

THE LUTHERAN VISITOR.

Columbia, S. C.

Friday, July 11, 1873.

EDITORS: Rev. A. R. RUDE, D.D., Columbia, S. C. Rev. J. I. MILLER, A.M., Staunton, Va.

In essentials, unity; in non-essentials, liberty; in all things, charity.

Remittances must be made in Post Office Orders, Bank Checks, or Drafts, if possible. If these cannot be obtained, send the money in a REGISTERED LETTER. All Postmasters are obliged to register letters when required.

SPECIAL NOTICES.

South Carolina Synod. The members of Synod, all the ministers and all the lay delegates belonging to the Synod of 1872, will please to notice the President's call for a special meeting.

The Necessity of a Church Paper. The interesting and instructive article of "S. S. R.," the Central Committee's exploring missionary, demonstrates the large field open for the Southern church, the importance of occupying it at once, and the necessity of a church paper.

Delinquent Subscribers. In Virginia 88 Lutherans owe us \$84.63. In West Virginia 18 owe us 44.08. In North Carolina 11 " 44.08. In South Carolina 99 " 211.98.

How shall I make a living? Dull times have thrown me out of employment and I am suffering for something to do. Many and many a time do we hear something like the above from young and old out of employment and out of money.

Mr. J. H. Johnston, Great Western Gun Works, 179 Smithfield Street, Pittsburgh, Penn., whose advertisement has been published in this paper during the past year, is, we have reason to believe, reliable and trustworthy in all his dealings.

Success is the best test of superiority; the wonderful demand for Simmons' Liver Regulator is one of the convincing proofs that this article is appreciated above everything else of the kind.

of the church. "O, I forgot," says Mr. Reynard, "I belong to St. Paul's." St. Peter calls for St. Paul's church-book; it is brought; but the name is not there. "Look here," says the apostle then: "Your name is not here either. You do not belong to any church. Go to your own place."

Correspondence.

Rev. A. R. Rude, D.D.—My Dear Sir: Your favor enclosing Mrs. ... money is to hand. Are we to infer that the Visitor will cease with the present volume. If this be the case, I am very sorry. I love the Visitor, and am confident it has been an instrument of good.

A Card.

CONCORD, N. C., June 27th, 1873.

Dear Sir: Mr. Bernheim requests us to say to you that the personal matter from Geo. P. Rowel & Co. in regard to the discontinuance of the Sewing Machine business is false, and wishes you to correct it.

Editorial.

We have written to Messrs. Rowel & Co. for an explanation.

A Profitable Business Guaranteed.

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A Cuto Professor.

Mr. Reynard belongs to church, lives about the same distance from St. Peter's and St. Paul's churches, and knows how to take advantage of it. When the deacon of St. Peter's calls on him for his contribution, he answers glibly: "I subscribe at St. Paul's." But when St. Paul's deacon calls, he answers: "Don't you know I am a subscriber of St. Peter's?" Mr. Reynard dies. Isegrim, the wolf has caught him at last, his cunning failed him; and, of course, his soul is off post haste to heaven.

For the Lutheran Visitor. From West Virginia.

CHARLESTON, W. VA., June 23rd, 1873.

Dear Doctor Rude: Thinking that it will be of interest, at least to some of the readers of the Visitor, permit me through its columns to call the attention of the Church to the importance of making early provision for supplying our numerous Lutheran friends who are flocking into this part of the country with a shepherd of their own faith.

On the 9th inst. the writer was dispatched from Salem, Va., by the "Central Board on Missions," with instructions to proceed forthwith to West Virginia, and labor in the most important villages and towns along the line of the Chesapeake & Ohio Railroad, in the capacity of visiting up Lutheran families, keep a note of the same, and report at the meeting of the Virginia Synod in August next, what prospect there is for establishing congregations at the different points which I shall have visited.

In the vicinity of White Sulphur Springs, and at Lewisburg in Greenbrier county, I spent a few days making diligent search for any members of our flock who might be living in that section. From a few of the oldest and most reliable citizens, I learned that there were no Lutherans in or near those villages at present; but some years ago there were several families, who had long since united with other denominations in consequence of there not being a church of their own persuasion within their reach.

After remaining in town, for several days, and finding many who still adhere to the doctrines of the mother church of Protestantism, I was informed that there was a settlement of Germans from Pennsylvania, who were living along the Elk River, about eight or ten miles from here.

Coal River, Elk River and Ganley diverge from the Great Kanawha, and spread their branches over one of the richest and most magnificent coal regions in the world, and bring down their junction store-houses of wealth to some common center on the Kanawha; or such is being the result, and will be under future developments.

This city is now in direct railroad communication with the sea-board to the East—the West it is open to the Great Mississippi Valley and the grain growing states of the North-West, both by railway and streamers. The great question of connecting the waters of the James and Kanawha rivers by a canal is now being warmly discussed, and it is believed will be completed in the course of time, which will certainly give this point additional advantages to carry on trade with the great coast cities. A railroad will soon be constructed from here to Pittsburgh, another to Pickersburg, which will open it (Charleston) to the North. A railroad line has also been suggested to the great iron and copper regions of South-West Virginia and North Carolina, which will not only give the valley of the Kanawha an abundant supply of the richest and purest iron ores, and open out a splendid mineral and agricultural region, but also open direct communication between Virginia, North Carolina and the Great West, and even to the golden gates of the far Pacific.

I have stated these facts to show that this city and vicinity can be made a stronghold of the Lutheran Church, inasmuch as so many attractions invite our people from all parts of the North and South. Believing that I have said enough for this time, and I fear more than you will have space for, I will stop. Will report again after having reached my new post of duty—Huntington—for which point I expect to set out in a few days (D. V.). I could say a great deal more about this place, our people, and the encouraging prospects with which I have met, but perhaps it were not wise to tell all one knows and sees. S. S. R.

A SERMON.

Mr. Editor: The following sermon was preached at the General Synod, at Salem, Va., and solicited by a number of ministers and laymen for publication. Thankful for the flattering opinion entertained by these good brethren, I send it to you in compliance with their request. D. H. B.

Revivals—Pt. LXXXV: 6.

Will thou not revive us again that they people may rejoice in thee? The wisdom of God, his benevolence, and mercy, and love, we see most prominent in the adaptation of the plan of salvation to man in his fallen state; and in the means of grace, suited to his capacity and condition, as constant aids to him in his weakness. Man becomes renewed, regenerated, made a new creature in Christ Jesus; but, surrounded by Satan, temptation from within and from without, and exposed to constant opposition from the devil, his religious experience will be, more or less, fluctuating. The Saviour enjoins constant watchfulness and prayer; and the Apostle Paul calls life a conflict, an incessant struggle, one great battle, and recommends the means to be used in order that "having done all" the Christian "may stand"—stand, in full panoply for defence, against all the powerful adversaries of his soul, against all the wiles of the devil. The girdle of truth, the sandals of the gospel of peace, the shield of faith, the helmet of salvation and the sword of the Spirit, figuratively and beautifully express the provisions made for man, by a gracious and merciful God, to aid him in his weakness and helplessness. But with all this gracious assistance from God, man's proneness to degeneracy, his depravity, his reckless carelessness, his natural indolence, together with his love of wealth, pomp, power and the pleasures of this world, constantly expose him to attacks, and too often to successful attacks, from his enemies. He is overcome. He does not stand as Paul says; but he falls and incurs the displeasure of God. Man does not decline in piety, fall into sin, and into defection from God, in his individual capacity alone; but more generally he involves families, communities, cities, countries and nations; for "Did not Achan, the man of Zerah, commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? And that man perished not alone in his iniquity?" Shall "sentence, be executed speedily" and God immediately destroy all such families, communities, cities, countries or nations as he did the family of Achan? His wonderful goodness and mercy teach us a far different lesson. He hath no pleasure in their death. He calls them back. He revives them, and these same erring, wandering, sinning people are brought to rejoice in God. The instability and weakness of man, his depravity and proneness to degeneracy and to the corruption of the pure worship of his Maker, on the one hand, and the mercy and goodness of God toward him in this defection, on the other, constitute the basis, the necessity of revivals. God does not desire man to be in the ways of death, and man has an instinctive and earnest desire for life. Life! life! is the cry of perishing humanity. "I am the Way and the Truth and the Life. He that believeth in me, though he were dead, yet shall he live," is the response of the blessed Saviour. Such declarations lift man out of the valley and shadow of death and quicken him with the energy of life, communicate with his dignity in Christ, his immortality and his exalted destiny. "I live," said St. Paul, but never forgetting who and how he lived, he adds, "Yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

But we must carefully discriminate between Reformation and Revival. A reformation pre-supposes a corruption of doctrine, a perversion or degradation of the truth; whilst a revival pre-supposes a defection in practice, a forsaking of "first love," a falling into that formality spoken of in Scripture as "neither cold nor hot," or as Paul says, "having the form of godliness without its power; in short worshipping by the letter without the Spirit. A reformation includes a revival, because of the intimate relation of the one to the other, and because of the fact that an immediate revival is the effect consequent upon a true reformation. The truth, separated from all corruption and perversion of man, becomes the medium for the operation of the Spirit of God, and man becomes revived. Corruption and false doctrine kill, but pure truth reanimates, restores, revives, makes alive. Man believes a lie and he is damned; he believes the truth and he is sanctified and saved. Poison taken into

conversion of sinners, so that such as shall be saved.

Since the Reformation of the XV century, the publication and circulation of the Bible, the various systems of theology, embodying the most profound investigations of learning and piety, virtually excluded the idea of a reformation in doctrine. Error will arise in every age, but church no more embodies it. It casts it off, and errorists are obliged to form little sects and societies of their own, that endure for a season and then die. Therefore we can never apprehend such a corruption or perversion of pure doctrine as would demand a reformation. But the disparity between the gospel precepts of the church and her actual religious experience, makes a reformation proper; and the burden of her people's prayer should ever be, "Thou not revive us again that they people may rejoice in thee."

The church is aggressive, it is progressive. Her mission is the conquest of the world, and her economy is constructed by the Head of the church, in perfect accordance with her glorious mission. Hence the injunction of her rulers, "Go ye into all the world, make disciples of all nations." The church must be active, it must be earnest. Activity and energy everywhere incited by the Spirit of Paul, in his epistles to the churches, and enforced by his powerful example. The record of the church that transpired on the day of Pentecost is at once full and particular delineation. The results were cheering, so encouraging, so gladdening that we can not forbear to repeat a repetition of the same in our "Daily there were added to the church such as should be saved; that is, the fervent zeal and earnestness of the apostles and brethren were rewarded by conversions, and these daily conversions reciprocally encouraged and promoted their zeal. The model of all revivals we find in this perpetual outpouring of the Spirit of God. And we are justified in recognizing this as the model for all revivals, both from the positive approval of God and the results that follow. The preaching of the word to the mongrel Samaritans by Philip, the results in the conversion of many, was but one step in advance of the conversion of Cornelius and his family and friends, or, in other words, the introduction of the gospel among the Gentiles. Here a great lesson is taught us, that if church is revived, and her mission become earnest and zealous, then sinners will be converted. The idea of aggression is carried out. But if members of the church sink into a lifeless formalism, and lose their interest in spiritual life, and perform their duties in a listless routine aggression, the work is at an end, and the church, hindered in her glorious mission, is suffered to become dim, and the precious stones are poured out of the top of every street, then conversion is forestalled; but when the church is highly burnished, and the precious stones reflect, in rays of glory, the light of her candlestick, men are attracted by an irresistible power, approach within the circuit of her dazzling splendor. The object of revival is therefore twofold, one immediate and the other remote. The immediate object is the revival of the members of the church. "Awake, awake, put on thy strength, O Jerusalem." The remote object is the conversion of sinners. "Lord hath made bare his holy arm in the eyes of all the nations; he hath all the ends of the earth seen the salvation of our God."

The Jewish church was the type of the christian church. In obeying the exact system, the precepts of every particular, in all the prophecies that pertained to the church of God in the type, we can now seek for system and order in our worship under the antitype. Christ taught the Jews system, and the Saviour observed it strictly in life on earth. It comes to us handed down from a previous economy. Every portion of man's duty to his God in christianity should be systematic and ordered. We are admonished to "let all things be done decently and in order;" the Jews made a great mistake when they attempted to limit conduct and doctrine of the Sabbath by an overstrained Pharisaism, called him a Sabbath breaker, because he wrought miracles on that sacred day. It was in vain that he asserted his independence and authority by saying "The Son of Man Lord also of the Sabbath." We can not rise above his law. Precisely in the same manner should we be having system and order, strongly impressed upon our minds that we presume to systematize

work of God in the salvation of man. "The wind bloweth where it listeth; and thou canst not see it; and the sound thereof is heard; and so shall be the work of God in the salvation of man. We can not bind or regulate their course, nor if we adjure them to do it, and their independence only our actions are circumscribed by laws related by laws. They are independent in all things, and we may pray for them, we dare not tell or prescribe the answer to our prayers, freely acquainted with their dispositions, mental habits and influences, and therefore the various dangers and works of the order with him, ignorance, has the confusion. We are families in this earthquake, fire, flood, railroad, steamboat, and can not find difference of temperature exhibited under these influences. Some would staid inaction; others self-protection; every energy into others will be wild and frantic, perdition rather than good; driven to despair, and others to hopeless these different manifestations of mental capacity, physical constitution, expect, in a religious uniformity of action. Paul could expectation and call measure ourselves as we among ourselves, on the day of Pentecost, was necessarily great for the apostles were for the Jews charged the heaviest, the 120 were 3000 were excited, excited, in short the moved; so in an day, we must expect excitement, but we do not cry, "Woe to our sober notions of have been born with differing from our man upon whom the a miracle swooned dead, inasmuch that was dead, and the by the hand and Others leaped and pained voice; others their knees in tearful abasement; while ran away, with all good news to their neighborless, all ren the Saviour did no displeasure by permitting to befall them; the calamities of been healed. Most still and see the silt when God works, he head in reverent come to censure of Saviour instituted means of entrance in church; but if he with him into Paradise, the cross, without to raise the cry of cause he made the suspended it for a day, or years or forever, as we, as subjects, do some lest we sin and sequences. Take an isolated and gentle and put them into one house, any would be apt to for confusion. Take for temporary blindness, the bitter tearing groans of Penitential of the treat the calm in prayer of Cornelius, inquiries of the Ethiopian, the deep anguish of Luther, the terrible Wesley, the fierce Col Bunyan, the calm, reverential contemplation of Chalmers, and crowd one place and in the variety would offend our ideas of strict propriety; and they were all genuine conversions, and all God's power and grace works in his own way he convert a thousand whether he cause "born in a day," or years, let us never ask "what doest thou?" sit in judgment upon working power; but stand in awe, and sit We come now to curing cause, or the in order to have a replain a subject it she

the system, by rapid circulation, permeates the entire body, and fills every vein and tissue with death—the antidote follows, counteracts death and restores physical life. But a revival does not necessarily pre-suppose a reformation. A revival can take place without a reformation in doctrine. Men may deny the power of truth without denying the truth itself. They may admit the claims of truth without yielding to those claims. They may be correct in theory and yet be deficient in practice. A man may acknowledge a just debt, admit the obligation to pay, and yet fail in the prompt liquidation.

But let us illustrate. The great work of Josiah, king of Judah, was a true reformation; because the law was covered in dust and rubbish in an obscure niche of the temple, and the traditions of men had been substituted, and an abominable corruption in doctrine filled the land. After the scroll of the law had been found, Shaphan read it to the king. The contrast between purity and corruption was apparent from the beginning. As he read on the contrast widened until the good man rent his clothes in grief and horror at the depth of error into which he and his people had fallen. He immediately instituted means to restore the truth. The Spirit of God went with his truth and the people were revived and saved. The work of Ezra was a pure revival; because a defect in practice, rather than a corruption in doctrine demanded it. In the first instance we have a reformation, accompanied or at least immediately succeeded by a great revival, in the other we have a revival without a reformation in doctrine. Again: We speak of the Reformation of the XVI century, under Luther and his co-adjutors, the history of which ought to be familiar to every Lutheran; but we never say the reformation of Spenser and Franke. We say the revival of Spenser, because the doctrine was not so corrupted as to call for a reformation; but religious practice was at so low an ebb that the good man prayed in sighs and groans and tears; "Will thou not revive us again, that they people may rejoice in thee?"

The seven apocalyptic churches in Asia are generally admitted to be representative. They represent the entire church, either in seven different stages or in seven different periods of her existence, or perhaps both. The "angel" or minister is addressed in each church, and the minister is to read the communication to his congregation. In the communication itself, the members are included with the minister. Thus all, minister and people, become learners from a higher authority of instruction. The exhortation is uniform to all, "Let him that hath an ear hear what the Spirit saith to the churches." But how does the Spirit speak to the churches? Evidently through the word of truth, that is, he imparts life and energy to the hearer, by quickening or preparing in his own way, the heart and mind for the reception of the living word; just as the photographer prepares the dead card, and renders it sensitive for the action of the living light, by which the image is formed. It must be remembered that the word never dies. It always lives, and only man dies and needs reviving. Again, what does the Spirit say to the churches? Does he impart any new message, any new revelation? Certainly not. Peter says to the Saviour, "Thou hast the words of eternal life." The Saviour says, "Hear, when he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you." At another place the Saviour says the Holy Spirit "shall bring all things to your remembrance, whatsoever I have said unto you." From these and similar Scriptures, it is very evident that the spirit of life, the quickening spirit, the spirit of revival is to be heard by each of the seven representative churches, or, in other words, by the church of God in all ages and in all conditions of her existence. One thing more is to be observed. Only two of these seven churches are reformed for corruption in doctrine in connection with a deficient practice. In five no allusion is made to doctrine, and in two not even a rebuke is administered; yet the entire seven are exhorted to "hear what the Spirit saith to the churches." May not the two churches rebuked for defection in doctrine represent the introduction and toleration for a time of the great Arian heresy in the IV century, and the corruption that so loudly called for reform in the XVI? If so, then the time for reform has gone by, and we live in a purely revival age. We may learn, at least, one great truth, that a revival is always proper in the church, both for the attainment of a higher christian experience, and the

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