

# THE LUTHERAN VISITOR.

Revs. Rude & Miller, Editors.

"ONE LORD, ONE FAITH, ONE BAPTISM."--EPHESIANS IV: 6.

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## Communications.

For the Lutheran Visitor.  
St. John's Church, Virginia.

The prosperity and well doing of the church is always a source of much pleasure to the christian. He rejoices to know that she is daily growing stronger through the power of the great Head.

As your readers only hear occasionally from St. John's Lutheran church, near Wytheville, Va., perhaps you think that the spiritual welfare will not be neglected. But if you do not hear from this congregation often, you must not therefore conclude that it is not composed of active, working members, or that it is so weak spiritually as not to deserve notice through the columns of your paper. Although some worthy members have recently, we trust, joined the church triumphantly, still the congregation is increasing in numbers, and we hope and trust in strength also.

Rev. A. Philippi has been serving this congregation for several years, faithfully attending to the spiritual welfare of its members, and since he has been their pastor, St. John's church has received many accessions. On the 26th of January, brother P. received into the church eight persons--six by confirmation, and two by letter. He has quite recently introduced the "Box System" into his congregation, but we do not know what the prospect for success is. It is very good--but we know that this one congregation will give more than the three, of whom you of your correspondents wrote some time ago, because they did not give "one cent," because they had not been asked to give anything to the Lord, nor even furnished with boxes. But the members of this congregation have been, and are still under better discipline. Their pastor has taught them that it is not only a privilege, but also a duty to give a part of their substance to the Lord. They have been exhorted to pay by every week as the Lord hath prospered them, and we believe they will remember and give heed to their pastor's exhortation. Much can not be expected of them for they are mostly persons who make their living by hard labor, and who do not accumulate much of the riches of this world.

We understand that the "Box System" has been introduced in a neighboring charge. Much more can certainly be accomplished in this way than by the old plan. Formerly, many congregations were very seldom asked to contribute money, except at a communion meeting, which does not often take place more than three or four times during a year, and then the person contributing would give a quarter, not often more than a half dollar, and when he did this he thought he was giving liberally. And this is often true, not only in regard to persons who do not belong to any particular church, but also in regard to church members. We do not wish to disparage the liberality of any one. Many are not able to give much. Some could not even give the above amount. But there are not many who give only a quarter or a half dollar, when they are able to give dollars to the benevolent objects of the church? We are stewards here, and we will have to give an account hereafter of the manner in which we use what God has intrusted to our care.

## VERITAS.

For the Lutheran Visitor.

### The Results of Enthusiasm.

"Be thou faithful unto death, and I will give thee a crown of life." Rev. ii: 10.  
We will now glance a little at the manifestations of this enthusiasm and its results. Faithfulness even unto death. Christ combines the two; and only as we attend to his promises can we hope for the promised reward. We see how diametrically opposite is his opinion on this subject to that of man's. He can not tolerate a lukewarm feeling in his service, or languid indifference to doctrine or practice. Better serve the world at once without hesitation or reservation, for then the true character will be recognized, and there will not be the same danger of other weak and wavering ones. Let us be one thing or the other. Worldlings acknowledge and act upon this principle in other things. How much contempt is felt for him who is not positive in his convictions; who hovers between two parties; who sometimes acting with one, sometimes with the other, and scarcely knowing what he does believe.

Although truth is generally found between extremes, we should be uncompromising in accepting it, and in putting it into practice. We should be so faithful that whether we eat or drink, or whatever we do, we should do it all to the glory of God. We should have an eye single to his glory in the most microscopic transactions of every day life, as well as in the sacrifice of existence, should his providence demand it. Faithful unto death we must be, and we know not whether we shall go to him in the way appointed for the majority of the human race, or whether bloody martyrdom shall be ours. If we are intensely in earnest we will surely endure a martyrdom of some kind; for all that will live godly in Christ Jesus shall suffer persecution. We may be sneered at as fanatics, and be told that the days of martyrdom are over, but as we have not had a revelation to that effect, it is best to be prepared for any emergency. A speedy voyage across the ocean will not be less agreeable because we have prepared for a storm.

This unflinching faithfulness until the end of our career, can only be secured by love--love to God with all the ardor of our being, and love to our neighbors, even of the same quality and degree as we feel to ourselves. This will enable us to comply with all commands, no matter how difficult or how conflicting with our inclinations and tastes. If our love to God is of this kind and degree, all our aims, aspirations and efforts must conduce to his glory. They can not be selfish. And if we love our neighbor as ourselves, how simple a thing it will be to do him justice; to do unto him as we would have him do unto us in every particular. Actuated by this feeling how can we do him injury? "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." What a simplifying of christian obligations. If all our prayerful energies, then, are directed to the acquisition of this all-powerful love, what more have we to do? This motive power will impel to every thing, and how comparatively easy to crucify the flesh with its affections and its lusts. How readily solved the problem, so mystifying to those who do not possess this power of even loving enemies! How delightfully surmounted will be all our natural supineness, and how cheerfully and with what interest will we perform the most arduous tasks! Suffering then will be no hardship in our Master's service. The magnet will draw us to him through all obstacles, dangers and difficulties!

These are not the vagaries of a glowing imagination, nor an enthusiastic temperament. It is our duty and our privilege to possess this all controlling force. Let the Laodiceans, and those who know not the power of Christ's love, call us fanatics. This love we must have to bear us safely through the dangers and temptations that threaten us on all sides. Let us not be satisfied with the mere form of religion; with doing like the rest of professing christendom, or most surely we shall be condemned with the foolish virgins. There is something more in religion than this, as we shall discover to our bitter sorrow when it is too late, if Christ's thrilling admonitions and loving entreaties are disregarded.

And then the reward promised to the faithful one, how disproportionate to the service. Even a crown of life! Not a crown of death, such as belongs to the potentates of this world. With what disappointment and dissatisfaction should we turn away from such a reward, which only brings its possessor care, sorrow, and in too many instances death. True, indeed, is it that "uneasy lies the head that wears an earthly crown." What visions of revolutions, assassinations and guillotines, arise at that word! What oceans of blood in which the helpless are drowned flow turbulently past our shuddering eyes! What dishonor, what base intrigues, what crimes of every hue recur to our dismayed memory! How massacres and poisonings, and bloody knouts and Siberian exiles form one homogeneous picture to horrify the vision and to agonize the heart!

And how quickly one evanescent and unfortunate dynasty is replaced by another equally evanescent and unfortunate. With all the struggles, the crimes, the miseries to secure perpetuation, how ineffectual they all are. The longest dynasty must come to an end in this ephemeral world, even under the most favorable circumstances.

How earnestly then, would we protest against such a reward as that if offered. We would leave all of earth's turmoils and sins where they have had their origin; and to their scendish instigator who best knows how to enjoy them.

But the dazzling crown of life! What visions of beauty, holiness, and perfect satisfaction glide sweetly by at the thought! We know we are not worthy to wear it, nor fitted to exercise its functions, but why should we trouble ourselves? The Lamb maketh all things new, and the requisite worthiness and necessary attributes will not be wanting when the time comes for their manifestation and exercise. Even now are we in the primary department of training for our exalted position, and when mortal disabilities are removed, and we are promoted to the immediate preceptorship of Christ, our progress will be rapid indeed.

Then no revolutions, massacres and commotions to secure possession. The King of kings to crown us, and faithful, loving and devoted subjects to welcome us. Righteous adjudications to characterize our administrations, and perpetual peace, happiness and holiness the result. No trouble about perpetuity; even as the sun and moon shall we endure throughout endless generations.

Is it not presumptuous and arrogant for mortals to entertain such expectations? We confess that we do not understand their nature, but we dare not explain away what has been so repeatedly promised by the Infinite; who, also, anathematizes those who subtract one iota from his inspired word of truth. So, with deepest reverence and true humility, we can only say, "Even so, Father, for so it seemeth good in thy sight." M. E. S.

## Selections.

### College Revivals.

The Rev. Dr. W. McDonald, president of the Cumberland University, Tenn., in an article showing what the church has done for colleges, after alluding to Paul in the school of Tyrannus, and the labors of Origen and Clement for the diffusion of solid learning in church schools, says:

The power of the university was well understood by Luther. The lecture-rooms of the university were made the principal pulpit of the reformers. Wittenberg, with its thousands of students and its princely patronage, stood the great bulwark of the reformation all through the great struggle. Reuchlin kindled the fires of the great awakening in the University of Heidelberg. Le Fevre and Farel began their holy mission in the great Sorbonne. Calvin began and carried forward his part of the reformation in the universities. His German biographer says, "Certain it is that he was indebted to the academy, which soon became greatly frequented, for the rapid diffusion of his doctrine in Germany, Holland, France, and England."

So too in England. D'Aubigne says, "The first rays of the sun from on high gilded with their fires at once the Gothic colleges of Oxford, and the antique schools of Cambridge." Latimer taught Christ in the campus, and Wickliffe turned his classroom into a pulpit. Tindale carried the fire from one college to another, and the universities of England and Scotland made the country Protestant.

In America, christianity has owned the colleges as her noblest ally. When the war of the Revolution closed, French infidelity was rapidly taking possession of the country.

At Bowdoin College, at that time, there was found but one student who was willing to own that he was a christian. President Appleton "stood in the current of destruction" with tears, prayers, arguments, and earnest pleadings, long, long before he saw the tide turning. Noble man! his thrilling expostulations and his earnest christian struggles call up our tears even yet; but his reward came at last. The cloud broke, infidelity retired from the contest with Appleton's prayers, and year after year Bowdoin has gone on sending her recruits into the pulpit, until we count her ministers by hundreds.

So the flood-tides of infidelity came sweeping over Yale College; but Dr. Dwight was there, clothed in armor from God's own Spirit. After refuting all the arguments of the infidel, he sent fiery arrows of conviction to the hearts of the students, while with matchless eloquence he preached from the text, "The harvest

is past." Infidelity, we trust, left the college for ever.

There was a singular victory at William and Mary College, and a similar one at Dartmouth; and America was saved from the reign of infidelity.

The origin of American missions is well known. The Williams College students' prayer meeting under the haystack will never be forgotten. What a precious history it would make if we had in one volume an account of all our college revivals.

From Amherst, nearly half the alumni have entered the ministry. Kenyon has sent near two hundred recruits into the pulpit. Out of the converts of one single revival, Brown University sent out seven pastors to the churches.

Even West Point, all bristling with war, has had its precious revival. The labors of Bishop Melville, when its chaplain, brought Leonard (afterwards bishop) Polk to Jesus.

Under a thrilling sermon preached by Dr. Cossitt, president of Cumberland College, Tenn., every member of a large senior class was converted. So have I seen, year after year, in Cumberland University, scores of students brought to their Saviour.

When I look over the annals of the church I find the army of her noblest ministers largely made up of recruits from college revivals.

Colleges can be made a great christian fortress, a mighty bulwark of defense and aggression. The church must plant itself in these great centers of power. It must evangelize them thoroughly. We must send out from these strongholds, not only ministers, but christian lawyers, statesmen, editors, teachers, and authors.

The lofty motto of proud old Harvard has thus far been prophetic. American colleges have been consecrated "To God and his church." Shall that sad day ever come when they will be so no longer? Shall materialism and scientific infidelity get control of the educated mind of America? Thought is the power behind the scenes. Thought underlies all mighty revolutions. "Cromwell fought out what Milton thought out." Shall our thinkers be consecrated christians? What a vast interest we have at stake in our colleges! Thanks for the noble presides and professors, standing like the rock amid the billows, teaching, praying, and living for the consecration of our institutions of learning. Let prayer to God for our colleges be daily offered by all who love the cause of our Redeemer.--American Messenger.

### His Word is at Stake.

Grandly did the old Scottish believer, of whom Dr. Brown tells us in his "Home Subversive," respond to the challenge of her pastor regarding the ground of her confidence.

"Janet," said the minister, "what would you say if, after all he has done for you, God should let you drop into hell?"

"Even's (even as) he likes," answered Janet. "If he does, he'll lose mair than I'll do."

At first sight Janet's reply looks irreverent, if not something worse. As we contemplate it, however, its sublimity grows upon us. Like the Psalmist, she could say, "I on thy word rely." (Psalm cxix: 114, metric version.) If his word were broken, if his faithfulness should fail, if that foundation could be destroyed, truly he would lose more than her trusting child. But that could never be. "For ever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations." Well, then, might Janet encourage herself in the Lord her God, and say, "God hath spoken in his holiness; I will rejoice."

All the promises of God are absolutely sure and certain in Christ Jesus, who is freely offered to all in the gospel. Embracing Christ in the promises, or the promises in Christ, we hold the Almighty by an indissoluble bond. The two immutable things, God's oath confirming God's promise, are pledged to us; and if God has thus spoken, should not believers rejoice! How confidently men can rely on the word of each other! And if sinful men can be thus trusted, O how much more should we firmly embrace, and hopefully expect the fulfillment of the promises of God's loving kindness!

"He has power, and can fulfil; He is true, and therefore will." If we would "die in peace," we should "follow peace" while living.

### The Numbering of Israel.

"And Satan stood up against Israel and provoked David to number Israel." 1 Chron. xxi: 1.

The question naturally presents itself, what was there wrong in this transaction. The children of Israel had at different times before been numbered. The sinfulness of the act consisted probably not so much in the nature of the thing itself, as that it savored of pride and presumption and confidence in the multitude of a host. Certain it is that it was a great blunder in David, a grievous sin in the eyes of the Lord. Joab saw the impropriety of the royal order, and endeavored to reason the king out of it, but in vain. Nevertheless the king's word prevailed against Joab. Why was he so determined that he would take no counsel. Satan was at the bottom of it.

"And Satan stood up against Israel and provoked David to number Israel." The human heart is by nature deceitful above all things and desperately wicked. Out of it proceed evil thoughts and desires. Satan adds fuel to his corrupt fire, and enkindles its unhalloved flames by his subtle wiles.

But how shall we reconcile this passage with the parallel place in 2d Sam. xxiv: 1, where we read, "And again the anger of the Lord was kindled against Israel, and he moved David against Israel, and he moved David against the Jews." It is not at all strange that Satan, who is the mortal enemy of God's people, should seek occasion against them, to cause a tempest of wrath to come down upon them. But how can it be said that God moved David to do this thing which was so offensive in his sight. Evil can not dwell with him we know. He is of purer eyes than to behold iniquity. And "let no man say when he is tempted, I am tempted of God, for God can not be tempted with evil, neither tempteth he any man, but every man is tempted when he is drawn away of his own lust and enticed." So David was drawn away into this scandal by his own lust and by the great Adversary. God permitted Satan to move or tempt David to do this thing as a righteous judge, to chastise him and his people for their sins. It is said "again the anger of the Lord was kindled against Israel." Satan is said to have "stood up against Israel," standing being the posture of accusers, perhaps begging permission to act as a tempter, as he begged leave to tempt and afflict Job, or as he was keen to become a lying spirit in the mouth of Ahab's prophets, and was permitted to go and act in this capacity.

Yet the Lord is said by the prophet to have put a lying spirit in the mouth of Ahab's prophets, evidently because he gave the spirit leave, and because he designed to visit condign punishment upon this ungodly monarch. Elsewhere God is said to send a certain class strong delusion, that they should believe a lie, to harden Pharaoh's heart, &c; all which does not imply any evil agency or influence coming from God, but that he in his righteous judgment sometimes leaves men to their own blinded minds and perverted reason, to the delusions which they have chosen--withdraws his restraining influence and his spirit which they have resisted, thus giving them to Satan. Then, nothing is too monstrous for them to believe or do. God is the sovereign of the universe. He is no idle spectator of any of its affairs or any of its inhabitants. His providence is somehow concerned in everything which occurs--in all its calamities, public and private--in war and in peace, in life and death. About good and evil, permitting, limiting, restraining and overruling the latter. "Yet so as the sinfulness thereof proceedeth only from the creature and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin."

Our text teaches, then, that the evil influence exerted on the mind of David was directly from the Evil One. The passage in Samuel says that it was by divine permission, with design to chastise and humble Israel for his sins. Let us learn hence the danger we are in from pride and presumption. "Keep thy servant back from all presumptuous sin, and let them not have dominion over me." None, not even the most eminent in grace, are out of the reach of the Adversary in this world. Our prayer should ever be, "Deliver us from evil"--from the Evil one. Learn further that the turpitude of an action often lies in the manner and spirit

in which it is done, just as the virtue or acceptableness of a deed or performance depends on the principle from which it flows. God judges not of sin as we do. Men might call this a small offence. God saw in it flagrant wickedness.

### The Devil's Creed.

"The devils believe and tremble."

We are told in these remarkable words that the devils have a creed--"they believe and tremble." Let us notice this creed. We see from it that the devil is no atheist. His creed is far more sacred than that of many who boast in the denial of a God. But, however sinful men on earth ignore this fact, it is more than the devils dare do. They know the fact that God exists, and they tremble as they believe it. How sad that men will go even beyond the devil in their besotted minds, and deny facts that the fallen spirits would not! With all their hatred of God, blot out his existence from their minds they can not. Let all would-be atheists think of this. Believe me, when these fallen spirits thus feel the awful truth that God exists, and tremble under its power, it is time the most foolhardy on earth should feel the power of the same great truth.

Nor is he--the devil--a deist; for, not only does he believe in the existence of God, but owns the fact that he has made a revelation of his mind to man. He has often tried, it is true, to misrepresent Scripture, and to blunt its edge, lest it might wound the conscience; yet, the fact that God's Word is on record; he does not deny. Thus, again, his creed is sounder than that of many who deny the possibility of God making a revelation of his mind to man.

Nor is he a Unitarian; for he firmly believes in the divinity of the Lord Jesus Christ. And often when Christ was on earth, did the devils confess this important fact. Nay, nor is he a Socinian; for he with his fallen companions, confessed not only the pre-existence of Christ, but his equality with the Father. Hence, they exclaim, when about to be cast out of the Legion, "What have we to do with thee, Jesus, thou Son of God Most High?"

Thus, the creed of fallen spirits embraces the leading doctrines of the Holy Scriptures. Yet, with all their knowledge, they remain devils still. Hence, it requires something more than a sound creed to make a true believer. It is well to have a sound creed; but it is much better to have a sound faith. This faith of devils exerts no sanctifying power over them. With all they believe of the important doctrines of Holy Writ, it has no other power over them than to make them tremble, as still guilty and unpardoned. Their faith can never lift them above the fear of that torment to which they are destined eternally. This shows that their faith is not sound. It lacks the true element of saving faith which lifts the soul above the fear of torment. True faith casts out this slavish fear which hath torment.

Another element in true faith which the devils lack is that sanctifying or purifying influence which it must exert wherever possessed. True faith works by love, and purifies the heart. But the faith of devils only works by hatred, and still sinks them deeper and deeper in despair.

Another element in true faith which devils have not, is that appropriating principle which lays hold upon the God of Redemption and claims an interest in the great salvation. No such principle can be in the faith of fallen spirits. What makes their faith so barren is the terrible thought that there is no salvation for them. Their chains are eternal. Their night of despair is without any star to light it. No rainbow of promise greets their sight. Thus, we see a bare knowledge of truth, no matter how important, is not sufficient. Our creed, to excel that of those fallen spirits, must take hold of the heart, and purify and cleanse it, and make it holy.--Christian Instructor.

The poor drunkard! he gets it on all sides, and whiskey and his conscience give it to him indeed. Do speak a kind word to him, not to liquor. And while he is taking breath, let off a little on the professional man-killer, the warrior, the murderer--and touch the colonel and the general a little, if you are not afraid--it will hurt them.

### Keep up Steam.

We were riding over a road where the stations seemed to be within hailing distance of each other. Scarce would the train get under lively motion, before a peculiar hitching motion would tell us brakes were down again, and we must pay our respects to another red flag, whose sentinel-like appearance on the corner of the depot seemed to say, "stop!"

"It costs two dollars," remarked a person sitting near me, "to stop this train once."

On inquiry I learned that he was substantially correct. The additional expense of coming to a dead halt over a steady rate of advancement was equivalent to two dollars for each interruption. Such is the value of momentum.

This item of information led at once to some fruitful and practical moralizing.

It costs two dollars to stop a train. But who can determine the cost of stopping, on the slightest pretext of weariness, discouragement or difficulty, the moral and spiritual machinery of the church?

It costs, to let the people become ignorant by suspending the means of instruction.

It costs, to discontinue the efforts which are necessary to lead the young, as they come forward in life, into the path of total abstinence from intoxicating drinks.

It costs, to let the interests of the community run down to a point of inactivity in the temperance cause; more force must be spent to bring to a high standard of intelligence and rectitude than would have been required for an even and average progress up to the same point.

It costs, to "ease away" on the church, as to the duty of being present in the sanctuary on rainy, or cold, or windy, or sultry Sabbaths.

It costs, to break up the Sabbath-school during the winter months, because of the ruggedness of the blasts, or during a series of weeks because of that growing epidemic of the summer season known as vacation.--Christian at Work.

### A Word for Humble Tollers.

The world is to be converted to Christ by earnest men, rather than by great men; those whose motive power is the heart, rather than the head. In the company of workers are not only those who occupy high places, as men estimate them, but those who are willing to take any place, if only the Master may be honored. And these are themselves most worthy of honor. For it seems to me that not those who walk as watchmen on the completed walls of Zion, seen, known, and respected by their fellows, are most deserving of our praise, but those who toil at the foundations, laying deep and strong the basis of the future edifice, themselves unknown save as their works shall proclaim them. O these men and women who are content to work and pray in mission schools, or in remote neighborhoods, asking no thanks, expecting no reward beyond the consciousness that they are faithful, and their Saviour's smile! What bands of angels gather round these true disciples, and what celestial cheer and comfort do they bring to them! They shall have their crown at last. Yet there is a reward richer than the crowns of gold. Salvation may be borne by them to the souls of the dying, and these souls shall become the gems in those crowns. Scores, perhaps hundreds, of young workers may be brought by them to assist in rearing the grand superstructure, of which they are laying the foundation, and the rising walls shall be the enduring and splendid monuments of their wisdom and devotion. It is a blessed privilege to labor where God can so gloriously multiply the fruits of our toil. It is an occasion for thanks that we are counted worthy to be spent, where our offering of service shall be attended by such far reaching results. Let every teacher be aware of the high dignity of his calling, and the brilliance of the future, with its possible blessings, to throw back its light upon any present season of difficulty, or unrecompensed self-denial. He may teach a mind that is ignorant, he may save a soul from death, he may glorify his Lord, he may establish a power that shall continue to do all this in ever increasing ratio when he shall be resting in his grave.

A lie is often told through a desire to please.