhibition of long with the deacon." They wait, have many died in their garrets and berry party, a sleigh-ride, oysterpoor boys, till some one comes along huts, while kings and princes have with a heart-getting no good in the entered on the other life more destimeantime-whose genial, life-like tute than beggars. Who would not

Blessed Day.-Through the week

and they catch the inspiration "and

commandments."-Dr. John Hall,

Pious Example.

Example is more potent than No doubt, the contrariety which is Ghost," which is thus reported: genuineness of our piety, when they on that account. Who saw the wind is sin," behold our strange practices; and that smote him on the face last night ! "Will yo play, then, will you daily ungodly men candidly declare that Who, though it was unseen, doubts we are but hypocrites. The direction its existence on that account? You of the Scriptures is that we "avoid see the thick-ribbed ship reeling in the appearance of evil." No doubt, the storm and the buds bursting out by following this advice, two evils are prevented. Our own souls are know that there is a power, though jolly time, eat, drink, and be merry, not jeopardized, and others are not invisible to the eye, whose might and for to-morrow we die." The exciteportant period. A Christian king of enticed to sin, and treat contemptu-

ously our religion. There is something about the exemplary man that recommends his goes the needle is sure to find its youth are on fire for a spree and families as easily as those that we such ministry the ambassadors of Je of his sadness. "Oh, brother," said religion. Others "take knowledge so frequently find there. Whatever sus Christ, "by whom we have now the king, "I have been a great sinner of him that he has been with Jesus." may be the peculiar wants or tastes received the atonement," that we call against God, and I know not how to He is consistent. There is no jarof each one, we may easily supply for a new onset upon the powers of die, or how to appear before him if ring between his profession and his out of the ample stores within our evil as they manifest themselves in judgment." His brother, making a practice. His prayers are no louder philosophy and materialism .- N. Y. jest of it, said, "These are but melan than his acts. There is a visible choly thoughts." The king made no resemblance between his profession reply, but it was the custom of the and his daily walk and conversation. country, that if the executioner was Hisreligion is not made up of Sabbatto sound the trumpet before any ical ceremonies and week-day irreguman's door, he was presently led to larities. Hence, there is a potency execution. The king, in the dead in his character; there is a dignity hour of the night, sent the execu- in his demeanor that recommends of the interest, wants and views of desirous of doing his whole duty. tioner to sound the trumpet before the Gospel of Jesus Christ to every that section of the church to which Pious instruction at home, or efficient his brother's door, who, hearing it one with whom he comes in contact. you belong. This should be the first teaching in the Sunday-school, can and seeing the messenger of death, Such an individual may occupy a effort. Many will read this who would never open a book, and it will be humble and modest in his word in the sensual and the comic sprang into the king's presence, be were humble and modest in his beaut. It is the Spirit alone that we have mapped an extensive excite an interest and awaken a who rarely if ever have a word for offended. "Alas! brother," said the deportment—but at the same time spirit of inquiry that will prepare the children in their sermons, and king, "you have never offended me. he will be very influential. His the way for the introduction of other never preach an entire sermon to And is the sight of my executioner neighbors will call him "a good man," tion only once or twice a month. It things. We insist that it should be them, though they may sometimes so dreadful, and shall not I, who have and his counsels and admonitions

> Who can estimate the glorious effects of a pious example? The works of the good man follow him I maintain that shaking of hands, to the judgment, to heaven, and

Rich for a Moment. vessel went to pieces so fast that the about to push off, when a young midshipman went back to see if any one was still on board. To his surprise, there sat a man on deck with a hatchet in his hand, with which he had broken open several of the casks. the contents of which he was now heaping up about him.

"What are you doing there?"shouted the youth. "Don't you "The ship may go," said the man; at your door it is a proof that he is

"I have lived a poor wretch all my not within. life, and I am determined to die

His remonstrances were answered only by another flourish of the

madman, but he has too many imitators. Men seem determined to die a Sabbath-school or a missionary enrisks do they count the chance of ister's salary; to relieve the poor, ways make them "feel kind 'o good," rather choose to be rich for eternity, than rich for the fleeting moment in The entire community is put in re- than the honey and the honeyrun with gladness in the way of God's which the ship is sinking into the dark waters !- S. S. Times.

"I thank God," said Richard Bax-In their religious opinions and love as the sturdy oaks that sheltered their humble dwellings.

We have abundance of evidence, commanded by slight reflection, of the sturdy oaks that sheltered their humble dwellings.

In the voyage of life we should inferior moral quality lead. "Sulfit there is a show of respect for love as the sturdy oaks that sheltered their humble dwellings.

In the voyage of life we should instant the ancient mariners, who, we shall go from mountain-top to lovers the tone of public virtue, and afterward look with feelings of interest and of pleasant recollection; the glory of the gate, and enter in to go no more out forever.

In the voyage of life we should instant the ancient mariners, who, we shall go from mountain-top, till at last we catch the glory of the gate, and enter in to go no more out forever.

In the voyage of life we should instant the ancient mariners, who, we shall go from mountain-top, till at last we catch the glory of the gate, and enter in to go no more out forever.

In the voyage of life we should instant to but when he says Whosoever, I know that includes me, the worst of all Richard Baxters."

In the voyage of life we should instant to prove the ancient mariners, who, we shall go from mountain-top to the meant some other Richard Baxter; but when he says Whosoever, I know the love of the earth, the glory of the gate, and enter in to go no more out forever.

In the voyage of life we should instant I would have thought he meant some other Richard Baxter; but when he says Whosoever, I know the love of the ancient mariners, who, we shall go from mountain-top, till at last we catch the love of the earth, the glory of the gate, and enter in to go no more out forever.

Resisting the Holy Ghost.

example may nullify all its effects. text, "Ye do always resist the Holy are laid aside. "Away with serious

under the warm south wind, and you whose gentleness you can not but unerring that the pilot guides the sprees or frolicks? Great Eastern by it safely to her All false religions seek to attract

a soul to Christ, to believe in Christ, sensual, and frivolous.—Standard of to follow Christ, that the Divine the Cross. Spirit was given. Whenever a man fails to do what he thinks it his duty

resisted. The very fact that one know the ship is fast going to knocks at your door is a proof that of the temple, and shedding abroad he is not within. If Christ knocks

> Selections. Pic-Nic Religion.

hatchet, and he was left to his fate. We should count such a person a

> some kind, a donation, tea or strawquisition for weeks. The excitement | comb."-T. L. Cuyler. is intense, outbursting on-the right and on the left. To open the purse- Adversity has ever been considered

to raise funds for some object of benevolence ! It is money, money ! Rev. Dr. Cuyler delivered in his Money we want, money we must precept in influencing others. Our church in Brooklyn on a Sabbath have, gospel or no gospel, heaven or precepts may be judicious, but our evening recently, a sermon on the no heaven. Gospel and soul-saving No doubt, the contrariety which is Ghost," which is thus reported:

or sober looks, away with them! On evident between the profession and "Who is this being!" it was asked. for a jolly time of feasting!" "On practice of most of us, militates The very being whom men are al- with the dance, let joy be unconmore than any thing else against ways opposing. Has any one seen fined." "Know ye not, friends, the our influence as christians. Good him? Certainly not; but his existmen are some times led to doubt the ence is by no means to be doubted God ?" "Whatsoever is not of faith

With your music and your wine? Up! it is Jehovah's rally! God's own arm hath need of thine!"

Conviviality is the ultimatum, the first and the last: "Let us have a ment for weeks is more or less dissifeel. Did you ever watch a ship's pating, swallowing up every thought compass? Whichever way the ship of the soul's welfare. Children and way back to the poles. It is an un. what else are very many of these seen power that controls it, yet so pic-nic festivals and excursions but

harbor. So it is with the Holy interest by amusements and animal Spirit. Though unseen, its power gratifications. The worshipers of and gentleness are not unfelt. Every the golden calf sat down to eat and time we follow the monitions of con- drink the oblations to their new god, science, every time we have a feeling and then rose up to play. And a of penitence, every time we get the bait of sensuality in some form has victory over sin, we know the power always been the lure to heathen and the presence of the Holy Spirit. worship. Popery has always follow-Always the Holy Spirit appealing to ed in the same line. Even its Sabthe heart, and he who rejects him bath worship connects a dance with will be lost forever. Resisting him the mass. And throughout the is like the famished hungerer push- whole structure of that "mystery of heart? It is the Spirit alone that ritual of worship. And one of the can do that. No man can say that most common methods by which de-Christ is the Lord without the Holy cay advances upon sound churches, Spirit. If Christ died for all what is by pleas of amusements to give an more is needed? Was there not attractive and hilarious character to something required beside the power religion-which usually are so many of the troubled pool to heal if the pleas for conformity to the world. lame would walk, and blind would We are not unaware of the value of see, and the deaf would hear ! Why a cheerful religion. We respond to did the poor cripple sit so long the reasonableness of the command beside the pool seeing others go away to "rejoice evermore." And yet we rejoicing in its power? Why, alas! read that the "joy of the Lord is your he had no one to help him in. It is strength," and that our rejoicing just so with the sin-sick, sin-polluted must be in God to make it a religious soul. It is not the power of Christ joy. It is not a religious joy, where that is lacking, but a power to help professedly religious men indulge to come to Christ. It is to help such in gratifications that are worldly,

Honey-Comb of the Psalms

Martin Luther styled the Book of to do, he is resisting the Spirit. In every attempt to compromise with Psalms an epitome of the word of God, by doing something else than God a little Bible in themselves." what he requires of you, you are re. They have been read, and sung, and The British ship Britannia was sisting the Spirit. If you were on studied, and prayed over, and wept wrecked off the coast of Brazil, and your dying bed to-morrow you would over, for twenty-five centuries of nad on board a large consignment of Spanish dollars. In the hope of saving some of them, a number of saving some of them, a number of ently." Why not live a different life thousand three hundred years; the barrels were brought on deck, but the to-night! Why not commence this latest written was composed at least very minute? Do not seek to hide two thousand five hundred years only hope for life was in taking at once to the boats. The last boat was ing christians. Because of them your punishment will be none the by the intellects of the learned few. less. If they are barely saved, you yet the songs of David and Moses will be lost. But you say you will have been the heritage and delight keep on trying. Has "trying" helped of the lowliest as well as the loftiest. you yet ! You say you are not dis. Scholars, statesmen, and poets, have couraged. You ought to be. You united in extelling the incomparable beauty of these songs of Zion. have been standing beside the fountain all your life long and are still Lamartine, in his florid French, exsick. When Jesus drew near you claims: "The Book of Psalms is a vase of perfume broken on the steps its odor to the heart of humanity." The little shepherd has become master of the sacred choir of the universe. A chord of his harp is found in all choirs, resounding forever in unison with Horeb and Engedi. David is the Psalmist of Eternity. What a power hath poetry when inspired by the Almighty!

A thousand eulogies have been uttered over these hymns of the heart, these soul-songs of all God's children. Good old Diekson, of Scotland, speaks of them as "this sweet scented bundle of Psalms." hid the most costly pearls; it is a paradise bearing the most precions fruits and flowers." How many a one, as he, or she, lays down this brief article, will respond: "Yes, supper, a tin or golden wedding, blessed be God for the Psalms! something to inflame the passions, From childhood they have been my excite and enlarge the appetite, produce a little fun or vulgar merriment. journey. Sweeter are they to me

strings worldly policy is resorted to, as the state in which a man the most