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THE LUTHERAN VISITOR.

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

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Communications. For the Lutheran Visitor. Foundation of Faith. (Continued.) I do not dissemble in order... May God keep you safe... "For" Job... "Beware ye... of the Pharisees... Why do we Lutherans teach... Because Paul testified... that a man is justified... the deeds of the law by... Eph. ii: "For by... ye saved through faith;... of yourselves; it is the... of God. Not of works lest any... boast."... Works are made of no account... while all the efficacy is exte-... and positively ascribed to... distinct from works, in order... may be by grace, all... and glory be given to God... of the meritorious... in the article of sal-... taken from men.

thee, because thou hast thought that the gift of God may be purchased with money." 18. What are we to think of the fasts of the Roman Catholics? Answer: Nothing at all; for fasting does not consist in abstaining from any particular kind of food, as the pope pretends, but in ceasing from sin and temperance and keeping under the body. The prophet Isaiah says, liti: 5, "Is it such a fast that I have chosen?" Paul, in 1 Tim. iv: 3, classes those who forbid the use of meats with the corrupt teachers, when he adds: "Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." 19. But the Romanists say, that the church must be heard, for the pope is infallible in such matters? Answer: We must hear the church which receives and holds fast to the word of God as the only infallible rule of faith and practice and not the one which burdens men's consciences with the doctrines of men. The Holy Spirit says, Jer. viii: 8, "How do ye say, We are wise, and the law of the Lord is with us? The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them?" Translated for the Lutheran Visitor from the Zeitschrift. **Emphatic Truths from Luther's Works.** NUMBER I. CONCERNING THE ADMINISTRATION OF THE LORD'S SUPPER. It was inquired: Whether an ungodly minister also administers and gives the sacrament, and if a wicked person, an unbeliever received it. Dr. Martin Luther's answer was: "Even though a knave, an ungodly minister, or an unbeliever takes or gives the sacrament, if it is but administered as Christ did institute and command it, and the words are spoken, then he takes and gives the true sacrament, that is, Christ's body and blood, just as much as the one who gives and receives it most worthily. For it is not founded on man's holiness, but on God's word. And although no saint on earth, nay no angel in heaven can make the bread and the wine to be the body and blood of Christ, so can also no one change or transform it, even though it is abused. For the word by which it becomes and is instituted a sacrament does not become ineffectual on account of the person or his unbelief. For he—Christ—does not say: if you believe or are worthy, then have you my body; but: Take, eat and drink, this is my body and blood; likewise: This do (namely which I now do, institute, and also call) give and take. This is as much as saying: God gives, you may be unworthy or worthy, therefore have you here his body and blood; in virtue of these words which are added to the bread and the wine. Mark and adhere to this firmly, for on these words rest all our foundation, protection and defence against all errors and seduction which have arisen or may yet arise." Translated for the Lutheran Visitor. **Two Incidents.** A DREADFUL LAST WILL AND TESTAMENT. Dillicher relates the following in his "Weg des Lebens": "A merchant, who formerly had been a mechanic, was on his death-bed. He sent for a notary and witnesses to make his will, and commenced: First, I bequeath my body and my soul to the devil and all the spirits of hell for eternal torment. His wife listened terror struck and asked to turn his thoughts to another subject: What he wanted to become of her? You, said he, shall burn with me in hell fire, for you are the cause of my serving the devil for money and for possessions. I could never satisfy your love of show, had therefore to give up my trade and become a merchant, and lie, cheat and impose on people; you therefore neither ought nor shall have it any better than I, and must burn with me eternally." **OUT OF THE MOUTH OF BABES.** A wealthy family did not ask a blessing at meals, and when their minister once dined with them, he not only asked it, but requested them to do it also at all other times. The request caused some embarrassment and silence, which the head of the

family at last broke by remarking that to ask a blessing every day would at last become a habitual thing, and would then be done thoughtlessly, and that of itself the constant repetition would necessarily have the effect of making it an empty formality to all. His grandchild at this kissed his hand and said: "Dear grandpa, dare I then also no longer come every morning and say, good morning, grandpa, and every evening too and say, good night, grandpa?" This was also followed by deep silence, which the minister, looking at the little maiden with heartfelt pleasure, interrupted with the words of the eighth Psalm and the second verse: "Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies." **Selections.** A Sceptical Shoemaker. We were much struck with the judicious manner in which a scripture reader recently met the objections of a sceptical shoemaker. He said: "I have read a good deal about the heathen gods, and I believe the account of Christ is taken from some of the heathen writings." The reader replied in a very kindly manner, "Will you abide by your own decision on two questions I will put to you? If so, I will freely do the same. I will abide by your own answers; by so doing we shall save much time, and arrive quicker at the truth." "Well," he said, "out with it, and let us see if I can answer; there are but few things but what I can say something about." "Well, my friend," replied the reader, "my first question is, suppose all men were christians, according to the account given to us in the gospels concerning Christ, what would be the state of London?" He remained silent for some time, in deep thought, and then was constrained to say: "Well, if all men were really christians, in practice as well as theory, of course we should be a happy brotherhood indeed." "I promised you," said the reader, "that I would abide by your answer; will you do the same?" "Oh, yes," he readily replied, "no man can deny the goodness of the system in practice; but now for the other question; perhaps I shall get on better with that; you have got to chalk this time against me." "Well, my next question is this: Suppose all men were infidels, what then would be the state of London and the world?" He seemed still more perplexed, and remained a long time silent, the reader doing the same. At length he said, "You certainly have beaten me, for I never before saw the two effects upon society; I now see that where the christian builds up, the infidel is pulling down. I thank you; I shall think of what has passed this afternoon." The sequel was that he was fully persuaded in his own mind to give up all his infidel companions, and was led to follow the Lord Jesus Christ. But the change did not stop here. When first the reader called, he had to sit on an old, dirty chair, with a number of half-starved children sitting in their rags on the floor around him, neglected and uncared for; now they have removed to a better home in a cleaner street. Within, all is cheerful and happy. The father, no longer faithless, delights in the company of his wife and children, all of whom are neatly dressed; and his chief happiness is to read and to speak to them of the things which belong to their everlasting peace. "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."—Little Gleaser. **ALL HAVE A WORK TO DO.**—There is room in the church, and need for all manners of workers. The poorest and least recognized are as much needed as any. Open your watch, your eye falls on jewels there. But the sparkling jewels can not say to the modest coil of steel beside them, "We have no need of thee," for that is the mainspring. And the mainspring can not say to the tiniest cogwheel, "We have no need of thee," for without it the works stand still. It is just so in the church of Christ. One little worker can mar the whole by failing to fulfill its office. There is a place for each.

Illustrations of Scripture. THE PREACHER'S WORK. In passing along the streets of London, one may find a church of some pretensions, whose open door will reveal to him a gilded inscription upon the front of the pulpit. It runs thus: *Vae mihi si non evangelizavero.* Turning to 1 Cor. ix: 16, in our English version of the new Testament, we find it rendered thus: "Woe is unto me, if I preach not the Gospel." In Salisbury palace is a curious portrait of Bishop Jewel, with this motto at the bottom: *Vae mihi si non evangelizavero.* The same was the motto of Usher selected for his Archbishopial seal, and illustrated by his unceasing constancy in preaching, subsequent to his elevation. There is something—this may every minister of the Gospel reflect—which I have learned from another source than "flesh and blood." I was not taught it by man. It so fills my heart that I can not help speaking of it. Redemption by Jesus Christ, the one theme of Scripture, the great event of all time, the central subject of meditation and praise in heaven, is so apprehended, that, independent of professional obligation, a moral constraint is laid upon me. Silence would be a sin against my deepest convictions, my warmest impulses. "God in Scripture," reasoned John Wesley, "commands me, according to my power, to instruct the ignorant, reform the wicked, confirm the virtuous. Man forbids me to do this in another parish, that is in effect to do it at all, seeing I have no parish of my own, nor probably ever shall. Whom then shall I fear, God or man? If it be just to obey man, rather than God, judge you; a dispensation of the Gospel is committed to me, and woe is me if I preach not this Gospel." **Exploits of Faith.** "The people that do know their God shall be strong, and do exploits."—Dan. xi: 32. Do my readers wish to see a glorious example of the truth of this declaration? I then turn to the Bible. See that aged patriarch as he goes forth in obedience to the commands of heaven to slay his son. After the promise of a seed had been frequently repeated, that "in thy seed shall all the families of the earth be blessed," yea—after it had been actually turned into joyment, and when the child had lived long enough to discover an amiable and godly disposition, he receives that most astonishing command ever given to man: "Take now that son of thine, that only one of thine, whom thou lovest, that Isaac, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Without stopping to ask a reason for this marvelous transaction, see with what self-possession he prepares for its execution. He rises early in the morning, with his own hands he cleaves the wood for the burnt offering, and gets all things ready for the sacrifice; sets out on a three day's journey, carefully looks about him as he goes for the place appointed by God for the offering, and when he has discovered it at a distance he says to his young men: Abide ye here with the ass, and I and the lad will go yonder and worship, and come again to you. He binds the wood for the burnt offering upon his son's shoulders, and with the fire and a knife in his hands they proceed both of them to the spot. He talks with Isaac as if he were going to offer but a common sacrifice; hears that very trying and most affecting question: "My father, behold the fire and the wood; but where is the lamb for a burnt offering?" See with what holy resolution and composure of mind he builds an altar there, lays the wood in order, binds Isaac, his son, for it is necessary that a sacrifice be bound, and, having bound him, he lays him on the altar upon the wood; now, with his hand on the head of the victim, and apparently forgetting the bowels of a father, and putting on the awful gravity of a sacrificer, with a heart fixed, and an eye lifted up to heaven, he seizes the knife and stretches out his arm to give the fatal blow. Be astonished, O heaven, at this; and wonder, O earth! Here is an exploit of faith and obedience which well deserves to be a spectacle of wonder to angels and to men. Abraham's Isaac, Sarah's darling, the church's hope, the heir of promise

lies ready to bleed and to die by his own father, who never shrinks from the deed, till, lo! a voice calls to him out of heaven, saying, "Abraham, Abraham, lay not thine hand upon the lad."—United Presbyterian. **A Blind Girl and Her Bible.** Would you know the value of the Bible? Let me introduce you to a scene of deep and thrilling interest as related by a minister, an eye witness. A young woman, completely blind and deaf, was brought before a number of eminent surgeons to see if anything could be done for her. Her sad condition had been produced by a violent pain in the head. The only method of communicating with her was by tapping her hand, which signified so, and by squeezing it, which signified yes. The surgeons concluded that her case was incurable, and, in reply to her earnest inquiries, she received the unwelcome *ap.* She immediately burst into tears and wept aloud in all the bitterness of anguish. "What," she said, "shall I never see the light of day, or hear a human voice? Must I remain shut up in darkness and silence as long as I live?" A friend who was present took up the Bible and placed it to her breast. It was a touching and beautiful act. She placed her hands on it, and asked, "Is this the Bible?" Her hand was squeezed in reply. She immediately clasped it and exclaimed, "This is the only comfort I have left; I shall never more be able to look upon its blessed pages, but I can think of the blessed promises I have learned from it;" and then began to repeat some of its promises, "Cast thy burden on the Lord and he will sustain thee;" "Call upon me in the day of trouble and I will deliver thee;" "My grace is sufficient for thee," etc. She dried her tears, became submissive to the will of God, and was happy. **A Physician may Help.** Calling upon a neighboring physician one morning, he remarked to me that one of his patients was very sick, and that her husband desired that she should receive christian instruction and consolation. I was requested to call, and did so. Such was her physical condition, however, that several visits were made before she could gather strength sufficient to communicate the state of her mind. In the meantime I was permitted at brief intervals, to speak to her of the ruin of the soul by sin, her recovery by the blood of the Cross, the faithful saying of the Gospel, and the mercy of God in our Lord Jesus Christ. At length, one cool morning, her decaying energies revived. Having repeated to her a portion of the 14th chapter of St. John's Gospel, I asked if she had any sweet sense of pardoning mercy? She whispered, "I have, through faith in Jesus Christ." Then gathering renewed strength, in a sweet, soft voice, she expressed herself in substance as follows: "A short time since I was enabled, by the grace of God, to cast myself entirely upon the Lord Jesus Christ for salvation. For you know God's promise is, that whosoever believeth on Him shall be saved. That is the ground of my hope, and nothing else. I shall love to hear you speak of Jesus and the promises, but I can not answer you; I am too weak. They strengthen and comfort me; I am happy; I know all you say; it is refreshing; I thank you for it." Her irreligious husband was a silent and deeply affected listener to these words, as they dropped from the lips of his dying wife; and we trust not without good effect. In another instance, such interviews, under similar circumstances, resulted, under God, in the conversion of the patient and her sister-in-law. Both are now enjoying the fellowship of the saints, and the privilege of membership of the christian church.—Christian Banner. **LET YOUR LIGHT SHINE.**—Shall we not be continually letting un-saved men see that we have got what they might well envy! Surely if they saw us winning Christ, and kept his light, and were ever searching further, they might be allured. If they saw that we had got a rich secret they knew nothing of, it would draw some, who fancy when they hear only a few common-places words about Christ, often repeated, that there is very little in

The Resurrection of the Dead. One leading feature of the great day of reckoning—the one, perhaps, more than any other, pressed upon our regard in Holy Writ—shall be its suddenness, its unexpectedness, the world's unpreparedness for it. It is to come as a thief in the night. It is to take the world by surprise. One can not help often fancying to what a sharp, abrupt, and awful close the busy movements of the busy world shall then be brought. The day before its last shall see them all going on as usual. Over one-half the globe its inhabitants shall be eating and drinking, buying and selling, marrying and giving in marriage; the merchant in the market-place calculating his gains; the scholar at his desk poring over the ancient page; the reapers in the field plying their harvest task. And there in the quiet church-yard a group shall have gathered round the last grave, the coffin shall have been lowered down into it, and the grave-digger have grasped the shovel to cover up the dead. Over the other half of the globe its inhabitants shall have laid themselves down to rest; and the merchant shall be dreaming there of the gains that to-morrow's sales are to realize; and the politician shall be dreaming of the measure that to-morrow, in the senate-house, he is to propose, of the oration that to-morrow he is to deliver; and bright visions of many happy days to come shall be haunting many a youthful slumberer's fancy; and the ball-room and banquet-room shall have hung out their glittering lights, and spread their inviting tables, and the smile, and the dance, the ringing laugh, and the jovial song, shall all be there. Just then, without a herald sent, or note of warning given, the Son of man shall descend from heaven with a shout, with the voice of the archangel, and the trump of God. That trumpet call of heaven shall span at once the globe, and be heard the summons the million sleepers of the earth shall all start up from their last repose, their dreams of earth-ly to-morrows all cut short. A shivering terror, like that which filled Belshazzar's hall, shall run through the ball-room, and the banquet-room, and the jest half uttered, the song half sung—they shall stare upon one another there in pale affright. In the busy market-place the buyer shall forget the price he offered—the seller the price he asked. At his desk the pen shall drop from the writer's hand. The reapers shall fling the gathered sheaves from their hands. And in that quiet church-yard that group around the grave shall be convulsed with wonder, as the coffin bursts and the dead man springs to life and stands up by their side. For that trumpet call of heaven shall do more than wakes all the sleeping and arrest all the living inhabitants of the globe. It shall go where sound never went before—it shall do what sound never did. It shall pierce the stony monument; it shall penetrate the grassy mound—far down through many a fathom of the ebbing waters shall it make its way—over the deep bed of ocean shall it roll—and the sea shall give up at once the dead that are in it, and the earth the dead that are there. And all the dead, small and great, shall rise. And in a moment, in the twinkling of an eye, by the forthgoing of one fiat of the Omnipotent, over all the vast congregation of the living with which that still vaster congregation of the dead is to mingle—over all the bodies of the living a change shall pass that shall make them like to new bodies of the raised. And all shall be caught up together in the clouds to meet the Lord in the air, temporarily uplifted above those fires by which the world that now is, and all these its present works are to be burnt up. And the vast company as it rises from the earth shall meet another, perhaps vaster company descending from the skies. For he who shall that day come in the clouds of heaven with power and great glory, shall come with all his holy angels with him; and there too shall be those angels that lost their first estate, and who had been reserved in everlasting chains under darkness unto the judgment of the great day; heaven, earth, hell—coming thus for once together—that out of that intervening earth, heaven and hell might gather all that each could claim as its own, and then with a contrast heightened by that one meeting part forever.—Sunday Magazine.

Watch the Firm. A placid old lady, who seemed to be all gentleness, once told me that if she ever got real angry it always made her sick. Some writer says that a fit of passion tears down the system like an attack of typhoid fever. However that may be, the effects of it are all bad, in body as well as soul. Habitually angry, fretful people destroy their health, as well as their own comfort, and much of the happiness of others. Yes, and it is really true that worry kills people faster than work. So, if you wish to live long in health and comfort, learn to keep the soul quiet. "The ornament of a meek and quiet spirit," the word of God tells us is in his sight "of great price." Oh, what could be a higher inducement to strive after this ornament! The Lord loves it. He values it more than the Kohinor, the grandest diamond in the world. And only think, the poorest child can get this jewel. You can learn to rule your spirit, even though it is fiery. His grace is enough for all the world. But it is like any other fire; you must check it sometimes. If you let it get a little head-way, it may be like the Chicago disaster. Nothing but rain from heaven can put it out. Don't let your beautiful house burn down just because of these unchecked fires of temper. Watch for the first sparks. Speak low if you are angry; it will do much to quiet you. Think over what the Bible says about the conquerors over this sin, and resolve you will be another to win such honors. Watch well the fires. **The Shepherd.** One of the most appropriate and precious of biblical similitudes is that of the Shepherd. It lends beauty and fitness to the strains of David and the parables of Him who alone is the true Shepherd and Bishop of our souls. A correspondent in Kansas, in describing an account of the great loss of sheep during the Texas, says: "The affection of the sheep for the herder is remarkable. He is with them day and night, leading them to fresh pastures and preserving them from all harm. If they are stampeded they return at the sound of his voice. In case of sudden danger they keep their eyes upon the herder and cling to him for protection. Their confidence in him is unbounded. They follow him over the plains beneath a burning sun for hundreds of miles while being led to slaughter. He shows them water, and after drinking they await his pleasure. When night drops upon the plains, and the herder wraps his blanket about him and goes to rest, the drove huddle up to him as close as possible and fall asleep, forming an immense white circle, of which he is the centre. Up with the dawn, they patiently await his movements, and when finally corralled and in the power of the butcher, they bleat piteously for the false friend who has led them to death." **PERSONAL APPLICATION OF TRUTH.**—A friend recalled the case of a teacher, who, going to meet his class at the hour appointed, found but one present. Annoyed and discouraged, his first impulse was to place him in some other class, and spend the hour in visiting the absent ones. He, however, opened the Bible, and was it chance or was it the good Spirit of the Lord that caused his eye to rest on the passage which spoke of Jesus sitting on Jacob's well? Yet, weary as he was with his journey, he failed not to become the teacher of a class of one, and through that one leading many to believe in his name. The lesson came home to his heart. The application of the lesson that day was necessarily direct and personal; and during the ensuing week the faithful teacher received a note from his scholar, thanking him for speaking to him as he had done, telling him that the teaching of that morning had been blessed—that his one scholar had found pardon and peace in Jesus. **BURNING THE BUSHEL.**—A poor woman who had what is called a bad memory, went one day to church and heard a sermon upon dishonesty. A short time after, being questioned about the text, she complained she could not recall it, "but," she added, "I remember that when I came home I burnt my bushel." "Be ye doers of the word, and not hearers only." Afflictions are as needful for our souls, as food is for our bodies.—Sunday Magazine.

Closely Bound