Revs. Rude & Miller, Editors.

NEW SERIES, VOL. 6--- NO. 27.

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For the Lutheran Visitor Inther and Consubstantiation. NUMBER III.

The natural and proper mode of cerning the person of Christ. That fession, "We receive the body and condition. If is any quarter the body and doctrine is, (as the Augsburg Con-blood with the bread, or "is" or "as first love" has facen "left," let the ried to the shore by the colored God has fastened one little thread Our duty is to heed them. May we rect and satisfactory answer to fession, Art. III, expresses it), that der" them as a medium. By, in, consciousness of the failure awaken ferrymen. One of these was so upon you all; it is very weak and have grace to do our work with and under the set of receiving patience; and let peuitence stir to frail, and you can in a moment, fidelity.-Texas Baptist Herald. Lather has himself given forth upon two natures, the divine and the hu-the subject. First of all should he man, inseperably joined together."- truly and naturally, we receive the quickening breath again. "The Spirthose deliberate and careful And a great deal is involved in that body and blood of Christ, substan- it of the Lord is not straitened." If imprecation. Dr. Rice, without say- will enlarge and strengthen itself rded atterances of his which have brief declaration. We can not enter tially present, truly and supersafural- anywhere there is to be seen a ing a word, turned to him his large, until it becomes a golden chain to een accepted as of symbolical au-apon any detailed explanation of the ly, after a heavenly and spiritual man-bind you forever to God." doctrine here and now, but suffice it arr." Does any one say, "I can not go forth fervently from every heart pression. "I never so felt a reproof," which he spoke not only to say, for the present, that in ac exactly understand that ?" Luther and from every lip, "Come from the said the Judge, "in my life; and good labored for and accomplished, which is opposite to the undue use for himself, but for the theologians, cordance with it we do not believe and Lutheran divines would answer four winds, O breath, and breathe on instantly I begged his pardon. Ask on the part of this excellent man, of intoxicating liquors. But the livines and princes who were asso that Christ, the second person in the substantially, "Neither can we. There these slain, that they may live !" pardon of God," said Dr. R. I shall would be to almost fill a volume. word used by the apostle has a much ted with him in the Reformation, Trinity, can be present anywhere sim- are many of the secret things of Let pastors and churches alike be never forget it." At this time the One more onl shall now be advertedy more extensive meaning. The soand for the churches committed to ply in His divine nature, as some God which we do not pretend to pry stir themselves. Their influence on Judge was entirely ignorant who to. A gentleman who saw and con- briety or temperance of the apostle, the care. Chief among these, of course, is the Augsburg Confession, which, though owing its form to which among these, of the destination the divine and human matrices at the in the doctrine of the doctrine approval. Article X, of that merely that a divine infl "are there communicated, to those earth, local. To this mode of pres- written." "received." presenting before a council, held at is one person with God." The great article like this even to allude. Al- the heart, not to be its substitute. walked away. papists. In Part III, Article VI, to be present in the first of these equal number of satisfactory answers; for "the simplicity that is in Christ." with the formation of the American we read as follows: ______ modes, whilst they never have done but it has formed no part of our No drapery of human workmanship, Bible Society, he says : "Altar, we hold that the bread and more explicitly declare than Luther discussion. We would simply say must hide the cross-no, not from was expedient at that time to form "xi: 28." we find verbatim, as we have seen, is Christ himself. them again. Luther held and taught, on the eran theologians use, as unmistak-

COLUMBIA, S. C., FRIDAY, MARCH 27, 1874.

A planter and when the second term of term

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

wrote upon the Lord's Supper. Lu and wine. And equally groundless I only press them on the serious and Ministerial Tact.

All. Dectert

ther and our Confessious teach what is the charge of Consubstantiation, or prayerful consideration of pastors they do concerning the presence of the belief that the body and blood of and brethren in all the churches, Christ in this Secrement, simply be- Christ are changed into one sub- and press them with the earnest man of great practical wisdom. A few minutes on this idea, until every the Scriptures constantly teach us, cause Christ's humility must be pres- stance with the bread and wine." entreaty that they be not dismissed late eminent judge, of Virginia, once one had a clear and fixed conception that while God works in us to will ent as well as His divinity, or He is Now that we have made this quota- when answered, but that the answered, but the ans really not present at all. No one tion, we notice that Mosheim tells us lead to practical results. Without reproof he had ever received for any one would manifest who would directing our toils, crowning our ant what did Luther believe and can properly understand or appre rather how these terms are not used, this, convictions and regrets, and profaneness was from this distin- openly break such a tie. "Now," efforts with his blessing, and thus concerning the Sacrament of ciate the position of the Lutheran than how they are. For those who even resolutions, will be alike in guished minister, and without words. continued he, "just such a slender, securing the enlargement of his Lord's Supper ?" is the question Church in this matter, unless he first would have a more positive answer vain. Sighs over the past and the They were crossing a ferry together, delicate thread has come from God kingdom. We are workers together annaturally propounded to us understands what the Church holds to our question we say, in the words of present will not amend the future. and on account of shallows, the boat to you this afternoon. You do not with God." How important that we as the doctrine of the Scriptures con- Dr. Kranth in his notes on the Con- Let every church examine its own could not be brought to land, so feel, you say, any interest in religion be up and doing. Calls for labor

Melancthon, yet contains not one mited in one person. So that wher- Trinity, or in treating of many other and an earnest church will keep one day sitting at his door, when ing and conversation to very serious in reference to "things seen and hought which was not either dic ever Christ promises to be, or says of the profound mysteries of the alive and warm the spirit of an the infidel, Thomas Paine, who also concern for his soul, but his wife temporal," "the present world," by nated by Luther or submitted to him, that He is, there we understand, not Word ; nevertheless, convinced that earnest ministry. If the fire of love resided there, addressed him, and was still, in a great measure, in which a christian should be disco, but it is in the Word, we firmly believe is to be main id, "Mr. Staughton, what a pity different to the subject. Meeting tinguished. on reads: "Of the Supper the glorified Goil-man is really pres- and teach it. We do not seek to be there must be burning hearts in the it is that man has not some compre- her one day in company, he said to The foundation of true christian "of our Lord they (our churches) ent. Now Luther says that "Christ's wise above what is written, but we pulpits. If there is coldness and hensive and perfect rule for the her: "teach, that the true body and blood body has three modes of presence, do assuredly advocate, in the face of langour there, there will be the same government of his life." Mr. Staugh- "Madam, I think your husband is estimate of the intrinsic and com-"of Christ are truly present, under First, the comprehensible, corporal all opposers, believing in and holding in the pew. That a well educated ton replied, "Mr. Paine, there is such looking upward; making some effort parative value of "all that is in the "the form of bread and wine, and mode, such as He used when upon fast to all that has been plainly ministry is indispensable, has ever a rule." "What is that !" asked to rise above the world, toward God world, the lust of the flesh, the lust been, and ever must continue, a Mr. Paine. Mr. Staughton repeated and heaven. You must not let him of the eye, and the pride of life"-"that eat in the Lord's Supper, and ence the Scripture refers when it Of course, there are many phases sottled axiom amongst us. But it the passage, "Thou shalt love the try alone. Whenever I see the hus- all that the eye or the flesh desiressays Christ left the world. Second, of the Lutheran doctrine of the must be an axiom no less settled and Lord thy God with all thy heart, band struggling alone in such efforts all of which living men are apt to be Next come the Smalcald Articles, in another incomprehensible and Lord's Supper and various ways of decided-that in a pastor no amount with all thy mind, with all thy month it makes me think of a dove endeay. proud, The christian does not conwhich were prepared by Luther, with spiritual mode it can be present illo- stating and explaining it and making of erudition can supply the place of and with all thy strength; and thy oring to fly upward while it has one sider the wealth, and the honor, and the advice and assistance of the cally. Moreover it can be present in the Scripturalness of it to appear, to first love. The office of the under- neighbor as thyself." "Oh," said broken wing. It leaps and flutters, the pleasure of this world as desother theologians, for the purpose of a divine and heavenly mode, since it which we have not space, in an standing is to animate and inflame Paine, "that's in your Bible," and and perhaps raises itself a little way, titute of value; but he sees that the he place from which they take their mistake which many persons make most countless objections have been Intellect is to inspire, not to supplant A fine specimen of ministerial tact drops again to the ground. If both ded worshipers of Mammon suppose name, the specific points of differ about Luther and Lu ence between the Lutherans and the in supposing that they teach Christ our mind at least, been met with an cau ever be an adequate succedaneum late Dr. J. M. Mason, in connection easily." "Concerning the Sacrament of the anything of the sort. None can plan to enter upon that wide field of how tasteful or how gorgeous soever, "When the vote was put that it Religion is service. It involves pacify his conscience, they can not wine in the Eucharist are the true and Lutheran theologians have done to those who may desire information the eye of the very simplest hearer, the American Bible Society, there the double idea of love for God and transform his character, they can "body and blood of Christ, which that the presence is spiritual when upon the subject that if they would The veil that forbade free entrance was a moment of exulting, grateful, love for man. "The true divine idea not give him life in death, they can are administered and received not the word is used to designate "a su- but provide themselves with some to the mercy-seat was rent in twain prayerful silence. There was but of religion is a life, begotten of grace not secure him happiness for ever. only by pious, but also by impious pernatural, heavenly mode," and "to such books as the Book of Concord, when the Saviour died. Let no other one short moment in our proceedings in the depths of the human soul, They appear to him polluted with - conclude those Capernaitish imagin- or Dr. Krauth's Conservative Refor- viel take its place. Let the cross be when things seemed to tangle, and subduing to Christ all the powers of sin, replete with temptation, preg-"Concerning transubstantiation, we jugs of a gross and carnal presence," mation and its Theology, or Dr. conspicuous; the way to the mercy. some feelings began to rise. At that the soul, and incarnating itself in a nant of danger. "do by no means regard the subtle as the Formula of Coucord says. Krauth's edition of the Augsburg seat ever patent. It is "Christ cru. moment, Dr. Mason rose hastily and patient, steady, sturdy service." And With these views, he is moderate "sophistry, in which they (the pa- "which, after so many public protes- Confession, (with valuable introduc- cified" that is still, as it has ever said, "Mr. President, the Lord Jesus hence our Saviour has said, "Not in his desires for them, moderate in "pists) teach that bread and wine tations on the part of our churches, tion and notes), which costs but 80 been, "the power of God unto salva. never built a church but that the every one that saith unto me, Lord, his attachment to them while he en-"part with, or lose their natural es- the sacramentarians still try to fix cents, or Dr. Seisa' little volume tion." It is only by the exhibition of devil built a chapel close to it; and Lord, shall enter into the kingdom joys them; moderate in his regrets "sence, the form and color only re- on them." When, however, it is entitled Plain Words, (which con- the Saviour's love to sinners, that he is here now, this moment, in this of heaven; but he that doeth the for them, when he is deprived of maining, but are no longer real used in opposition to a real and true tains his lecture on the Lord's Sup- the hearts of sinners can be won to room, with his finger in the ink-horn, will of my Father which is in heav. them. This is christian sobriety. It "bread and wine; for it corresponds presence, and as signifying merely a per, and his tract on Consubstantia- the Saviour. The Spirit of Christ not to write your constitution, but en." It was in service such as this is for those who have earthly rela-"best with the scripture that bread presence "such as is wrought by our tion), which costs but 60 cents, they will set his seal to no preaching but to blot it out." This sudden address that Christ spent his days in this tives to be as if they had them not; "is and remains here, as St. Paul spirit, our meditations, our faith," can easily acquire that information with laugh- world. His motto was, "I must for "those who weep to be as though "himself calls it, "The bread which they atterly repudiate it. We hold and will certainly never thereafter else will be give saving efficacy, ter, which in a moment dispelled the works of him that sent me they wept not; for those who rejoice "we break."-1 Cor. x: 16. 'And so that the treasure which is in the Sac- permit themselves to couple Luther's And perhaps, speaking generally, storm, and revealed a clear sun, while it is day; the night cometh in to be as though they rejoiced not; "let him eat of that bread."-I Cor. rament is not put there by our faith; name with anything like Consubstan- one of the chief perils of our day is which, instantly perceiving, he ad- which no man can work." The same for those who use this world to use but that our faith only enables us tiation. And we again respectfully the encroaching prevalence in the ded, "There, there, he has gone employment is to engage the hearts it as not abusing it, knowing that Then come the Catechisms, in which worthily to receive the treasure, which submit that those who contemplate treatment of Bible themes, instead already to his blue brimstone." and hands of his disciples. Deeds, the fashion of this world passeth speaking to the world through the of Bible flustration, of a would-be Another instance, equally good, earnest deeds, for the glory of God away?" de the state of Bible flustration of a would-be

we suppose, that it come from God. and, yet these toils of the disciple Should you dare put out your hand ship accomplishes nothing unless the The late Dr. John H. Rice was a and brush it away ?" He dwelt a increase comes from God. And hence

OLD SERIES, VOL. 6---NO. 287.

To be sober, in ordinary language,

sion of them can not make him happy

nor the want of them make him mis-

erable. They can not obtain for him

the pardon of his sin, they can not

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Selections.

any people show to read into them | we cheerfully admit the use of the .The inquiry, brethren, is a solemn pure reason" in the room of revela. words that Jesus Christ never did But it is work, constant, earnest, dren of disobedience," so that undue hat is not there, or to put upon expressions, "in, with and under, one, in regard to the churches gen- tion, or the interpreting of revelation anything for you. Now, what do agonizing service. It is a battle tove of the world prevents even em gross interpretations such as and hold to them as being altogether erally. Has there been-is there now by the transcendentalism of "the you say that Christ came into the that closes only with death-a race those who are "the children of God ir author never dreamed of en- unobjectionable, except, indeed, -any such declension-any such pure reason ;" which Panl would for " "To save us from our that has no end on this side of the through faith in Christ Jesus, from ig, and such as neither the when men unwarrantably fix upon leaving of the first love ? And the have designated "science falsely so sins." "Well, he certainly has not grave-a warfare against sin and being in so high a degree as they etter nor the spirit of them will them such meanings as our theolo- question is not less delicate than it called," while with grief of heart he done that for you, since you are work for God. "Go, work in my ought to be, "the children of obedigians never intended that they is solemn. No uniform answer can would have added-"which some committing sin every day." "He vineyard," is the command addressed ence." What is it that makes obediarrant. The merest glance, at them is, of should convey. In what sense then be given to it. There may be de- professing, have erred concerning saves us from the punishment of sin." by our Lord to every one who has ence so often to be felt a tiresome ourse, sufficient to show that Lath- have they been employed f. Let the cline in one quarter, while there is the faith." God in mercy keep from "But you have just tol' me that you been rescued from ruin by his grace. task, but the undue love of the world; er held and taught a Real Presence, learned Lutherah divine, Dr. Mos- life and progress in another. Even our schools of theology and from our receive the punishment of your sins And every christian should regard and how do the commandments of When the words of the Saviour heim, answer. "What the nature of in the same church, there may be a pulpits the infection of this Christ- every day, as you go along; and he himself as permitted to live in this our Lord become to us not grievous ame to him, saying, "Take, eat, this presence is we know not. The falling off in one department of duty, dethroning and self-exalting Ration certainly has not saved you from world for no other purpose that to but by our victorious faith overcon his is my body," &c. And when he thing itself we know; but the mode while in another there is no do good among men; and thus push ing the world ? It has been finel and St. Paul making the strong, of its truth we can not comprehend. The complaint, however, is general humble evangelical piety is caten such thing as hell !" The Universa- forward the gracious designs of God said, that "the same eye can not rogatory assertion, "The bread We deny that Christ is present in a -it meets us everywhere-of a ten- out, and the reason of failing and list was glad to retreat in silence. For the con- both look up to heaven and down to which we break, is it not the com: physical, or material manner. But, dency to declension in the vitality of erring man exalted above the wis- Very few ministers, either in this summation of these purposes of mer- earth at the same time." And the nion (or the communication) of should any one ask, How is he spiritual heart-religion in its inward, dom of God ! Let "the love of Christ or in any other country, had more by christianity invokes the agency beart must be emptied of the love body of Christ ?" he treated present I our answer is, We know living, divine energy. The very ex- constrain" our preachers and pastors tact in the discharge of duty than of every disciple of Christ. And of the world, that it may be filled those declarations just as all other not. We commonly call his presence istence of the complaint may fairly to give Christ his due place in their Dr. Payson. Once, in the progress while we should ever keep in view with the love of God, which is at declarations of holy writ, and did in this holy ordinance a "Sacramen- be held as proof sufficient of the fact." not attempt to change them or frit- tal presence." This might seem to Well am I aware, indeed, that there whole system of divine truth; and, land, after having repeatedly invited cause of all our success is divine, we tempt to change them or frit-em away with fanciful or far-d interpretations. He did not his presence; but by this word we stched interpretations. He did not his presence; but by this word we despondency are morbid, which are out of detect and magnify grace, let them put their whole souls gave an invitation to all those young divine plan, is essential to securing pleasure can not be "seeing a counter that is and the seek religion are some spirits whose tendencies to in holding forth christ, in his divine plan, is essential to securing pleasure can not be "seeing a counter that is and the seek religion are some spirits whole souls are spirits whole souls are some spirits isturbed by the confused jargon | ignorant of the mode. It has been the evil, and to overlook the good, into their work, making it the grand ends. This blending of try-a better country, that is, a ationalizing teachers about im- said that we receive Jesus in, under, which are never in their element but aim of that work to honor Christ and religion. Any one, who did not the divine and human is a central heavenly." They who, by their in ossibilities ; but prostrating himself or with the bread, (in, cum, sub, pane). amongst sighs. But it is not only save men, "not preaching themselves, know Dr. Payson, would be surprised thought in the plan of salvation. It moderate attachment to the earth, show that they are at home can not ity and faith, before the sa- These three words might signify from the lips of such that the com- but Christ Jesus the Lord, and to hear that thirty or forty came, is not through an angelic, but a hued mystery, he received the in- three modes; but they are designed plaint is to be heard, and, therefore, it themselves the servants" of the He had a very pleasant social inter- man ministry that the word of salva- be "strangers." The Captain of the Lord's host, our New Test relation just as the Lord to indicate that we do not wish to may be concluded that there is more churches and of the world "for Jesus view with them, saying nothing tion is to be borne to men, and yet on, will not own as his ave it, and, in accordance with it, determine anything about the mode or less of truth in it; and, if so, to sake." "To them to live, let it be about religion until just as they that word, thus conveyed, is power hese who lie down to drink of the ight that in the Supper "the true of Christ's presence. Those there the extent in which it exists, it is a Christ." Let every one of them "so were about to leave, he closed a less for good unless God infuses into dy and blood of Christ's presence. Those there-dy and blood of Christ's presence. Those there-dy and blood of Christ's presence. Those there-dy and blood of Christ's presence. Those there-sent and communicated." But whilst this is true, there was such gross, nuscriptural notion as maubstantiation, nor any approach il, in his mind as he thought or il, in his streams of earth's delight, but only those who, in passing, drink of them with their hand, as of the brook in the way.-Brown. maubstantiation, nor any approa The ear that heareth the reproof of

sobriety or moderation lies in a just

and then it becomes wearied, and value is by no means what the delu-

Religion a Warfare and a Work.

1.

the question and answer by which The glaring inaccurancy of Bishop press on subjects like this, owe it to philosophical intellectualism ; the but of a very different order, may be and the good of man, are the only The caltivation of this sobriety is Rev. Mr. Harris proves that Luth- Johns' statement consists in this, themselves, to those of whom they overlaying of the simple gospel with given. A few years ago a Univer- legitimate outgrowths of the renewed of the utmost importance to the erans do not teach Consubstantia- that he evidently regards the ex- speak and to whom they speak, and a load of erudite criticism and spscu. salist, in one of the Western States, nature. The man who supposes that proper performance of the duties of tion. It is not necessary to quote pressions, "in, with, and under the to the cause of truth, to go to some lation ; the carrying into the depart. who did not pretend to be a moral religiou means rest, in the sense of christian obedience. The supreme bread and wine," which some Luth- little trouble, and to some little ex- ment of religious truth the spirit man, met a minister of the gospel, exemption from toil, has no concep- love of the world is inconsistent pense if need be, that they may first and manner of scientific discussion ; and commence addressing him in the tion of the nature of genuine religion. with christian obedience altogether. abject of the Lord's Supper, all ably involving and teaching Consub- be perfectly sure of that whereof relying on our own wisdom, instead of presence of a large number of people It is rest from the accusations of "No man can serve two masters; for hat is contained in these formal stantiation. We have denied, and they affirm. "becoming fools that we may be wise," ou his favorite doctrine, saying a conscience, from the fear of wrath, either he will hate the one, and love atements, and everthing that is not without sufficient authority as and instead of taking truth as we great deal about what Christ had It is rest in Christ as an all-sufficient the other; or else he will hold to the urly and legitimately deducible from we think we have shown, that either may find it in the pages of revela. done for all mankind. The minister Saviour, in God as a gracious Father one and despise the other; ye can tem. We are not unwilling to Luther or the Lutheran Church bave tion, putting forth our ingenuity to heard him through, and then said, rejoicing over the reclaimed prodigal, not serve God and Mammen." And, March - mild at more a state tand by those statements. Our only lever for a moment entertained that extract it from other sources; the "Friend, if you are a reasonable man, and in the assurance that the inter- as the supreme love of the world ne The First Love. putting of something called "the I will convince you from your own ests of the soul are forever secure. cessarily makes and keep men "chilection is to the disposition which absurd dogma ; but at the same time