

THE LUTHERAN VISITOR.

Rev. Rude & Miller, Editors.

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

Terms: \$2.00 a Year.

NEW SERIES, VOL 6--NO. 6.

COLUMBIA, S. C., FRIDAY, OCTOBER 24, 1873.

OLD SERIES, VOL 6--NO. 266.

Communications.

For the Lutheran Visitor.

Missionary Work.

I help the following, from the columns of the Lutheran Observer, upon which I have no remarks.

AND NORWAY.—Bishop *Wesley*, who has been visiting Methu-
in Sweden and Norway is
It is difficult to credit
such great are my
I have not witnessed
God is manifestly
among the people.

the churches above named re-
the christian religion in the
century, through the labors of
Anshear, as he is some-
This missionary was
a double capacity, as ambas-
of the court of France, by
the Fair, and apostle of christi-
a missionary at the same
The details of his enterprise
would be tedious.
to say, the whole of Scandi-
was christianized. Falling
the influence of the universal
in the Polish hierarchy,
the proceeding the great re-
the need of reform was
as elsewhere.
Lars Petersen, students of
at Wittenburg, up to 1519,
and became the first
Gustavus Vasa, who be-
in 1523, strangely favor-
of the reformation, and the work
The Synod of Oere-
in 1529, sanctioned the refor-
and the Synod of Upsal in
confirmed and completed it.
the whole of Sweden be-
Lutheran. Norway was inclu-
and Denmark soon followed.
the whole of Scandinavia be-
Lutheran and remains so to
this day. I have not space to show
and gratefully Sweden
Germany, for the principles of
a reformation through Gustavus
in the 30 years' war. Let
us say that the record of
Sweden and Norway, as a christian
people, is grand, noble and unim-
peachable.

The people, for over three centu-
ries, have been industrious, moral,
and withal deeply pious. The
missionary spirit was developed as
early as 1705, and before the middle
of the 18th century these pious, God-
fearing men were formed in the four
quarters of the globe, and the mis-
sions which they established, liter-
ally "from Greenland's icy moun-
tains, to India's coral strand," exist
as monuments of their labor
and piety. These people are coming,
by thousands, to our country, and
bringing with them their moral and
religious characteristics. We proud-
ly point to the great west for the
cradle of what we assert.

With these preliminary remarks
we turn to *Bishop Foster*. It re-
quires considerable grace to restrain
our indignation sufficiently for calmness
in our remarks.

Are Sweden and Norway proper missionary ground?

I conclude that it is for the apos-
tles of Mormonism, for Spiritualists,
or even for Roman Catholics; but is
it for a denomination that prides
itself for calling all orthodox church-
members? A country that has
no churches, its schools, its univer-
sities, its theologians, its spiritual
doctrines, its doctrines wide spread
and well defined, its people a model
for christian practice and deep, car-
nest piety, surely does not need
missionaries. The testimony of the
Bible, in the above extract, to the
effect, should be a wholesome rebuke
to any one possessed of christian
sensibilities. Does he not see that
it brings down his missionary work,
not so fills him with "surprise and
joy," to a contemptible proselytism
dishonorable and unworthy of a
christian church? If I were to steal
my neighbor's sheep, I might find
the shepherd of an apology in the as-
sertion that they were poor, starving
and had no pasture, and that
I had removed them to a good pas-
ture to improve their condition, but
to steal them and then boast how fat
they are, must necessarily deepen the
crime of theft. Has the world no
reason for farther missionary work in
the heathen millions, that churches
must prey upon each other, and call
it missionary work?

Is the above extract honest?
For all it says, a reader might
wonder that Norway and Sweden were

Harmonious Living.

"How good and pleasant a thing
it is," as David saith, "for brethren
(and so we are all, at least by na-
ture) to live together in unity?"
How true that, as Solomon saith,
"Better is a dry morsel and quiet-
ness therewith than a house full of
sacrifice with strife." How delicious
that conversation is which is ac-
companied with a mutual confidence,
freedom, courtesy, and complaisance;
how calm the mind, how composed
the affections, how serene the con-
science, how melodious the voice,
how sweet the sleep, how contented
the whole life of him that neither
deviseth mischief against others, nor
expects any to be contrived against
himself; and, contrariwise, how un-
grateful and loathsome a thing it
is to abide in a state of enmity,
wrath, dissension—having the
thoughts distracted with sollicitous
care, anxious suspicion, various
regret; the heart boiling with choler,
the face overclouded with discontent,
the tongue jarring and out of tune,
the ears filled with discordant noises
of contradiction, clamor, and re-
proach; the whole frame and body
and soul disordered and disturbed
with the worst of passions! How
much more comfortable it is to
walk in smooth and even paths than
to wander in rugged ways overgrown
with briars, obstructed with rules,
and beset with snares; to sail steady-
ly in a quiet sea, to be tossed in a
tempestuous sea; to behold the
lovely face of heaven smiling with
a cheerful serenity than to see it
frowning with clouds or raging with
storms; to hear harmonious consents
than dissonant janglings; to see
objects correspond in graceful sym-
metry than lying disorderly in con-
fused heaps; to be in health, and
have the natural humors consent in
moderate temper, than (as it happens
in diseases) agitated with tumultu-
ous commotions; how all senses and
faculties of man unanimously re-
joice in harmony, and proportion!

Dr. Barrow.

Much is said about the duties of
the preachers, but very little, as the
Christian Union remarks, about the
duty of the hearer:

We do not remember that Christ
ever said, "Take heed how ye
preach," or even gave his apostles
any very explicit instructions in
homilies, but he did say to the
people, "Take heed how ye hear,"
and preached a sermon to them
with that for his text. In that
sermon, the parable of the sower, he
indicated that the reason why so
much seed is apparently wasted is
less the carelessness of the farmer
than the poverty of the soil, or, to
drop the figure, less the deficiency
of the preacher than the deficiency
of the hearers.

About Hearers.

Christ preached for three years
with unexampled eloquence and
earnestness, he speaks as never man
spoke, all men thronged his preach-
ing; but after his death one upper
chamber held all his church. The
fault in his case certainly was not
in the preaching; it was in the hearing.

There is, first, in every congrega-
tion a large proportion of careless,
indifferent, inattentive hearers. It
is easy to give instruction to those
that want it; it requires rare skill to
impart it to those who do not. It is
easy to furnish food for the hungry;
but it is hard to furnish appetite.
The minister congratulates himself
on his large Sabbath morning con-
gregation. He would modify his
self-gratulation if he had eyes to
discern how many have sent only
their bodies, and kept their souls at
home. The mother is in the kitchen,
with her cook, preparing her Sunday
dinner. The maiden is with her
lover, rowing on the river, or walk-
ing in the moonlight; the merchant
is in his counting-room, studying his
ledger. Their bodies are in church;
but they are not.

Advantages of Sabbath-Schools.

The Sabbath-school may be made
one of the most important means of
promoting the growth and usefulness
of christians. The christian should be
there to avail himself of its privi-
leges, and to increase its power
for good. The young convert, who
absents himself from the Sabbath-
school, will not be likely to become a
very thriving or useful christian.
By union with the Sabbath-school,
you will come into intimate connec-
tion with the most progressive and
spiritual portion of the church to
which you belong, and through the
various Sabbath-school gatherings
and associations, you will come into
connection and sympathy with the
most active portion of other church-
es. You will thus experience influ-
ences, which will bear you onward to
the development of a higher christi-
an life than you would otherwise
attain.

Besides this, the study of divine
truth as there systematically pur-
sued, is the very thing that young
converts as well as older christians
need in order to growth in the knowl-
edge of divine truths. It makes the
study of the Bible more interesting
by the various helps which it affords.
And the diligent student of the Bible
is better prepared to listen to the ex-
position and discussion of divine
truth in the sermon, and more dis-
posed to engage in religious reading.
It is safe to say, that you will have
clearer and more enlarged views of
those truths which pertain to the
worship and service of God, that you
will make greater progress in knowl-
edge and holiness by attending the
Sabbath-school.—*Christian Secretary.*

Health to your bodies.

health to your bodies, so the know-
ledge of God gives strength and
health to your souls? You can not
quite understand this; but you will
understand a little of it now, and, as
you grow older, you will understand
more.

Here is one more of the "small
figures" by which Jesus explained
the great things of the things in
heaven, and this, I think, you can
quite understand. God scatters His
truth into our hearts. How He scat-
ters it we do not know, and what it
does in our hearts we do not know.
But Jesus points to a farmer or gar-
dener sowing seed; and He says to
us, "As a gardener sows seed in his
garden, so God sows truth in your
hearts; and as the seed grows up
into a flower, so truth sown in the
heart grows up into actions."

And thus, you see, the parents who
live with us every day, the bread
that we eat at every meal, and
even such common things as garden-
seeds, are so many "small figures";
and just as the "small figure" in the
gravel-walk helped the child to un-
derstand the shape of the park-wall,
so these "small figures" help us to
understand the vast circle of God's
dealings with us.—*Parables for Chil-
dren.*

Faith in Providence.

I have known a timid traveler
whose route lay across the higher
Alps, on a path that, so broader
than a mile's foothold, skirted a
dizzy precipice, where we saw the
foaming river far below diminished to
a silver thread, and it safest to shut
her eyes; not attempt to guide the
course, or touch the bridle where a
touch were fatal, throwing head
and rider over to bound from shelf
to shelf and be dashed to pieces in
the valley below. And there are
times and circumstances when to be
saved from falling into sinful doubts,
and even into blank despair, they
to God, set the same lie on the
neck of providence, and walk not by
sight, but faith. God—however
things may look—has not forgotten
to be gracious, nor is his mercy clean
gone forever; and when we are
walking in darkness and have no
light, there is nothing for it but
"trust in the Lord, and stay our-
selves on God."

The Fountain and the Cistern.

Note the sharp contrast in the two
objects of choice—God and the world;
the fountain and the cistern.

The fountain is created by God;
the cistern, with slow and toilsome
effort, hewed out by man.

Christ has wrought out for us a
perfect righteousness. We have
only to appropriate to ourselves his
finished work as freely as the trav-
eler stoops to the wayside fountain.
On the overarching rock of the great
fountain is graven the broad invita-
tion, "Whosoever will, let him take
of the water of life freely."

Multitudes of thirsty wayfarers pass
by this open fountain, and go about
a long and weary circuit, perhaps of
years, to establish a righteousness
of their own. And when they have
skirted the whole amphitheatre of
the mountains of Legalism, hewing
out, by prayer and penance, one broken
cistern after another, are brought
back to the forsaken fountain, and
obtain in a moment what they have
vainly sought for years—a full salva-
tion.

The supply of the fountain is in-
exhaustible—that of the cistern lim-
ited. When the pilgrim has dipped
up bucket after bucket from this
mountain stream, it is still full to
the rim—the bottom of the cistern is
quickly reached. The joys of reli-
gion are unspeakable and full of
glory—those of the world can no
more satisfy an immortal mind than
a summer rivalet can fill the ocean's
bed.

How different the current belief!
The majority of men look upon re-
ligion as a convenient appendage of
life, like a streamer at the top of the
mast, but regard wealth as the
thing which really will push them
forward in the world, as steam
drives the freighted vessel across the
sea.

When Stephen Girard, in his old
age, said he kept at work to keep
from thinking, he made the sad
confession that he had, for seventy
years, been hewing out a cistern,
which was found at last with a fatal
leak in the bottom.

Spring-water is of better quality
than cistern water. The pleasures
of sin, poor at the best, are for a
season. Like the rain-water, when
it first falls, they are sweet in youth,
but like that same water, soon be-
come distasteful.

Training Children.

O, this work of training children
for God! It is a tremendous work.
Some people think it easy. They
have never tried it. A child placed
in the arms of the young parent. It
is a beautiful plaything. You look
into the laughing eyes. You ex-
amine the dimples in the feet. You
wonder at its exquisite organism.
Beautiful plaything! But on some
nightfall, as you sit rocking the
little one, a voice seems to fall
straight from the throne of God,
saying: "That child is immortal!"
The stars shall die, but that is im-
mortal! Sons shall grow old with
age and perish, but that is immortal!

Now, I know that with many of
you this is the chief anxiety. You
earnestly wish your child to grow up
right, but you find it hard work to
make them do as you wish. You
check their temper, you correct
their waywardness; in the midnight
your pillow is wet with weeping.
You have wrestled with God in
agony for the salvation of your
children. You ask me if all anxiety
has been ineffectual. I answer, No;
God understands your heart. He
understands how hard you have
tried to make that daughter do
right, though she is so very petu-
lent and reckless; and what pains
you have bestowed in teaching that
son to walk in the paths of upright-
ness, though he has such strong
propensities for dissipation. I speak
a cheering word. God heard every
counsel you offer him. God has
known all the sleepless nights you
have ever passed. God has seen
every sinking of your distressed
spirit. God remembers your prayers.
He keeps eternal record of your anx-
ieties. The grass may be rank upon
your grave, and the letters upon
your tombstone defaced with the
elements, before the divine response
will come; but he who hath declared,
"I will be a God to thee, and thy
severing the lines of light, the
gates of pearl will swing back,
and garlanded with glory, that long way-
ward one will rush into your out-
stretched arms of welcome and
triumph.—*Central Presbyterian.*

The Best of the Redeemed.

One sure result of that doctrine of
the resurrection as set forth in the
New Testament, thoroughly receiv-
ed and practically proceeded upon,
would be to work within us the im-
pression that our two lives, our life
before and our life after resurrection,
shall be knit together by the closest
links of correspondence, continuity,
similarity, so abundant, so complete,
ruling passion, the dominant spirit
of both lives the same, the one sun-
ning into the other, preparing for
the other, finding its unimpeded ex-
pansion in the other. "I heard a
voice from heaven, saying, Blessed
are the dead which die in the Lord
from henceforth—yea, saith the
Spirit, that they may rest from their
labors, and their works do follow
them." The dead to be called the
happy, the truly blessed—we might
say that of the few whose lives have
been worn out in sickness, sorrow,
and care, who themselves with out-
stretched arms welcome the last
enemy as a messenger to them of
peace. But what shall we say of
him, whom death strikes down in the
midst of health and happiness and
growing activities, and expanding
usefulness? Shall we count him
happy in that he dies? Yes, the
voice from heaven bids us call him
such, if, indeed, it be in the Lord
that he has died. He rests from his
labors, forever rests, from all that
bitterness and painfulness, from all
that weary toil and trouble, with
which his earthly christian labors
were carried on; but, though resting
from all that injects into these earth-
ly labors the element of suffering,
his rest shall not be the rest of an
inglorious idleness, of a passive and
undignified repose. His works shall
follow him. When he takes up on
that resurrection morn the body
which he is to cherish with him into
his new and everlasting habitation,
he shall take up again that service
which before in his embodied state
he had been prosecuting. Whatever
difference there may be betwixt the
kind of service demanded of him
now and the kind of service com-
mitted to him then, there shall be no
difference in the powers of intellect,
of emotion, of will, of action by
which the services are carried on.
No difference but this, that those
powers, trained now to their first
efforts amidst the sins and sorrows,
trials and difficulties of the present
life, acting here weakly and incon-
stantly, raised there above the touch
of all defiling elements, with all with-
in and around, prompting to united,
full, untiring, harmonious effort, busy
as they shall be, in their very motion
there shall be rest. And the rest of
that sinless, eternal, unflinching, un-
wearied activity, in which, by its
ever doing the will of God, the soul
shall be ever growing in its own
power and capacities, and ever rising
into closer and closer communion
with the eternal—that by eminence
shall be the rest into which the re-
deemed in the resurrection world
shall enter.—*Dr. Hanna.*