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Revs. Rude & Miller, Editors.

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For the Lutheran Visitor.

I in sin my mother conceived me." m and the Holy Spirit.

y original sin, we mean that in

il desires, thoughts, and actions, is called original, not because it nd its origin in man, but because is the origin, or as it were, the ed from which spring all actual as, and because it is an attribute or enarable condition of man since e fall of Adam. Or, as is taught the Formula of Concord : It is a al defect or privation of the conate reditary righteousness in Paradise. of the image of God, after which teousness, and holiness : and at unetrically opposed to God by and indeed are at enmity with God pecially with respect to Divine and

This human frame, this soul, this all, is all corrupt through Adam's fall. L WHERE DID IT BEGIN!

rongest man, the child of the chris-Il are beirs of this innate depravity. his accords with the Word of God as the following will show: "Wherere, as by one man sin entered into e world, and death by sin; and so eath passed upon all men for that

III. HOW IS THIS DEPRAVITY PER-PETUATED !

pends very much on the view held with regard to the propagation of the soul. If we adopt the theory of the pre-existence of the soul, or that one which teaches, that in the beginam was originally created in truth, ning God created the souls of all men, and unites them to the body mattness for all spiritual things. we must look to its union with these and that it is, instead of the lost sinful bodies for its diseased state. age of God in man, a deep, evil, for being the work of God it must cept a theory which thus necessitates | in sin, but all, even those who have the death of an innecent being.

ance with reason and Revelation. The Confession says: Since the It is that theory which teaches that save all, even children and adults, all of Adam. With the fall of our God is indeed the Creator of the all must have been subject to that st parents original sin began, soul, but that the parents are the death from which he saves us. Then mage of God." In His purity, of this creation. Thus the parent is and condemnation. uth, and holiness, so far as it was indeed the parent of the child. ossible for the creature to possess Both soul and body are related to PROM IT! ese attributes of the Creator, him. The soul is as closely connecwith a mind conformed to His mind, ted with him as the body. As an and the Holy Ghost." "Except a of God's wonderful and gracious two truths so self-evident that few will to His will, and a desire to evidence of this, we often see the man be born of water and of the dealings with his people, behold the will ever deny or doubt them. The God in every respect. But at parent in the child by the remarkable Spirit, he can not enter into the kingsame time he possessed a free- likeness in the disposition and men- dom of God." of will, and was placed under tal structure of the child, and that e command of God. They were too, when there is but slight physical pted, they violated this command, simularity. Thus in Gen. v : 3, we their posterity the Divine image, his own likeness, and in Acts we are ad made them liable to temporal termed "the offspring of God; for in ed eternal punishment. It was the Him we live, move, and have our evil who tempted them, but it was being." In accordance with this the man who yielded and abused that Formula of Concord says, "God has in which he was created, created our souls and bodies after the came sinful, and began the de- fall," and the Catechism, "I believe that God has created me." Now II. WHO ARE AFFECTED BY THE then we conclude that original sin originates with the origin of the life We said Adam, by his sin, brought of the individual. Not with his his curse upon him and his pos. birth, or at any time after, but with The Confession says: "All the very first dawn of life, so that men who are naturally engendered we are in truth "conceived and born re conceived and born in sin." And in sin." It is hereditary, and its gard to age or circumstances of life. When man is originated, the The tenderest babe, or the disease is also originated, and so it is continued through the life of man. an or the child of heathen parents. So the Psalmist says, "Behold I was shapen in iniquity," and our Saviour

of the Spirit is spirit." IV. IS THIS DEFECT REALLY SIN ! have sinned." (Rom. v: 12.) Here teaches that it "is truly sin." leath is given as the result of sin, argue the truth of this assertion (a) From him we learn the position death from the families for whose the immoralities and cruelties of the said he, "he still holds on his way, a learn the position death from the families for whose the immoralities and cruelties of the said he, "he still holds on his way, a learn the position death from the families for whose the immoralities and cruelties of the said he, "he still holds on his way, a learn the position death from the families for whose the immoralities and cruelties of the said he, "he still holds on his way, a learn the position death from the families for whose the immoralities and cruelties of the said he, "he still holds on his way, a learn the position death from the families for whose the immoralities and cruelties of the said he, "he still holds on his way, a learn the position death from the families for whose the immoralities and cruelties of the said he, "he still holds on his way, a learn the position death from the families for whose the immoralities and cruelties of the learn th and hence where we find any one from the origin of this depravity. Prayer ought to occupy in the life of comfort their labors provided ! How corrupt church of Rome. An ele-devent and faithful christian." That

they are subject to sin, the cause of ful being. (b) Again we prove it by death. But in the 14th verse of the its fruits. All sinful acts among men is the abiding background in the abieness, neither shadow of turning," Encyclopædia—they were terrible of leading the short sermonizer into same chapter, the spostle leaves us are the offspring of this depravity. life of the christian, Prayer must "the same yesterday, to-day and gospels of unbelief; but what were the pulpit. And there he still stands without doubt as to his meaning. They spring from it, as the plant give support to his whole life, his forever." We learn from Revelation that He says death reigns "even over them from the seed or the fruit from the every action; in it all must eriginate, in it all must terminate. The standard forbidden us to take anxious thought pædia of irreligion and infidelity. short sermons could be preached tude of Adam's transgression." Now all the names of sin. "In sin did my by which to estimate our true coudi- for the morrow; and he has given us More fatal to faith than the sneers daily along the highways, and in all Adam's sin was an actual transgress mother conceive me." "Sin dwell- tion is the degree m which we are the most precious and glorious and sophisms that hissed and glit- the by-ways of society, if only the sion of a known law of God. Those eth in me." "By one man sia enter conversant with prayer. The life of promises for that unknown future tered over Europe from Lake Leman, united host of God's elect were ready then who did not sin after the simili- ed into the world, and death by sin." the christian must be a living in we are weak and wicked enough to more terrible than the eloquence of in this way to come up to the help of the of depravity, or of sinful, a propose to consider in the force us.

If then who did not sin after the simility to the world, and death by sin.

The law of sis that is in my mean prayer. It is upon this background that all the special exercises of dead. In his service we need not the Gironde, or the rage of the dead poverty, for "no good thing sin."

The Small Worries.

The Small Worries.

The Small Worries.

The Cod, but is contrary to his Word in the world and death by sin.

The Contrary to his way to come up to the need not the Gironde, or the rage of the did not have been guilty of actual sin.

The Small Worries.

The Small Worries.

The Cod, but is contrary to his Word its recurrence of modified than the eloquence of in this way to come up to the need not the Gironde, or the rage of the did not have been guilty of actual sin.

Who can bring a clean thing out of an unclean I" (Job xiv: 4.) "The God, but is contrary to his Word its recurrence of modified ity, in any of an unclean I" (Job xiv: 4.) "The God, but is contrary to his Word its recurrence of modified ity, in any of an unclean I" (Job xiv: 4.) "The God, but is contrary to his Word its recurrence of modified ity, in any other places in the world has long been guessing what Paul's thorn in the service we need not the Gironde, or the rage of the Gironde, or the r from his youth." "We all were of an nuclean !" (Job xiv : 4.) "The God, but is contrary to his Word its recurrence of morning, need and law. What he creates is pure, evening, times and seasons of sacred for "the angel of the Low." hers." On such declarations as from his youth." (Gen. viii: 21.) but this is not pure. He wills that remembrance, the special occurrences round about them that fear him and country, and putting on a threaten- dectors have felt Paul's pulse to see the confessors based their There is in every one, even the in- everything be pure. Since this is which agitate our souls, the cares delivereth them." Under toil and ing aspect, we may be sure that the what was the matter with him. We the when they confessed: "That fant, the germ of sin, an inclination not pure it is contrary to the will of and wants by which we are so sorely struggle we shall not faint, for "the churches are losing their moral suppose the reason he did not tell us ince the fall of Adam all men who less than the standard of piety is sin. (e) burdened, the experience of divine more and more as it gradually action are continued and more as it gradually action and more as it gradually a sired and born in sin; that is, that quires the use of its natural powers. "God saw that every thought of the various frames and emotions of since he has promised "My grace is healthy character. We may, and we knew that if he stated what it was, areallare, from their mother's womb, This inclination is born in us, and at man's heart was only evil continually." our mind—all these should be occa- sufficient for thee." Bereavement should, meet the arguments of infiaffaire, from their mother's wome,

no period of life do we acquire it by (2) It is unrighteous, "What is he sions and incentives to prayer, that need not overwhelm us, for in him dels with opposing arguments; but people from Corinth bothering him all of evil desires and propensities, any action of our own. So in all that is born of a weman that he thus our whole life, in time, may be we have "a friend that sticketh closer all arguments will be very nearly with prescriptions as to how he fod, no true faith in God, and men, from the least to the greatest, should be righteous ?" (3) It is im- pervaded with an atmosphere of than a brother," and he has declared worthless until vital godliness shall might cure it. this inuate disease, or original from best to the worst, there is this pure "The stars are not pure in his eternity. is truly sin which brings all innate depravity, this disease which sight, much less man who is a under the eternal wrath of affects the whole man, and so vitiates worm." (/) It does the work of sin. who are not born again by bap. his powers that he can not by any It lusteth against the Spirit. All the means of his own strength do any- works of the flesh are sin. It is at let us consider the subject as prething in accordance with the s which states it in so brief and ting, still we can not get rid of it. bodies, and leads us away and en- cause as much suffering as those Let us "only believe," and anxious milk" and "strong meat" of the gos- It was sharp. Those signs of anger which we so theeth us. And when it is conceived imaginary evils we are continually cares for the morrow will no longer pel, dispensed by faithful pastors. It was probably of not much acoften see in our little ones, and often it brings forth its own legitimate apprehending. Nothing is truer than disquiet our hearts; but hope, which Unfavorable circumstances may count to the eyes of the world. It mation or disposition to evil, found regard with levity, should rather child, actual sin, and when it is finsalimen, or that disposition of the awaken in us feelings of sorrow and ished, bringeth forth death. (James the mental than the physical condibring us in deep humility to our God, 1: 14-15.) (g) It must suffer the tion; and however comfortable and ent and brighten our future. Would speedy reaction will be witnessed. It was like a thorn that you have that he would in mercy, by his grace, same as sin. "They that are in the pleasant our present surroundings we walk bravely and joyously along But when the truth, or very impor- had in your hand or foot, and no one bring these little ones to himself ere flesh can not see God." We are "by may be, if our minds are disquieted the hidden path of life, let us lean tant parts of the truth, are with knew it. Thus we see that it bethis spirit which we see dawning here nature the children of wrath." "God by anxious cares and dreary fore entirely upon our heavenly Father, and held from the people, the decline of comes a type of those little nettlecondemned sin in the flesh." (h) It bodings for the future we can not hourly pray, "Lord, increase our true religion, and the consequent some worries of life that exasperate requires the same remedies as sin, be happy. Past troubles give us faith !"-Earnest Worker. "Ye must be born again," Christ are done with them forever, and time alone can deliver us from the body is so great a healer that under his of this death, and he alone can raise magic touch the deepest wounds to his own glorious body. In fine, that our actual present condition is fidels. Their attacks upon the Bible tions. All this may occur when, at too large to be kept cleanly. The it must be overcome by the aid of too grievous to be borne with equa- have no firmer ground to rest upon the same time, a large portion of professional man finds it in perpetual

Christ who by this death sanctifies entirely of all enviets and who are able to opment of a symmetrical and healthy neighboring teachers that talk loudly the church of God. V. WHAT ARE ITS EFFECTS ! ble, fathomless, unsearchable, be originally pure. The result is the nal death. This truth is seen here d unspeakable corruption of the same if we adopt the theory of an and there through the whole of this shole nature of man and of all the immediate creation, or that which discussion. If it is sin, then that owers of man, especially in the un- teaches that when a human being which is affected by it is too impure estauding, the heart, the will; in- becomes a living creature. God to appear in the presence of a holy smuch that since the fall, man in- creates a soul and unites it with the and righteons God. Besides, the erits an innate evil disposition, and body. But both of these theories Scriptures teach that the "wages of m inward impurity of heart, evil charge God with the responsibility sin is death;" in Adam all have esires and inclinations; so that by for their sinfulness. For from his sinned, for by one man sin en nature we all inherit from Adam a nature he must create them holy, tered into the world, and death by eart, mind, and thoughts which are Now he takes this holy creation of sin, and so death passed upon all for his and unites it with a sinful body, that all have sinned. We are by ture, and to his chief commands, from which union it must of neces- nature the children of wrath. And sity become sinful. We can not ac- not only those who have grown old

There is a view which obviates Adam's transgression. We lear ey were created in holiness, "in regularly appointed means or organs truly original ain brings with it death

The Confession says by "Baptism

# Selections.

says, "That which is born of the flesh is flesh, and that which is born We answer yes. The Confession overcome him, his remedy and refuge Do we not see fathers, husbands, throw christianity in France, had them," said I. "Tell me, brother ted to see, as through a glass darkly.

by are subject to sin. Children are of a violation of a Divine command, to set apart times in which to prac or friends! And why will we not language: "Voltaire's Dictionary of from death and hid the multitude of may heal, the scar will remain.

subject to death, hence we conclude induced by the temptation of a sin- tice prayer. It must not, however, trust in our powerful and covenant- Philosophy, Helvetins' System of his sins in the grave of Jesus, but it

### Taking Thought for To-morrow.

"Create in me a clean heart O, God !" little concern, for we know that we

pier we might be. these cowardly forebodings of coming in the possession of infidels.

robes of kings, and through the bear or read for or against it. also freely give us all things ?"

than a mere example. But if he ability equally so, for "the earth is lives of professing christians the true day, all the help he got was, "Quench palms of Christ's hands; and, rewere only this we could not for a the Lord's and the fulness thereof," fruits of their faith, and they form not the Spirit." Soon after this he membering that he had on his head moment doubt of the importance of and his knowledge of our condition their opinion of christianity from fell in with his young friend, Thomas, a whole crown of thorns, we take to prayer with regard to our whole life, and circumstances extends to the what they observe in them. The and the same impulse arose in his For if we consider the life of Jesus, numbering of the hairs of our heads, consequence is, that when the church mind. I suppose it often arises in the impression universally made Still we are afraid to trust him from becomes corrupt, intelligent men not the mind of every true child of God; upon us will be that it was a life of day to day for sustenance, guidance, only disbelieve the Scriptures, but and he ought to give it utterance. After constant prayer. It was indeed a and protection. We think if houses they begin to despise christianity, much hesitancy, fear, and delay, life of labor, of consuming labor, but or lands were ours we could feel And then they are prepared to ac- brother P-- at last turned to his school of Christ has three classes of all its labor was based on prayer, on sure of comfort or ease in coming cept any form of infidelity that may friend, and forced himself to say, scholars; in the first class we learn the secret intercourse of his soul years; and we fancy that if certain strike them as the plausible. with his Father. Before every mira human agencies and instrumentali. The history of the church confirms to be a christian to be a christia cle which he wrought, he ever ties were granted to us, we would those views. It is a historical fact short sermon. secretly applied, as we may plainly possess a guaranty for future sup- that infidelity has never gained the perceive, to his Father. And when port and safety. "O fools and blind?" ascendency in any christian country phemer, made no answer, but went the hours of day were all engrossed Do we not daily see rich men beg- until the church has, in large meas- at once and left him. P- feared by the work of his calling, he dedi- gared; their vast wealth, in a few ure, lost her piety, or corrupted her he had offended his friend; and yet wounded; but that is the senior class, cated the solitary hours of evening hours, wasted by flood, comsumed faith, and ceased to exhibit in her he felt relieved and sustained. The and when we get to that we are or morning, or the silence of night, by flames, or swept away in some members "the peaceable fruits of two next met at church; and there to prayer. Every feeling which great fininancial crisis! Do we not righteousness." All the learning, the brother P-- first saw Thomas stirred his soul he transformed into see high positions anddenly lost by philosophy, and the profane wit of among the anxions inquirers, and he prayer, and when at last the an- some turn in fortune, and high Voltaire and his associates would soon found peace in believing. guish, of his soul threatened to talents suddenly blighted by disease? have been powerless to over But by their fruits ye shall know means of which mortals are permit

himself "the father of the fatherless again flourish. and husband of the widow." Whatever convulsions, social, political, or of danger, if there is danger. It is It may have been neuralgia. Perphysical may shake the earth, we to be found in the pulpits of the haps it was gout, although his active it is true, are are assured that "All things work land. For religion never becomes habits and a sparse diet throw doubt

#### The Danger from Infidelity.

Christianity has but little to fear these vile bodies and make them like cease at last to pain. It is seldom from the arguments of scientific inthe Holy Spirit, through the new nimity, or even cheerfulness. If, than their plausible hypotheses; and those great truths which God has interruptions, or calls for "more birth, and for the sake of Jesus then, we could but direct ourselves there are many learned men in and designed for the sake of Jesus then, we could but direct ourselves there are many learned men in and designed for the sake of Jesus then, we could but direct ourselves there are many learned men in and designed for the sake of Jesus then, we could but direct ourselves there are many learned men in and designed for the sake of Jesus then, we could but direct ourselves there are many learned men in and designed for the sake of Jesus then the sake of Jesus the sake of Jes refute and overthrow them. The very uselessness and folly of happily in our day, learning and power of the gospel resides pre- little instruction. One man has a this auxious thought for the morrow, science are not exclusively or mainly eminently in its great doctrines. In rheumatic joint which, when the

> want of philosophy, to the blush; our day, and in this country, become discharge of them. Both precept who takes full half the profits, but for even if the contingencies we extensively prevalent for a time. and promises are rooted in the doc- does not help earn them. These sible, all our puzzling and planning the standard of piety in the churches If, then, it be found that doctrinal cause, like Paul's thorn, they are not would be powerless to avert them; will sink very low. Such a state of preaching is becoming unpopular, or to be mentioned. Men get sympathy and how spicidal, to sacrifice present things would be speedily followed is falling into disuse, we may look for broken bones and smashed feet, comfort and peace to anxieties for an by worldliness and immoralities for the loss of moral power in the but not for the end of sharp thorns uncertain future a future we may among professing christians, and by churches, and consequently for the that have been broken off in the never see, or which may be more the prevalence of vice in the world. increase both of heresies and of infi- fingers. prosperous and happy than we dream | And the inevitable consequence | delity. Would that the truth (for it | Let us start out with the idea that would be that men would lose faith is a truth) could be impressed deeply we must have annoyances. It seems But while such forebodings shame in christianity, even if no arguments on the mind of every young minister to take a certain number of them to bilosophy, how greatly do they were urged against it. The great in the land, that infidelity can never keep us humble, wakeful and prayeroutrage religion ! Even nature majority of even intelligent men prevail in such a country as ours, a ful. To Paul, the thorn was as disthrough the flowers of the field form their opinion of christianity country so pervaded by christian ciplinary as the shipwreck. If it is which, neither toiling nor spinning, more by what they see in its pro- influence, unless the pulpits shall not one thing it is another. If the wears a beauty beyond the royal fessed disciples than by what they prove unfaithful to their high trust. stove does not smoke, the boiler

blithe songature that baving peither | Gibbon, the sceptical historian, can say to the people of his charge, ink must be poor. If the thorn does storehouse nor barn, are fed from attempting to account for the won- as Paul said to the elders of Ephesus, not pierce the knee, it must stick the granary of the great Father, derful success of christianity in the "Wherefore, I take you to record you in the back. Life must have rebukes such a want of faith. But early ages, attributes it largely to this day, that I am pure from the sharp things in it. We can not make how much stronger and tenderer the the shinnig virtues of primitive christian character blood of all men; for I have not up our robe of christian character rebuke of revelation ! Besides all tians. They demonstrated their faith, shunned to declare unto you all the without pins and needles. that precious Old Testament history he says, by these virtues. There are counsel of God."-The Presbyterian. and care for us, evipped in the gift of God for its author, will lead those his Bon! Could there be greater love who sincerely embrace it to a life of me that when he first joined the ple's fingers. But, God helping us, than this! "He that spared not his uprightness and good doing. The church, then a mere stripling, he we place these annoyances in the own Son, but delivered him up for second is that a religious faith which often thought of warning his young catagory of the "all things which better, can not be from God. Now ness, and the feeling of incompetency. how much shorter thorns are than We all know that Jesus is more to His love is unquestionable. His men of all classes expect to see in Mentioning this to his minister one the spikes that stuck through the

brothers, in a moment snatched by not the people become disgusted with P-, how he holds out ?" "O," the things which God is preparing

whilst it is nourished by "the sincere it was a thorn-that is, it stuck himloss of moral power, are inevitable.

ing during such declension as at any him. The housekeeper finds it in other time. Congregations may be unfaithful domestics; or an inmate as large or larger. There may be who keeps things disordered; or a considerable activity in certain direc- house too small for convenience, or For piety, are not preached. The moral and make a great noise in giving a these we find the reasons of christian | wind is north-east, lifts the stormall, ought to put our philosophy, or And yet infidelity may, even in duties, and the motives of the steady signal. Another, a business partner

Happy, indeed, is the minister who must leak. If the peu is good, the

## A Short Sermon.

"Thomas, don't you think you ought how to be stuck with thorns without

Thomas, then a railer and a blas-

١.

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Some say it was diseased eyes And here we reach the real source some that it was a humped back.

the spirit. There may be just as much preach. Every one has a thorn sticking trials are the more nettlesome be

We want what Paul got-grace to bear these things. Without it we Brother P-, now a minister, tells sticking our thorns into other peoourselves the consolation that if we suffer with him on earth, we shall be glorified with him in heaven.

But how could Paul positively rejoice in these infirmities ! The class we learn how to make the sting positively advantageous: in the third class of this school we learn how. even to rejoice in being pierced and near graduating into glory.

Eternity is the divine treasure house, and hope is the window by

abject to death we conclude that It is the fruit of sin, being the result the christian. We are accustomed then can we trust in wealth, intellect, quent writer uses the following short sermon not only saved a soul of a sabre; for, though the wound