

# THE LUTHERAN VISITOR.

Rev. Rude & Miller, Editors.

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

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## Communications.

For the Lutheran Visitor.  
Correspondence.

**THE LICK, VA.**  
Dear Editor: Big Lick is situated some miles east of Salem, on the western side of one of the most fertile portions of the far-famed valley of Virginia. Here the Presbyterians and Episcopians each have a church, but no Lutheran organization exists within three or four miles of this business little village. Seeing the opening here for a Lutheran church, after he entered upon his pastoral work at Salem, Va., several years since, Rev. S. A. Reardon began preaching regularly in a school house at this place. The Lord has blessed his labor. Before long the necessity of worshipping in the school house will cease to exist. A new church, of Gothic style, is now being erected—it is indeed approaching completion, and will, we presume, be dedicated in September. The erection of this beautiful edifice, at a cost of \$2,200, is largely the result of the untiring energy of Mrs. E., who has taken up the entire subscription, and allows nothing which she undertakes to fail. Her example is well worthy of imitation. There are very few Lutherans living at the Lick. An organization has not yet been effected; but this will be attended to soon after the church is completed. We will not attempt a further description of the edifice, as we saw it in an incomplete state. We will, however, with interest, look for a full description of the church, and an account of the edifice services soon after the work has been completed. We hope that some "knight of the pen" will take a note of this, and favor the Visitor with an article on this subject at the proper time.

To us it is a mystery that we have so many rickety and rusty old churches, when our people are so abundantly able to have better ones. If here at the Big Lick, where only four Lutherans reside, without a church organization, and a Presbyterian and an Episcopal church already established, one lady can collect money to build such a church, what might not our churches do if we had more members of the same spirit and enterprise. What a pity that there are so few *cant Marthas*! We are confident that there are many who could do more if they only had a mind to work. This example is worthy of imitation; and if more of our sisters and sons and mothers would "wheel no line," and work as women only can work, new life would in many places be infused into the church. If the ladies would only undertake the work, they could easily endorse our Theological Seminary. All that is necessary is for every one to undertake an agency, and collect all that can be gotten for this purpose; forwarding promptly to the Treasurer, who should acknowledge through the Visitor all receipts. Thus before the next meeting of the General Synod a most important work, thought by the last Synod to be unpropitious to be undertaken at the present, would be accomplished. From the last minutes of the General Synod we learn that a small beginning in this direction has been made. The ball needs only to be kept in motion, and it will gather weight and efficiency as it rolls on. While we believe in men working by rule, and having systematic arrangements for the accomplishment of any given church enterprise, when they fail to work either systematically or otherwise, we would not favor our women with rules—they have a way of their own when they undertake any given work. We would let them beg money for churches and seminaries, &c., all the time, if they would only do it. But we believe they could handsomely endow our professorship without begging a dollar. Their finger rings would do it. On a certain occasion, we are told in the Bible, that the women, as many as were willing-hearted, brought bracelets, and ear-rings, and rings, and pearls, all jewels of gold. But—well, we have heard of no such offering as this in our day.

Before we close, as we have told you of the erection of a new church at Big Lick, we will also mention that we had the pleasure on yesterday of seeing

there were no Lutherans. In this neighborhood a couple of families from Maryland located several years since. They united in the organization of a church, and have built a house in which to worship the Lord. Might not many similar organizations be effected and churches erected?  
Yours,  
V. D. M.

Translated for the Lutheran Visitor.  
Evangelical Foundation of Faith.

(Continued.)

## THE AUGSBURG CONFESSION.

Art. 1st teaches that: God, one in essence but triune in persons—Father, Son, and Holy Ghost—has created all things, and man also. 1 John, v: 7.  
Art. 2nd teaches that: The first man, Adam, fell from God, and all men are therefore conceived and born in sin, by nature full of evil desires and propensities, and without fear and love of God. Ps. li; Rom. v.  
Art. 3rd teaches that: The Lord Jesus Christ, true God and man, the Second Person in the Godhead, has atoned by his advent in the flesh, his passion, his death, etc., not only for original sin, but also for all actual sins which are the effects of original sin; and He, being seated at the right hand of God, bestows in addition spiritual gifts and blessings on all believers. John i: 29.

Art. 4th teaches that: Man can not keep the law of God and does not become righteous and obtain forgiveness of sin by his own works and atonement, but through faith in Christ alone. Rom. iii: 28; Gal. ii: 16.  
Art. 5th teaches that: For the purpose of obtaining this faith, God has instituted the ministry as an effectual means. Mark xvi; Acts xx: 28.  
Art. 6th teaches that: When the Holy Ghost through the ministry works faith in the heart, then must this faith bring forth good works. Rom. vi; Gal. v.

Art. 7th teaches that: In the Christian Church, which is the congregation of saints, the gospel is preached in purity, and the holy sacraments administered according to the gospel. Matt. xvi; John x.  
Art. 8th teaches that: The sacraments are effectual means of grace, although the preachers who administer them are not pious. Matt. xiii.  
Art. 9th teaches that: Baptism is a sacrament, and also necessary for children. Mark xvi; Tit. iii.

Art. 10th teaches that: In the Lord's Supper the true body and the true blood of Christ are present, and given and received under the bread and wine. Matt. xxvi: 26-28; 1 Cor. xi: 23-25.  
Art. 11th teaches that: A man is confirmed and strengthened in faith at private confession, although he does not mention every sin committed. Matt. xvi: 19.

Art. 12th teaches that: Absolution should not be refused any person who repents and manifests sorrow on account of sin, has true faith in the promise of pardon, and is resolved henceforth to reform by divine help his manner of life. Ezek. xviii; Matt. iii.  
Art. 13th teaches that: The holy sacraments are not only external signs, but means for awakening and strengthening our faith, and are only used aright and unto salvation by believers, for they do not of themselves make any one righteous. Rom. iv; 1 Pet. iii: 21.

Art. 14th teaches that: The public office of teaching and administering the sacraments should be committed into the hands of regularly called servants of the Word. 1 Cor. xii: 28.  
Art. 15th teaches that: Appropriate ceremonies and regulations are retained in the Church for the sake of good order, but not as a necessary divine institution for the purpose of obtaining forgiveness of sin. 1 Cor. xiv.

Art. 16th teaches that: Christians may hold secular offices, and act in any civil capacity without giving offence. Rom. xiii.  
Art. 17th teaches that: On the last day, when all the kingdoms of this world shall pass away, Christ will judge all men, and bestow everlasting happiness on the pious, and eternal misery on the wicked. Matt. xxv.

Art. 18th teaches that: Man in this life has no free will in spiritual things, such as loving God, being acceptable to Him, etc., for this is effected alone through the operation of the Holy Spirit. Rom. vii; 2 Cor. iii; Eph. i.  
Art. 19th teaches that: God is not the cause of sin, but the perverted will of man. John viii.  
Art. 20th teaches that: Man should and must by the aid of the grace of God conquer his perverted will, and perform good works, that thus the true faith in Christ may abound and be made manifest.

Art. 21st teaches that: Our faith is strengthened by remembering the saints, who have obtained it by the same grace, yet we should neither worship nor pray to them, because the eternal Son of God is the only Mediator and Intercessor with God, the Father Almighty. Matt. iv; Rev. xix: 10.  
(To be continued.)

## Selections.

### The Safe Guide.

Human life leads us through many dangerous passes, over many rugged mountains, across many miry places, into deep and dark ravines—all which lie between our present lodging place and our heavenly home. We would reach our destination in safety. We would escape the danger and loss which threaten us by the way. But the way to us is unknown. We have never yet traveled it. We will never travel it but once. We need a guide—a safe, reliable guide—one who can protect us as well as direct us aright, in whose power, wisdom and kindness we can confide—who knows the way, and knows our strength, just how far we can travel daily, how much of labor and weariness we can endure, how to defend us from the storms and snows of the mountain heights, and how to carry us over the swollen waters of the dark ravines. Where can such a guide be found? Can we find him among the wise and learned of our fellow-men? They are travelers as well as we. They need a guide as well. Their guidance would be but the blind leading the blind.

The Psalmist answers the question—"Commit thy way unto the Lord. Trust also in him, and he shall bring it to pass." Commit thy way—*all* footsteps, thy experiences, whether of sadness or of joy—everything that enters into the record of thy life; *commit, roll over* into the care of the Lord. Submit thyself to his guidance, trust thyself to his keeping. His wisdom is unerring and unsearchable. His power is infinite. His love and sympathy are everlasting. He is always near you. He never grows weary. His eyes never become heavy with sleep. His arm is never too feeble to uphold you when you are ready to faint by the way, and to deliver you when dangers threaten. He is the only safe guide. Confide wholly in him.

The inspired writers had full confidence in the guidance and protecting care of God. Hear Job's testimony: "In the hand of the Lord is the soul of every living thing, and the heart of all mankind." Our Saviour tells us that a sparrow does not fall to the ground without the knowledge of God, and that all the hairs of our head are numbered. That we may not be bewildered by the multitude of cares and anxieties which beset our pathway, the apostle counsels us to "be careful for nothing, but in everything by prayer and supplication to let our requests be made known to God." He possesses all the qualifications of a safe guide. He has not only created all things, but he reigns over all. "He is a great King over all the earth. His kingdom ruleth over all." Angels, men, sun, moon, stars, waters meteors, the heavens, the fiery elements, dragons, fire, hail, snow, vapor, stormy winds, mountains, hills, trees, beasts, birds, creeping things, flying fowl, kings, counselors, senators, all people, young men and maidens, old men and children, lightning and earthquakes, all, all obey his voice and do his will.

What a source of conviction that God reigns, that this world and its inhabitants are not to be whirled about in the maelstrom of chance; that the all-wise Creator holds the helm of the universe, and that his kind and paternal oversight embraces man; that he provides for him and orders all things for his best interests! When affliction drops its bitterness into our cup, or we are forsaken, or, it may be, persecuted and defamed by those who ought to be our best friends, how refreshing to know that all this is ordered by our heavenly Father, and is only a part of the way by which he is leading us to our happy home above!

When Leyden, in 1574, was sorely pressed by the Spanish forces, and its resources for defence were exhausted, and its brave defender, William, of Orange, was lying sick of a fever and unable to bring relief to the city, and the danger was at its height, this man of faith, whose confidence in God's guidance and protection never failed him, found great comfort in the assurance that all things were ordered aright by the ever present Jehovah; and hence in the midst of this great calamity, when there seemed to be nothing awaiting him and the cause of truth but fatal disaster, he could calmly say to those who stood trembling and anxious around his bed: "God will ordain for me all

which is necessary for my good and my salvation." Though the storm of war raged in the extreme violence of its fury, and he was unable to direct the forces that stood up for God and the right, he rested in the calm confidence of faith, assured that God ruled, and that he would effect his salvation; and he was not disappointed in this assurance, for deliverance came, and the city was rescued.

Luther was patient in the midst of his afflictions, for he knew that the hand that smote him was not the hand of an enemy, hence he uttered that sweet prayer of faith: "Sanctify, Lord, for thou lovest me." It was their faith in God, and their confidence in his guidance, that supported and comforted Shadrach, Meshach and Abednego when they were cast into the fiery furnace, and Daniel when he was cast into the den of lions.

Dr. Dick has beautifully and truthfully said: "The thought that God compasses our faith and is acquainted with all our ways; that he watches our steps, orders all the events in our lot, guides and protects us, and supplies our wants, as it were, with his own hands—this thought awakens a train of sentiments highly favorable to devotion, and sheds a cheering light upon the path of life. We consider him as our Guardian and our Father; and, reposing upon his care, we are assured that, if we trust in him, no evil shall befall us, and no real blessing shall be withheld."

The blessing which God bestows upon those who, in adversity, "commit their way to him," may be long delayed; but it will not be forever withheld. It will come in God's own time: "He will bring it to pass." The darkness will give place to light—the midnight will be forgotten when high noonday comes; the days of gloom will only make the sunlit days that follow shine the brighter when God brings forth our righteous responses as the light of our judgment as the noon-day.

"Dear Father! if thy lifted rod resolve to scourge us here below, still we must lean upon our God; These arms shall bear us safely through." This confidence in God as the only safe guide in life is the pillow on which the weary pilgrim can calmly and sweetly rest when on the bed of death. If the careworn and earth-tossed christian, while standing by the river of death, the light of his heavenly home shining upon him and reflecting its glory from the surface of the dark waters that lie at his feet, can, in the exercise of true faith in Christ, sing: "Into thy hands I do commit My spirit, for thou art He Oh! thou Jehovah, God of truth, That hast redeemed me," then, truly, can he breathe out his soul without a pang, and exultingly take his departure for his home in the better world.

Dear reader, is your hand in the hand of your covenant God? Is he your guide, protector, friend?—United Presbyterians.

### An Adequate Support.

Young men will be slow to enter the ministry for the privilege of starving, or, which is the practical equivalent, for the privilege of seeing how near the edge of starvation a man may keep a family. Most salaries are plainly designed for a celibate clergy, yet we insist on a married minister. An adequate support means a promptly paid salary, which shall enable the minister to live respectably in his community as a professional man, to purchase books, to take an occasional tour, to educate his children, and to save something every year for sickness and old age. Nothing less is justice to man or obedience to God, in ordinary cases. If churches are able to provide this, but fail to do so, we do not know that young men under christian civilization are bound to render service in part or in whole gratuitously, in this more than in any other recognized calling. Such services will better be given to the heathen, or other unevangelized communities. Doubtless there are a few city ministers, over large and wealthy churches, who in a sense are over-paid; but the mass of the clergy need to be dealt with more liberally. We think there is a growing disposition to do this, in all parts of the land. When it has had fuller development, one stumbling block will have been removed from the path of young men who are deciding whether or not to enter the gospel ministry.—Address.

## Wakeful Night-Hours.

Persons who have fine health, and are constitutionally prone to regular, sweet slumber, do not, only as taught by exceptional seasons of wakefulness, know much of meditation upon their beds in the night-watches. Some, less happily constituted, do a large part of their thinking while others slumber. No doubt those nights of weariness, if not of acute pain, are a horror to them. It is not for one whose experience is almost the uniform reverse of theirs, to instruct them on methods of inviting slumber nor to counsel them with regard to the best improvement of those seasons of meditation. But such a one may pen thoughts which may beguile a few moments of the daylight hours of those justly ranked among the night-watches.

This wakefulness, which often turns night into endless days of deepest gloom, is not to be regarded as wholly an unmitigated evil. Many, from necessity or habit, are almost wholly deprived of opportunity for continued thought and undisturbed reflection during the day. Probably they would never think much, never have such communion with their own hearts and consciences, if their night-slumbers were always sweet and uninterrupted. If some device mischief upon their beds, there can be little doubt that others, in their wakeful moments, are brought, while on their couches, to see the folly and ruin attendant upon a course of sin—their minds being in a very suitable frame to discard the false theories which attach to a course of worldliness, gaiety, and mirth.—There can be little occasion to doubt that repentance and reform have often had their origin and incipient stages of growth in the lonely hours when coveted slumber would not chase those dreaded ones of sombre reflection from the pillows of wanderers from their God and reckless violators of his law.

The thoughts, meditations, songs, and communion of David during the night-watches are freely referred to in those psalms which were recorded by his inspired pen. The ardent, restless spirit of this renowned warrior and wise king, no doubt, led to hours of wakefulness which gave occasion for those meditations, communings, and night-songs of which this eminent servant of the Most High treats in those psalms which are among the choice jewels of comfort and instruction afforded by inspiration to the people of God. His wonderful acquaintance with his own heart, his knowledge of its hidden springs, his deep appreciation of God's character, works and providences, owe, no doubt, not a little of their excellence to those wakeful hours when the tide of thought asserted its superiority over the calm of rest and sleep. How he retraced the thoughts and emotions, and purposes and actions of the day, and what corrections and rebukes he dealt out to these, none but God can reveal. How he mapped out the morrow, stretched good purposes, and prepared for every word and step that he could anticipate, are to us unknown. The scenes which were built up by his imagination, with all their harmony, exquisite beauty, and glory, are among the soul-canvas scenes which perish with the life of the mental-artist, but which educate their author and do much to shape his life. Meditations and communings and songs, which had their flush-tide in the night-watches, were also continued through the day. No doubt many lessons couched in the night were passed into practical recitation and acting during the succeeding days. How much of the chastening of David's gifted, impetuous soul was the infliction of nightly meditation is not for us to know. How much of the richness of his thought, sentiment, and style is owing to those nightly meditations it would not be safe to estimate. But the frequency with which David refers to these meditations and communings justifies us in believing that his night-watches contributed much to that richness of thought, heart, and spirit which distinguishes these grand, beautiful, exquisite songs, which can not die while the hearts of God's people seek words to utter that which meditation, experience, and the Holy Spirit have caused to spring up within them.

To those who are much subject to wakeful hours upon their pillows it might not be amiss to suggest the personal application of much that has been indicated in the foregoing

reference to the pious king of Israel. To those who are pious these hours may afford the richest seasons of meditation upon holy things and the sweetest times of communion with the Son of God, who spent on earth whole nights of prayer to the Father. It is true in this sense also that "night unto night showeth knowledge." God verily "giveth songs in the night." Many with the Psalmist have felt that God instructs them in the night season; that God visits them in the night.

It might be well, perhaps, to suggest that many whose hours by night are those of exhaustive wakefulness might find in repeating the sweet, familiar songs of Zion and whole paragraphs and chapters of God's word much to cheer and strengthen the spiritual man, and not infrequently, in the very best frame, glide into those slumbers which the necessities of the physical man so urgently require. Let those who have more of wakeful night-hours than are desirable try these expedients and learn whether darkness may not be turned to light, or wakefulness to that sweet sleep which Christ delights to give to those who seek it in his bosom.—Religious Telescope.

### As Far as to Bethany.

"He led them out as far as to Bethany." Dear friends, let us accompany them on this memorable journey, out along the side street, and through the deep-voiced gate, over the broken, rugged path, along the bare hillside, down to where Kedron ripples over its bed of sand and pebbles, across the brook, fearfully dry now, as if in sympathy with the Saviour's ebbing sorrow. Here we are in the funeral valley of Jehoshaphat, and we come hither by that clump of melancholy olives, with trunks of enormous girth, and roots of wildly twisted branches that shut out the sky. There are only struggling glimpses of the temple's light through this slumbering valley. It is surely fitting that there should be a strange horror of silence about this spot. Yes, and it is fitting, too, that the Conqueror should pass it on his way to his triumph, for here his fiercest baptism overtook him, and the lightnings of a more than mortal anger scourged his soul. Be still! this is the Garden of Gethsemane. Now climb the footway worn among the rocks, sometimes beneath the forest foliage, and sometimes up the sparse hillside. Rest here, for the Saviour did so as he gazed upon the fated and devoted city, and in the tenderness of his roused human soul, wept over the wickedness of Jerusalem as it lay stretched in its unconsciousness before him. Let us go on along the stony path, through the corn-field which might have furnished the illustrations for the parable of the sower, for the trodden pathway is in the midst of it. There are large blocks of granite, studded with clusters of gay but profitless wild flowers, with only here and there a patch of good ground, like an oasis in the desert. We have climbed the ridge, and looking over, just at your feet are the unpretending houses of the village of Bethany. Travelers tell us, while superstition has been busy, of course, in and about Jerusalem, while controversy wages as to the sites connected with the Saviour's death and burial, this footway remains indisputable as having been trodden by the Saviour. It at any time you feel quite sure you have trodden in the very footsteps of Jesus, it is in the way along which we have just endeavored to lead you, and on which he led his disciples on that memorable morning. "He led them out as far as to Bethany."

And was it not right that he should do so? The significance of Bethany, as perhaps many of you will remember, is "the house of sorrow." It is a beautiful illustration, I think, alike of the tenderness and of the completeness of the Saviour's triumph, that on his way to his highest exaltation he should pass by the place of his fiercest agony, and that from the humiliation and the bitterness of the house of weeping, he should go straight up to the house not made with hands, eternal in the heavens. Brethren, if it be allowable—and surely he will not forbid us to illustrate the less by the greater—many a time since then men have passed through Gethsemane, and have attained an elevation of holy triumph, even in the darkest house of sorrow. God has in his mercy so

enabled that which is in itself depressing and contracting, that his discipline for usefulness has been full often a discipline of trouble. Those whom he has on many occasions signally owned, he has on many other occasions signally tried; and if they have in any sense (I speak it reverently) received gifts for men, they have toiled to get them up new Calvaries of suffering and shame.—Brethren, most of us have been strung to sympathy by another's suffering; most of us have been strung to bravery and submission by our own. I call upon you this morning to adore with me that wondrous grace which sustained the Redeemer through his trial to his triumph, and which, in those for whom he left a pattern, has made sorrows to become elements of strength—has taken thorns, not out of the path of life—that were an unworthy way of deliverance—but has done better than that—has taken thorns, and has woven them into his people's crown; has made the heart's deepest and bitterest Bethany a straight road to the Saviour's highest and wealthiest heaven. "He led them out as far as to Bethany."—Panshon.

### Let Us Stop it at Once.

Stop what! Why this habit of speaking so disparagingly of our brethren and co-laborers in our social intercourse. How frequently do we analyze the labors and character of those absent, and hold up their defects as we conceive them in the presence of the families where we visit, while the children, old and young, are listening to what is said. What impressions are we making! What influence is such conversation likely to exert upon their lives! To what conclusions are they most likely to arrive if one half of what is said of our brethren, some of whom are their favorites as preachers, is true! Will such reflections upon our brethren lead them to think better of us, and to esteem us "more highly for our work's sake?" I think not. Probably they may have failed in many things, yet they succeeded admirably in some; yes, in things which others did not succeed in accomplishing. Why not hold up all that is commendable in life and labor, and throw the mantle of charity over their failures and imperfections? If charity thinketh no evil, what must it be that leads us to delight in speaking evil? We do not intend evil; but we do much evil in this way. See how many of the children of preachers, and our best families where preachers have visited most, are hard-hearted—take no interest in the enterprises of the church—resort to places of pleasure and amusement rather than to the services of the sanctuary. How many hearts bleed because of the waywardness of these children of many prayers. But may not the shepherds be to blame for much of this? The lambs have been starved and not fed—shut out of the fold rather than borne into it. Let us never speak evil of our brethren. If we can not, in truth, say anything good of them, let us not say anything except when the general good demands it. Let us build each other up, strengthen each other's hands, and with all the strength we have build up the cause of Christ. Let us do all to the glory of God—guard well each other's good name as ministers of Jesus Christ. Let our conversation be according to the gospel of Jesus Christ, in sincerity, in purity, in love, that it may minister grace to those who hear. What manner of persons ought we to be in all manner of holy conversation and godliness? The Judge standeth at the door; immortal souls are perishing.—Religious Herald.

A TIGHTER CLASP.—A little child was passing along a quiet street, clinging with one hand to its mother's dress; but when crossing one of the busiest thoroughfares I saw the little hand quickly letting go the dress and seeking a hold of its mother's hand, when it got it felt safe and content. So it is with us. When pursuing the even tenor of our way, and all goes quietly and comfortably with us, we are satisfied with the most casual and outward contact with Jesus; but when we have to cross the terrible thoroughfares of life, when we are brought face to face with dangers and distractions of sickness or bereavement or sorrow, then we instinctively reach up to clasp the living and loving hand; we long to see the pitying face, and to hear the old familiar voice, "Son, daughter, be of good cheer; it is I; be not afraid."