

THE LUTHERAN VISITOR.

Wm. A. R. Rude

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Communications.

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

NUMBER SIX.

UNIFORMITY OF WORSHIP.

Another means, less important but by no means to be overlooked, is a distinctive worship. We have distinctive doctrines, and our cultus should be equally so.

There are many, however, who are unable to appreciate, or, on account of their want of acquaintance with the doctrines, fail to observe the nobler and worthier features of the church, and we can attach them to her only by the outside forms.

This distinctive worship, if general, must be uniform. The worship, if possible, should in its outlines be one, in all the congregations.

in the very shadow of their own church, they unite themselves with another.

It is objected to this that it will become old and stale--that losing its life it becomes mechanical, and that it destroys the spirit of religion by the forms.

"How painfully pleasing the fond recollection Of youthful connections and innocent joy.

So our worship will be loved like the old oak, or the beautiful grove, or the customs and habits of the neighborhood, or the practices of our parental home.

Our service should be short and simple, not enough to weary, not yet so little as to fail to excite an interest.

We have this want most happily met in the Book of Worship. We have here a form of service that must commend itself to the good judgments of all.

We will conclude the series by referring to one more means by inducing them

TO MAKE SACRIFICES FOR THE CHURCH.

It is a principle in our nature to love that for which we suffer in fasting. The mother goes down to the grave to bring up life in her babe, and who can fathom a mother's love?

It will be so in the church. If we could get our people to give more to her, they would love her more. Get them, then, to contribute until they love the church, then they will contribute because they do love her.

May the time soon come when our church shall arise in the affections of her people, and shine "as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

Ministerial.

From the A. R. Presbyterian. Full Proof of the Ministry.

It was commanded of Paul to Timothy, that he should make full proof of his ministry. Whether or not, Timothy was troubled with that gloomy discouragement which we often find in ministers of ardent temperament, I don't know.

The simple idea of making full proof of the ministry, is giving it a full and fair trial. Pursuing this idea let us see what we must do before we may give up.

1. We must preach the gospel fully and fairly. By this I do not mean simply that we are to set forth, with great clearness and precision, the incarnation, the substitution, the atonement and perfect obedience of our Lord Jesus Christ, and pardon and peace through him.

2. We must urge these doctrines as the doctrines of divine revelation. Sometimes doctrines are preached as the doctrines of Calvin, of Luther, of Arminius, or of our church, of our Confession. Great and, often we think, undue prominence is given to these high authorities, whilst the authority of God in the doctrine is kept somewhat in the background.

would not believe a single assertion he made, without a "thus saith the Lord" for it, and assigned their religious training as an explanation of the fact. There must be a "thus saith the Lord," where there is full proof of the ministry.

3. It will contribute greatly to the success of the ministry to preach, not only the ideas and doctrines of the Bible, but the very words, as near as we can get them. Paul gives us a very good hint on this subject in 1st Cor. ii: 1, 5.

4. We can not be said to have given our ministry a fair trial until we have devoted it fully to the glory of God in the conversion of sinners, and the edification of the saints. At first this may seem rather a queer idea.

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Christian Courtesy.--Every man has his faults, his peculiarities. Every one of us finds himself crossed by such failings of others from hour to hour, and if he were to resent them all, or even notice all, life would be intolerable.

men only accomplish what they chiefly aim at. We ought not to complain of a want of success until we are perfectly sure that our aims and our efforts, as ministers, both are coincident with the will of God.

What Will You Say Then? While Hope, a young Sandwich Islander, was in America, he spent an evening in a company where an infidel lawyer tried to puzzle him with difficult questions.

Practical.

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The Miracles of the Apostles.

Jesus had said that his disciples should do his works, and even greater than his, when he had ascended. We see that his servants' miracles proclaimed his power more loudly than his own works.

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such things, which does not seek to adjust or cure them all, but covers them as if it did not see. So a christian spirit throws a cloak of love over these things.

Selections.

Luther at Rome.

In the close of the reign of Julius, Luther visited Rome. The poor monk worn with penances and hard toil, was sent upon some business connected with his convent to the Papal Court.

After Many Days. There is one prayer which we do not greatly like. Men frequently ask, at the close of a sermon, that the word preached may be "as bread cast upon the waters, the fruit of which shall be seen after many days."

Prejudices Against the Bible.

We reprint, says the Bible Society Record, some eloquent passages from a volume of sermons, lately issued, by the Rev. Charles Wadsworth, D.D., of San Francisco, California, from the press of A. Roman & Co.

Is the Bible an inspired book? Is christianity a divine revelation? This is the question. And hark! how the universe lifts all voices in attention. "Yes," cry all material things. For so wonderfully are nature and revelation in analogy, so manifestly counterparts in one great system, counterparts of the same Divine hand, that a child's wisdom accords them the same common Author!

And unto all this what says the infidel? Alas, like Nathanael by the Jordan, he sets it all aside with a pitiful cavil! He gets a glass and looks heavenward, and finding that the sun and stars do not actually revolve around the earth, looks wise, and says, "Aha, Moses does not say anything about this law of gravitation; surely he was not an inspired man!"

He draws a line from ear to nostril on an Ethiop's skull, or pulls a lock of hair from an Ethiop's skull, and, with all ethnologic gifts and grace, cries "Aha me, how many facts there are against revelation!"

Now, before God, this is not caricature. It is a fair representation of infidel objections to Christianity. And I ask if Nathanael's against Christ had a greater seeming of prejudice? "Can the Christ come out of Nazareth? Cometh he not of the seed of David, and out of the town of Bethlehem?"

And we say as well: Alas, foolish sceptic! Why there is no tone of your sophisms against Christianity which has not been answered so often, that a Sabbath-school child can meet you for our God; and shame you, if you have shame, of this pitiful dishonesty.--National Christian Advocate.

To suffer from having acted well is itself a species of recompense.

Vertical text on the left edge containing various small notices and advertisements.