

THE LUTHERAN VISITOR.

"ONE LORD, ONE FAITH, ONE BAPTISM."—EPHESIANS IV: 5.

NEW SERIES, VOL. 2--NO. 12.

COLUMBIA, S. C., WEDNESDAY, NOVEMBER 3, 1869.

OLD SERIES, VOL. IV--NO. 64.

The Lutheran Visitor
IS PUBLISHED
EVERY WEDNESDAY
BY
RUDE & MILLER.

TERMS:
The LUTHERAN VISITOR is furnished to subscribers at \$2.00 per year, if paid in advance. Clergymen, their Widows, and Students of Theology, are charged \$2.00 per year, if paid in advance.

Those who do not pay within three months of the time their year begins, will, in every case, be charged fifty cents additional.

RATES OF ADVERTISING:
For one square (one inch of column):
First insertion.....\$ 15
Second.....10
Third.....7
Six months.....50
Twelve months.....30

On advertisements of three squares and upwards a discount of 20 per cent., of five squares and upwards, 30 per cent., of ten squares and upwards, 40 per cent., and of one half column and upwards, 50 per cent. will be deducted from the above rates.

Obituaries, when more than five lines, ten cents for eight words, payable in advance.

Postage—Five cents per quarter.

Please remember all business letters should be addressed to

Rev. A. R. RUDE,
Columbia, S. C.

Communications.

For the Lutheran Visitor.
The Church a House of Prayer.

[From a Sermon of Pastor Locke on the Reformation.]

The Lord says: "It is not written, My house shall be called, of all nations, the house of prayer"—and I am sad and sorrowful when I meditate upon this text. How pleasant it would be, my friends, if the Lutheran Church to-day, on this festival, which particularly belongs to her, were a house of prayer, and her congregations to-day praying congregations! The Lord is indeed among us with his word and his sacraments—he is here; but we, the children of the Church so highly favored, do neither know nor understand our prerogative and the blessedness of Christ's presence; we have not the spirit of supplication and prayer; our assemblies are overmuch for the mere purpose of listening to the sermon—all else is overmuch looked upon as unimportant; our people do not understand to pray and to draw nigh together with praises and thanksgivings to Him who so willingly inhabits the praises of Israel. Our church is not a house of prayer—the altars where supplications, prayers, intercessions and giving of thanks should be made for all men—where sacrifices should unceasingly and with the greatest fervor be offered unto Him who gave himself an offering and a sacrifice for us—are deserted; they are not used properly. There are but few in our congregations who are willing to learn to pray together; many are too unskillful, and they are almost ashamed of serving the Lord with one accord and with one mind. The ministers think it a disgrace to teach the people to pray, and to lead in prayer; and the people think it a disgrace to follow. The highest object of assembling together is not attained, the word is weakened, the Sacrament is not received with the blessed preparation of prayer, and finds therefore not the proper, the mellowed soil. Our Church—I repeat it sorrowing, but also hoping in Him who can reform her—is not yet as she should be, a house of prayer. The words of Jesus: "My house is a house of prayer," is to her not only a humiliating, a reproving word of accusation, but also a promise of that which shall be, and is not yet.

But as long as our Church is not entirely a house of prayer, it can not become a house of prayer for all nations. Her holy and blessed calling, to be the beacon and the place where all nations shall gather, is not discerned, and is even looked on as a foolish assumption, as long as the inner life of our congregations do not reach its fullest growth through prayer, as long as we fail to discern our calling to pray for all men and for all things. We have the most glorious gifts in the pure word and sacraments, but we fail to use and stir up our gifts, when we abstain from prayer. Every divine saying every holy precept, and the grace of the Sacrament produce in a prayerful congregation effects far different from those that appear in an assembly of merely moral and humanly influenced individuals.

Our Church exercises no power, and confers no blessings beyond her

pale; because she is not master of her treasures in and through prayer. The inward grace of devout, God-espoused souls, who walk with their eyes fixed on God and His kingdom, and who live and die for and unto it, is wanting, and we do not receive power from on High to gather the lost sheep of Jews out of all nations and all religions. The first congregation which became the well-spring for all nations continued not only steadfastly in the apostle's doctrine, and fellowship, and in breaking of bread, but also in prayer, and its joy in the Lord, obtained through prayer, was its strength, and it became through prayer what it was. Therefore, beloved friends, if we are grateful for the mercy of the Reformation, we will also hold fast and stir up among us the word: "My house shall be called, of all nations, the house of prayer." It is a word which awaits fulfillment, and it is able to make us fervent in prayer. Let us pray and persevere in prayer. Let us pray that our Church may be a house of prayer and become "of all nations a house of prayer." But only then, when she becomes a house of prayer of ourselves, will she be a house of prayer of all nations, receive blessings for all, and power to draw all.

Selections.

From the A. R. Presbyterian.

The Spiritual Building.

When the Jews had returned from the Babylonian captivity, they engaged in the rebuilding of the temple in Jerusalem. It was a work of great difficulty. Their hands were feeble, their resources limited, and their discouragements great. The prophets, however, encouraged them, and urged forward the work. And one thing which they pressed as a great argument was this: "Thus saith the Lord of Hosts, saying, Behold the man whose name is the Branch; and he shall grow up out of His place, and shall build the temple of the Lord—even He shall build the temple of the Lord, and He shall bear the glory."

Here is something hard to be understood. The carnal Jews might have wrested it to their own destruction. It would seem that a prophecy of another to arise and build the temple of the Lord, instead of being construed by the Jews as an encouragement to press forward the work to completion, would rather be construed by them as a permission to cease, and wait till the Branch would grow up and do the work. But for some reason the Spirit of Inspiration did not think that the Jews would so reason. Nor did they construe the prophecy in such a manner. But how they found in it an encouragement to go forward with the work, is a matter which may well excite our curiosity. If rightly searched out, it will increase our growth in the knowledge, if not in the grace, of our Lord Jesus Christ.

The proper key to this mystery is a well known principle of human nature, and the manner of the divine procedure in respect to it. When a father has promised to bestow upon his child some great favor in after years, it desires to hear from him occasionally a repetition of that promise. The child is constantly thinking of the fulfillment, and it wishes to know whether its father is also thinking of it. To hear him occasionally refer to it re-assures the child of his purpose, and encourages it in the discharge of many present duties. The same principle obtains between God and his children. They desire to be assured that he remembers his covenant. And when tokens of this are given, they tend to render his children steadfast and immovable, always abounding in the work of the Lord. Take, for illustration, the case of Abraham:

The first promise made to him when called out from Ur of the Chaldees, contained all that was afterwards repeated. Though God appeared to him frequently, yet he bestowed upon him very few immediate blessings. But he often repeated the great things he had promised to do for him in the future. And by these repetitions his faith was strengthened.

In the history of Moses there is a passage to the same point. A fire in a bush, the bush not consumed, and a voice speaking out of the bush, were present evidence that God was speaking to him, and also a guarantee that he would be with him and make his mission to Egypt successful. But additional to this,

God gave an absolute promise of a future event: "Certainly I will be with thee, and this shall be a token to thee that I have sent thee—when thou has brought forth the people out of Egypt, ye shall serve God upon this mountain." This promise had no adaptation whatever to convince an unbeliever. But to Moses, who already believed, it was God's strong affirmation, and a repetition of the promise made to Abraham respecting the bringing of his seed from the land of Egypt with great substance.

Looking carefully through all the prophets, one may discover that the clearest and the most cheering promises of the Messiah were made at times when the condition of Israel was most distressful and almost hopeless. For example:

In the days of Ahas, Syria confederated with Ephraim to remove him from the throne of Judah, and to place upon it a creature of their own, who would be subservient to their wishes. And although this was a conspiracy against the declared purpose of Jehovah, and against his promises to the house of David, yet the unbelieving Ahas and his people were dreadfully affrighted. While in their fright Jehovah sent by the prophet Isaiah, saying: "Be quiet, fear not; their evil counsel shall not stand, neither shall it come to pass." But Ahas did not believe that relief would come from God. And when encouraged to ask any sign whatsoever, he refused. He attempted to conceal his unbelief, and his plan of sending for aid to the king of Assyria, by hypocritically saying: "I will not ask, neither will I tempt the Lord." Thus he professed to be so well satisfied with the message that he needed no sign for the confirmation of his faith, and he did not wish to be troublesome to the Lord. This consummate hypocrisy made an occasion for Jehovah to give him a sign: "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel." This sign, coupled with the assurance that the king of Assyria, for whom he was sending, would prove his most troublesome enemy, was no sign for good to Ahas. But to the faithful it reopened the door of hope. While it threatened to set aside the house of the wicked Ahas, it carried the hope of believers forward to the child who would in after ages be born to sit upon the throne of David and reign over the house of Jacob forever.

These examples illustrate how Jehovah, by repeating his promise respecting Israel's future king and Israel's future glory, kept alive the hope of the true Israel looking for the Redeemer. At the rebuilding of the temple it was the same. The calamities that had befallen the house of David in the overthrow of the kingdom of Judah and during the captivity, seemed as if God had forgotten his covenant. And while the captives harbored a feeling of this kind, they could scarcely be persuaded that the kingdom and city and temple would be restored. Then, repeating to them the promise of the Messiah, and teaching them that he, as the messenger of the covenant in whom they delighted, would come suddenly to the temple, and by his presence cause it to have greater glory than the former house, would bring their minds into union with promises and the hopes of their fathers, and cause them to engage with renewed zeal in building of the temple. The building of the temple was a work of far more significance than the building of any modern church, however grand. The latter is not according to a Divine pattern, nor by a Divine appointment. It is only a convenient place fixed upon and fitted up by christian people, in which they can meet to worship God. Nothing about it symbolizes any truth. It has no typical reference to anything future. Not so the temple, which was really the old wilderness tabernacle permanently located, and built of durable material. It, in a mysterious manner, symbolized God dwelling with his people, and signified that the way to such dwelling together was not then fully opened. Some ignorant persons have thought that the Spirit has given us a minute and even trifling detail in describing the tabernacle or temple, its furniture and its service. Had it been only a meeting-house, the importance of such minuteness could not be perceived. But as all things were put together, the whole was full of meaning. Hence, to have disarranged the arrangement, or to have taken some of the parts away, would have been like throwing down a page of the

printer's type and setting it up at random, or like taking a part away. The rebuilding of the temple which the Chaldeans had destroyed was therefore a work as important as the setting up of the tabernacle in the wilderness by Moses. It symbolized the same truth, and held forth, in type, the same promises. As the building arose from the foundation, the true Israelite engaged in the work saw in it something more than the erection of a meeting-house—saw in it a representation of the building up of mercy, according to the promise: "Mercy shall be built up forever; thy faithfulness shall thou establish in the very heavens." The point in the encouragement was therefore this: God's promise concerning the man whose name is the Branch, must be accomplished. You know not how soon. He shall build, not this temple on which you are laboring, but the temple of the Lord—the great spiritual building up of mercy, shadowed forth by this temple, its furniture, and its service. Wherefore build you this temple; for the Lord is with you. He desires that it shall be ready for the Messenger of the covenant when he comes. He will come suddenly. Therefore, have it ready, that he may, by his presence, render it more glorious than the former house. Had the Jews in fact stood by the promise of the Branch that they might sit still and disregard the command, Build ye this house, their conduct would have been reprehensible indeed. But would it have been more reprehensible than the conduct of those who, by doing nothing, practically say that the "set time" to favor Zion has not yet come, and who comfort themselves with the thought that the Lord, in his own good time and way, will fill the earth with his knowledge as the waters cover the sea?

"Compel Them to Come In."

In almost every community there are those who neglect the house of God. In many this class is very large. It is clearly the duty of the Church to seek out all such, and to use every proper means to induce them to attend upon the meals of grace. This matter is sinfully neglected in many of our churches. Multitudes are left to perish under the impression that no man careth for their souls, simply because no one has ever invited them to the house of God. It is not enough to build churches and employ faithful men to preach in them. The command is, "Go ye out into the lanes and high-ways and compel them to come in." Christ himself came to seek and save the lost. So the Church must go out and seek for the perishing. Faith cometh by hearing, and hearing by the word of God. If, therefore, we would have all men to be saved, we must by some means gain their ear; they must be induced to hear the gospel. There are many ways by which this end is to be sought.

1. The house of God should be made in every way as attractive as possible. It should not be gorgeous or extravagant. This will repel and deter the classes we wish to attract. Let it be neat, chaste, cheerful, comfortable. Let it have a home look; appear as if made for use, and not for mere show or ceremony. Good light, good air, good seats, good common-sense familiar music, plain, earnest, practical and affectionate preaching, together with due civility and attention on the part of members to all strangers and occasional hearers, are some of the things that make a church attractive.

2. The entire membership of the church should be a standing committee to seek out and bring in all non-churchgoers, till every seat is filled. Too much is often expected of the pastor in this respect. Most ministers have a delicacy about asking people to attend upon their own ministrations. Possibly this feeling is false and excessive in the case of many. But for many reasons this duty should be assumed for the most part by the membership. They have opportunities to know who are neglecting such attentions that the pastor can not have. Moreover, they often have social or business relations with these persons that would add much to the weight of an affectionate appeal on this subject. Sometimes they are our near neighbors, and we thus have opportunity to know their habits and peculiarities, and hence can approach them with more hope of success than any one else. Advantage can also be taken of sickness, or distress of any kind in their families, to draw them to the

house of God. At such times most persons are more tender and thoughtful, and more inclined to attend to religious interest. A church ought to be like a bee-hive in the activity of its members. Every one should have something to do, and all laboring in some way for the common good. This is one way in which all can help: "Let him that heareth say come." Those who have never attempted anything in this way are not aware how kindly such invitations are generally received when given in a proper spirit. It will often be found that your neighbor is expecting such attention on your part, and wondering why it is so tardy in coming.

3. A systematic canvass ought to be made at least once a year in reference to this matter. This may be done either by committees of individual churches, or by joint-committees representing several churches. These visits may be connected sometimes with a systematic tract or Bible distribution, or with a canvass for Sunday-school scholars. In one way or another every one who neglects the house of God should thus be called on as often as once a year, and kindly invited into some sanctuary where the gospel is faithfully preached. This alone if wisely and prayerfully done, would often result in awakening a serious interest in the concerns of the soul.

Let no one excuse himself from this duty on the plea that he has no time for it. If the heart is right a great deal can be done without much loss of time. Opportunities occur in the course of business and social intercourse. A word casually dropped at such times may be more effectual than if made in connection with a formal visit. But, if necessary, time should be taken from sleep to discharge a duty so obvious and important as this. If a neighbor's house, or store, or crop, or any pecuniary or temporal interest was known to be in jeopardy, we could not rest till we had duly warned him of the danger. How much more solemn and responsible the duty of caring for his soul! Shrink not because your neighbor may seem to be careless and worldly. He may even be profane and reckless in many respects, and yet be ill at ease in this irreligious course. His conscience may be on the side of duty all the while. He may even be anxious and troubled in mind about his spiritual condition, and secretly glad to have some one to take him by the hand and lead him to the house of God. But suppose your worst fears should be realized; suppose you are even rudely repulsed, you will at least have discharged your own conscience; you will have an ample reward in the reflection that you made an honest effort to save a soul from death, and you will have been made a better christian whether others are profited or not. How beautiful the testimony we have in behalf of the faithful we have in ancient Israel: "Then they that feared the Lord spoke often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." They spoke often one to another. Stirred up each other to duty and diligence in the things of religion. Thus it always is when religion holds its proper place in the heart. Out of the abundance of the heart the mouth speaketh. If there be no word for Christ on the lip, there is reason to fear it results from a want of love to Christ in the heart.

—Herald and Press.

The Shield of Faith.

When Epaminondas had received his death wound, on the battle field, he asked with his fast-fading breath if the enemy had taken his buckler. On being told that it was safe, that the enemy had not so much as laid a hand upon it, he laid him down again peacefully to his soldier's rest. So when the soldier of the red cross comes to his dying hour, his falling hand reaches out to his trusty shield of faith, which has borne him safely through many conflicts. If it is safe all is well. He can rest his head upon it, as upon a downy pillow, and breathe his life away in the joyous hope of a glorious resurrection.

"Now," said the bishops to John Huss, as the fagots were piled about him, "we commend thy soul to the devil."

"But I," said Huss, lifting his eyes to heaven, "do commend my spirit into thy hands, O Lord Jesus Christ: to thee I commend my spirit, which thou hast redeemed." He wore a shield which no fire of persecution could destroy.

The Difference in Death.

Such reflections as the following can never be out of place to the reflective mind:

In what different aspects does death appear to the righteous and the wicked! The one can look forward to it with calm complacency and hope; the other with dread and horror, if he will allow himself to think of it at all.

The wicked man in this world may be wealthy and honorable. With the rich man in the parable, he may be clothed in purple and fine linen, and fare sumptuously every day. He may be able to say, exulting in hope of future pleasure, "Soul, thou hast much goods laid up for many years." He may have no pang of conscience. It may be seared.

As he has, by his worldly life, made it his interest that there should be no judge, no hereafter, so he may try to believe that judgment is a jest, eternity a dream, and hell an imaginary terror. As he has lived like the brute creation—only for this world—so, like the brutes he hopes to die. Every day that rolls over him may find him reveling in wealth and rioting in sinful pleasure. Every day may add to his gains, till he can scarcely count his coin or compute the value of his possessions. He may be looking forward to years of prosperity and ease; when, in a moment, God will cast the fury of his wrath upon him. The arrow of death will reach his heart. "Thou fool, this night thy soul shall be required of thee." This night the messenger of divine justice shall demand thy soul, to be dragged away in its wickedness to a fearful retribution. "Then whose shall those things be which thou hast provided?" Your heir may be a wise man, or he may be a fool. He may curse, and not bless your memory, for what you have hoarded up.

But, whether improved or misimproved, these riches are gone from the dying man. For them he has offended his God. For them he has wasted his day of mercy. For them he has sold his soul; and now, when his eyes are closing, his body racked with pain, and his soul convulsed with agony, while hovering on the brink of an unknown eternity, his splendid mansion, his full tables, his boundless wealth, can not stay the hand of the avenger. Die he must. Even now the hand of death is upon him. His last pulse is beating; the shadow of death is over him; his last breath is dying away; the film of death has covered his eyes; the clammy dampness of death is felt on the lifeless clay; and he has sunk down with a fearful looking for of judgment, and of fiery indignation, to consume and overwhelm his soul. Before the lifeless clay is wrapped in its winding sheet and carried out to the grave, the soul has proved the awful realities of the spirit world.

While the prophesies of smooth things is, perhaps, pouring forth false and unwarranted and delusive praise over the corpse, the soul has heard the fearful sentence of the Lord of Judgment, "Depart, ye cursed." While the careless and worldly attendants on the funeral, full of a dangerous and unscriptural charity, are talking about the certainty of his salvation, or saying, "If he is not safe, alas for thousands!" the immortal spirit has realized that a God of justice is true to every threatening as well as every promise of his word. A splendid shroud, a gorgeous coffin and pompous funeral attends his lifeless clay; but ah!—fearful thought!—the soul's winding sheet is the quenchless flame, its grave the prison of hell.

How different from this the death of the Christian! He is not afraid to die. Believing in Jesus, relying on His infinite merits, washed in His atoning blood, covered with the spotless robe of His righteousness, the Christian regards death as one of his treasures, the valley of the shadow of death as the way to that blessed world "where the wicked cease from troubling and the weary are at rest."

True it is that God sometimes, to teach us his sovereignty in the bestowal of his grace, to show us that we are to judge of the state of the departed more from the holy principles and devoted life than from a death-bed, permits those who are dear to Him to die under a cloud, to go down to the grave filled with fear, till the very moment that the glories of heaven burst upon the disembodied soul. Still, in what ever way the believer dies, his soul

is safe. The hand of death, a messenger of mercy to him, has gently cut the thread of life; the spirit is free, the veil is drawn, eternity stands disclosed, the gates of heaven are open, and the heir of glory enters in.

Well may he call the veil of death what Jacob called the place where the angels met him, *Mahanaim*; for there the hosts of God, the glorious angels, will meet the child of God, encamp around him to defend him, on his death-bed, from the bands of fallen spirits, and bear in triumph the freed and ransomed soul to the throne of their Father and our Father, of their God and our God.

[United Presbyterian.]

"I Want to be a Minister."

More than a century ago there lived in England an orphan boy with promising talents, who often said, "I want to be a minister;" but having no money to carry out the great desire of his heart, his youthful spirit was often bowed to the earth by disappointed hope.

Once a wealthy lady offered to pay the expenses at school if he would study and become a minister in her church; but the boy loved the church of his fathers, and could not be induced to leave his spiritual mother; so he respectfully declined the lady's kind offer.

So, afterwards he visited a learned minister of his own church, and asked the good pastor's advice in regard to studying for the ministry; but here he obtained no encouragement at all. Now the friendless boy went to God, and while he was engaged in fervent prayer the mail-carrier knocked at the door of his closet and handed him a letter from a friend of his father, with an offer to assist him in his studies for the ministry.

Thus his desire was gratified, and he became one of the most useful ministers of England. His name was Philip Doddridge. We commend his example to all our readers. The Lord wants many ministers. Great numbers who are no boys must soon preach the Gospel. Let every boy ask this question, whether he should not engage in this work. We should be concerned both about the duty of serving the Lord, and *how* we should serve him. If it is a boy's duty to enter the ministry, he should strive hard to enter it as well as he should strive hard to enter heaven, and he should pray for the Lord's guidance in the one case as well as he should pray for it in the other.

Prof. A. A. Hodge (O. S.) thus distinguishes between baptism and immersion in his late "Commentary on the Confession of Faith."

"In 1 Corinthians x: 12, the Israelites are said to have been 'baptized unto Moses in the cloud and in the sea.' Compare Exodus xiv: 19-31. But the Egyptians, who were immersed, were not baptized; and the Israelites who were baptized, were not immersed. In 1 Peter, iii: 20-21, it is said that baptism was the antitype of the salvation of the eight souls in the ark. Yet the very gist of their salvation consisted in their not being immersed.

"Among all the recorded instances of baptism by John the Baptist and the Apostles, there is not one in which immersion is asserted, while there are many in which it was highly improbable. (a) Because the Apostles baptizing and the early converts were all Jews, accustomed to purify by pouring or sprinkling. (b) Because of the vast multitudes baptized at one time, and the known scarcity of water in Jerusalem generally in the situations spoken of. The Eunuch was baptized on the roadside in a desert country. Three thousand were baptized in one day in the dry city of Jerusalem, which depends on rain water, stored in tanks and cisterns. The east multitudes swarming to John. The jailer baptized in prison at midnight. Paul was baptized by Ananias, right at his bedside. Ananias said, 'Standing up he was baptized;' and 'Standing up he was baptized'—Acts ix: 18; xxii: 16. (c) The earliest pictorial representations of baptism, dating from the second or third century, all indicate that the manner of applying the water was by pouring. (d) It is done in the same way universally by Eastern christians at the present time."

Inviolable fidelity, good-humor, and complacency of temper outshine all the charms of fine face, and make the decay of it invisible.