

# THE LUTHERAN VISITOR.

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

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### Original.

For the Lutheran Visitor.  
 College and High Schools.

It is not my purpose to mention in detail the difficulties and advantages which the College has had to contend with since its removal to Wallburg. They are indeed too recent and too well known to most of my readers to need any recapitulation at this time. Suffice it to say, that although the institution was at first located in a suitable building in which all the necessary arrangements could be conducted, and almost constantly been embarrassed by financial troubles, its situation and friends have persevered in their efforts to sustain it, until it has now a large and convenient building, which has been recently completed, and presents quite a handsome appearance.

By the wise and timely action of the Board, within the past year, the College is now comparatively free from debt. Although the number of the faculty and the attendance is not so large as we would wish, there being but three professors employed, and only some seventy students on the roll this season; yet, considering the many drawbacks the College has had, and the present unfavorable condition of the country, its prospects seem never brighter and more encouraging. The institution is steadily growing in favor in the section of country in which it is located, and it is needful to give it an increasing and constant support from the adjoining counties and portions of Georgia and North Carolina, is the certainty of its continuance and a proper improvement of its facilities.

But I need not tell my readers that there is much yet to be done before we will have such an institution as the wants of the Church and the progress of the age and country demand. The history of colleges in this and other countries has demonstrated the fact, that they can not be properly sustained without an adequate endowment, or some certain source of support other than that derived from tuition. It is a difficult matter to sustain even a first-class high school for any length of time from the tuition alone. It can be done only in wealthy communities, and under favorable circumstances, where the teachers have some means of their own and invest them in their establishments.

The cost of suitable buildings, proper furniture for the same, libraries, scientific apparatus, &c., in addition to the salaries of professors and other annual expenses for a first-class college, are too great to be met and defrayed by the fees from students, however large may be the percentage. The larger the attendance and the higher the grade of the institution, the greater must be the preparation for the accommodation of students, the more extensive the facilities, and the greater the expenses of operating the College. A good college may be made to pay, and often does pay, a handsome profit in a merely pecuniary point of view on the capital invested; but we must first have that capital to invest. I do not know that any institution of the kind in this country, or in any other country, has ever obtained anything to the original capital invested, much less paid it back, from its annual income from tuition for a hundred years. The old South Carolina College, the two State Military Academies, the Institute for the Deaf and Dumb, were all sustained by annual appropriations from the State treasury; and all the denominational colleges that have succeeded were endowed, or have been kept up by yearly contributions from the churches by which they were established.

Looking at the matter then in the light of history and experience, the question presents itself, is the Lutheran Church in South Carolina able to sustain a first-class college? That the interests and wants of the Church demand an institution of this kind will be conceded on all hands. The only question is as to our ability to establish and maintain it. From my knowledge of the means and resources of our Church in this State, and in the States west and south of us, upon which we have claims and may reasonably expect some help, I unhesitatingly answer, that the Lutheran Church in South Carolina is abundantly able to establish and maintain an institution of this kind, if her ministers and people will but be united in their

efforts to accomplish an desirable object.

Hitherto some mistakes have been made in this enterprise, and the expectations of our people, reasonable though they may have been, were not realized; and these mistakes have caused some dissatisfaction and division among ministers and people. This dissatisfaction and division have been, and are now, the only real source of trouble and weakness in this great church enterprise. Let this cause of weakness be removed, and harmony and hearty co-operation among ministers and laymen be secured, and the way is clear. Past errors, it is true, can never be recalled, but they should not now be repeated. It would be a greater blunder now than ever to give way to despair, or to permit discord and dissatisfaction in our ranks to defeat all our efforts, because mistakes have been made in the past. The Synod and the Board of Trustees of the College have learned wisdom from experience, and they should earnestly address themselves to a proper and practical application of the knowledge they have thus acquired in the management of the institution.

The first thing, therefore, in my judgment, to be done is, to secure a united and determined purpose on the part of ministers and people to sustain the College, and make it a first-class institution. That great end once attained, and the work will be more than half accomplished. But how are we to bring about that cordial co-operation and united action, and awaken that interest in behalf of the College among our people, which we so much need? It rests with the Directors of the institution to devise the best means or measures by which an important and desirable object may be accomplished; but, without presuming to dictate to them, I do not think that any plan that may be adopted will be found to work so well, or produce such economical and satisfactory results, as the appointment of an active and efficient agent to visit every church in the bounds of the Synod, as well as other parts of the country, and present the claims of the College in public and private to the people.

By this means the real condition and present prospects of the College would be made known to all, many misapprehensions and prejudices which now exist in the minds of individuals would be removed, and an interest and enthusiasm would be aroused, which would soon give the institution an adequate endowment, and add largely to the number of the students. The history of other institutions of this kind, whose circumstances were similar to ours, shows that this plan, when actively and energetically pursued, has never failed to be attended with the most gratifying results.

### Selections.

#### My Grandfather.

I remember as well as if it had been yesterday, the time when I first observed him engaged in secret prayer.

He was very old. He was ninety years old when he died. He was sitting in his corner by the great stove. The day was wearing away slowly, and the old clock, ticking away, was all that could be heard in the quiet old room. While I was engaged at something on the opposite side of the room alone, it happened that I saw him take off his hat and lay it down by his chair. For his head was very bald, and he wore his hat most all the time. As he did this, he leaned over with his forearms on his knees, and with his hands clasped between them, and was praying in a whisper. By and by he replaced his hat, and leaned back in his chair again.

It was nothing unusual for him, for mother told me she had observed that he had fixed hours for this during the day. But there was something new in it to me. From my very childhood I had seen his humble, peaceful walk, and his simplicity of manner. I never knew him to be anything but a good old man, and I knew everybody else thought so too. His life was so pure; and love, and kindness, and gentleness seemed to run through all his actions. He seemed to be always one thing. But I never knew the secret of it until now. Indeed I do not know if I ever suspected before, that there was any

secret about it. I had often seen men pray when they were asked in the meeting. And I know he always said no family could get along without family prayer. But I never thought much about how it was to help us to get along, or whether any one else but us all heard these words. I do not think I had ever thought about one praying when all alone.

I began to suspect now that he had company nobody was aware of—some one he was in the habit of talking to when he was lonely. For his beloved companion was now dead a long time, and I knew he was very lonely and anxious to follow her. Because he would often say to us, "My desire is that I may go soon, but I must patiently wait 'till my appointed time." Could we really talk familiarly to this Jesus we hear so much about, could we hear him speak loving words to us, could this be the way he makes people good? God must have heard that prayer, I thought, for it was intended alone for him. And then, I don't know why, but I felt that God was present. Surely, I thought, there must be some great pleasure in prayer, when one is led to engage in it thus secretly during the day. For grandfather was too good and too old for me to think that he did not know what he was about. When I went out of that room I stepped more lightly than when I went in. I felt that it was a holy place, and that it was unbefitting to tread loudly.

That was a long time ago, and grandfather is not with us now. But I can see his white head bowed now in prayer, and it seems to me there is nothing in all this world so grand and beautiful as that scene—nothing in all the acts of the world's mightiest heroes and philosophers.

O proud philosopher, doubting scientist—unbeliever of every class—have you ever heard of a way that gives as much happiness and beauty as this way of prayer? Have you ever seen a man who prays to this Jesus, as he did? Is there something here you do not quite understand? Then why is it you will not try, when your own reason teaches you it must be rightly tried to be understood.

Once I was vainly trying from a chair to reach the top shelf of the book-cases for a book that I wanted, and on looking about for something to make me higher, I spied the old family Bible, and quickly placing it on the chair, I mounted up on it. Observing this, grandfather walked leisurely across the room to me, and fixing his eyes on mine, he kindly asked, "Do you think it looks right to put the Bible under your feet?" I replied that I did not mean any disrespect for the Bible, only wanted to reach the top shelf, and so I did not think it could be any harm. To this he only said, "Well, well," as he turned away to sit down. I was a little chafed at the reproof, and because he would not argue the matter with me. As I, an older, however, I often thought about it, and gradually came to feel that grandfather knew better than I did. And I began to suspect, too, that he thought I was not worth arguing with—that irreverence was not to be treated by debate. Dear old man! that Bible contained the sum of all his joys and hopes. It was everything to him, his chief delight. True it was not his own Bible. But still it was the Bible, and he felt like handling it tenderly. How could he sit by and see it treated with even apparent rudeness without taking its part?

Whenever I read the thoughts of such men as Carpenter, Tyndall, Huxley and others of that kind, who think so little of prayer, and of the Bible, I wonder if they had grandfathers who were wiser than they are. O that they had the deep reverence for the Bible which mine had. May be they too, like me, as they grow older will think better of grandfathers' opinions, and cease to trample the Bible underfoot in their eagerness to reach the top shelf. For I have heard it said that nearly all persons do think better of these things when they become old.

They will need, indeed, to stand upon the Bible if they ever reach the top shelf of learning; but it must be by fixing a place for it in their hearts, and not under their feet.—*Cox, Presbyterian.*

Such as know God's glorious holiness, and their own sorry righteousness, will despair of themselves, and never venture with their brows and thorns upon a consuming fire.

Christian Peace.

As faith in Christ works. It is not a passive state; not a mere submission or assent to authority; but an active principle. Faith works through love; through love to God and love to man. The love of faith is the outgoing of the soul towards God in the way of devotion, of service to his kingdom, and obedience to his will. Love to God includes love to man. Love to man is in like manner devotion; devotion to man as bearing the image of God, and redeemed by Christ; devotion thus to his temporal and eternal good, which includes his salvation from sin and fellowship with God. Love rejoices with them that do rejoice, and weeps with them that weep.

Christian peace prevails by virtue of that living faith in Christ, which works by love to God and love to man. Peace with God consists in being active in harmony with the life and law of God; God being pleased with us, and we finding pure pleasure in his favor. This implies a state of salvation, wherein the curse no longer rests on us, and we are no longer subject to the dominion of Satan, nor governed by the law of sin and of death.

Peace with God involves peace with ourselves. We are active in harmony with the law of our own spiritual being and our eternal destiny. The conscience is enlightened with the light of truth shining in the face of Jesus Christ; and we, freely obeying the voice of God heard within, stand well approved in our doings. As peace with God implies the renunciation of His course, so does peace with ourselves imply that the conscience is purged from dead works. There is no peace within but in as far as the guilt of sin is renounced, and the grace of God reigns in the soul.

Peace with God involves no less also peace with our neighbor. He who lives a life of love to God by faith in Christ must, at the same time, live a life of love towards all men. This life of love is the opposite of selfishness, of division and strife, or hatred and enmity. He is at peace with men, who is active towards men in harmony with the will of God as revealed in the life of Christ, as taught in the Divine word, as embodied in the family constitution, in the social economy, and in the organization of civil government. As there can be no peace with God while we live in violation of his holy law, and as there can be no peace with our selves while we live in violation of our conscience, so there can be no peace between us and our fellow-men so long as we live in violation of the law of christian love. And christian love being devoted to the spiritual good and eternal well-being of men, it must aim at the destruction of the power of sin and at the promotion of the righteousness of God; must aim at the removal of error and the advancement of truth.

Peace among christians is not a state of inaction and quiet repose; nor is it indifference to truth and right; nor purity and holiness. On the contrary, it is an association and active fellowship of christians with one another, according to the law of truth and the example of our Lord's death fellowship among brethren has a negative side. Christian love does not wink at sin, nor can it be indifferent to religious error. It can not put vice on the head; nor can it approve of eternal sloth or worldly ease. As love to Christ involves antagonism to Satan, so does love to our christian brethren involve opposition, not to themselves personally, much less to their salvation and true honor, but opposition to all unchristian conduct, to which they may be betrayed, and to any errors in doctrine which they may hold and teach. It involves opposition to the spirit of compromise with the world, which is the enemy of Christ and of themselves. True peace among christian brethren, being an active and harmonious fellowship with one another in the Holy Ghost according to the law of truth, implies accordingly the necessity of a spiritual conflict, a conflict that must be waged by the spirit both of love and of hatred, of forbearance and impatience, of kindness and animosity. As the conflict is not with Christ but with Satan, not with persons but with their wrong-doing and their errors, it must, in the nature of the case, possess a double character.

The christian conflict, being in the interest of Christ and his kingdom, is animated by love; in that it aims at the real salvation and the highest well-being of men; it is animated by hatred, in that it antagonizes all manner of wickedness, and seeks the overthrow of all kinds of error; for wickedness and error are, in the nature of the case, incompatible with salvation and eternal life. The conflict is full of kindness and gentleness and forbearance, so far as the brethren individually are concerned, who may be led captive by moral evil, or may represent doctrinal error; but it is impatient of all insincerity and dishonesty, and must be freed with animosity against all forms of falsehood, whether the false appear in the will or in the intellect, in that sphere of moral conduct or in that of doctrinal teaching. The conflict arises whenever moral evil raises its head, or error proclaims itself as truth. The conflict is intense just in the degree that moral evil is strong, or error persistent and presumptuous. There is no time, however, in the history of the church, when the conflict may totally subside. The mystery of iniquity is constantly working. In every age there shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect. Hence, either the conflict must be perpetual, or the truth can not conquer. The spiritually-minded layman and the conscientious theologian must be on the alert every hour, standing ready to contend manfully, not with carnal but with spiritual weapons, against the hydra-headed spirit of falsehood, that seeks persistently to destroy the true peace of man with God and the true peace of man with man.

True christian peace presents a seeming contradiction, which arises from the double attitude which a brother sometimes occupies towards a brother; for the fellowship of fraternal love excludes hatred and includes respect. The contradiction in real wiles hatred pertains to the person of a christian brother, or to his spiritual well-being in time and eternity. But the contradiction is only seeming, not real, when hatred pertains to the falsehood whereby he may be apprehended. Under this view, hatred to evil is the reverse side of true christian love towards men.—*Reformed Church Magazine.*

Hints to Seekers.

1. Do not be troubled because your experiences and feelings are not exactly like those of your converted friends, or like those you have read of in biographies. God is rich in the varieties of the persons he creates, and in the varieties of the gifts he bestows. Some souls he renews suddenly—some gradually; some he opens with the gentlest touch of his love; some he bursts asunder by crossing judgments and by the most painful convictions of guilt. Lydia, and Saul of Tarsus were converted very differently, yet they were both converted to the same Saviour by the same Divine Spirit. God does not require you to pass through religious experiences just like those of your friend Mr. A. or your neighbor Mrs. B. He only requires you to look like those persons, or to dress like them. He commands you to repent of your own individual sins, and to believe on the Lord Jesus Christ. Are you doing this?

2. Do not delay your prompt submission to Christ in idle waiting for "more feeling." It is the devil's snare that you can not obey God until your sensibilities have been more moved, or until you have wept or sorrowed to a given amount. God's Word says nothing about feeling; but it makes everything of faith. It does not say, Weep and be saved; it says, Believe and be saved. Nor can any one feel sure that he is believing on Jesus until he has begun to obey him. Some persons are almost entirely wrought upon through the conscience and the will, and they decide for Christ as calmly as they decide to make a business contract or to go upon a journey. An intelligent lady complained to me lately that she had "no such feelings as she expected or hoped for;" but when I found her to be hungry for the Word, and the place of prayer, and buying herself in doing good, I saw that she had been changed by the Holy Spirit into a different woman from before. The longer I labor for souls, the less I care to see inquirers weep, and the more I care to see

them renouncing sin and obeying Christ.

3. Do not be disheartened because you do not find immediate peace and joy. It is not really peace or joy that you should be after; it should be a cure. When your soul is cured by Christ, it is very likely that the sweet joy of feeling that you are a healed man will steal in; as the thrill of returning life stole through the veins of Jairus' daughter. The sufferer from a painful tumor is not likely to have much comfort until the tumor is out. You must let Christ cut just where he likes in his wise surgery of love; you must let him lay on just such crosses as you ought to carry. Do not be troubling the Master with impatient questions, "Lord, when am I going to feel happy?" or, "Lord, why does my heart not stop its aching?" Be sure that you have quit your nets to follow him; be sure that you have taken a disciple's place, and are carrying a disciple's cross, and are honestly striving to do the Master's will! Be sure that you have given yourself to him, and all in good time he will fulfill to you the delightful promise, "My peace I give unto you."—*Rev. T. L. Cuyler, in Evangelist.*

A De Church, and How it Died.

There is a church building a short distance from my home, which looks like an old deserted castle. It was built of stone and nearly square, with double rows of windows, as was once the custom, with high pulpit and gallery, and high-back pews. It has long been unoccupied, and the worshippers who once filled it have retired to other places, or have finished their work on earth. The church was organized about seventy years ago, and had a promising beginning, and was self-sustaining, and held a leading position for more than forty years. The village adjoining is thrifty, and the population, surrounding village and manitory, have since increased than diminished. It was the leading denomination of the place, but is now extinct, while other denominations are now flourishing upon the same ground, which the extinct society once held in full possession.

By an examination into the causes of mortality of this once flourishing church, to see if there were any hope of a resurrection—the following facts seem to point plainly to the cause of decay and death: In building the sanctuary forty-five years ago, the question of a site was very warmly discussed, and a decision at last reached, but by no means harmonious. In the village a lot could be had both eligible and desirable for three hundred dollars. On one side of the village, beyond any dwelling, and on a side hill, a site was offered as a gift, by a worldly-wise man, who owned land near by for sale. Of course the idea of a "gift" was very tempting, and a majority voted to accept it, though it cost a hundred dollars to sit the ground for building. Here was a house one-third too large for the congregation, and to be constructed as to keep an audience cool in summer, and to freeze them in winter. The stone walls were plastered outside and in, upon the stone work, which made cold and dampness in winter a reeking agency for sickness and the grave, and was at best there for the winter was at best given up as unsafe to health. Efforts were made to sell the house and build in the village, but old church-killing sanctuaries, like old horse-killing roads, are not willfully abandoned for anything better. Disencouragement came with conflict—as one after another sold out and moved away—and twenty years of dying has left the old stone sanctuary a sepulchral monument, like an Egyptian pyramid, without occupant or owner. "A penny wise and pound foolish policy" was the destroyer. For 200 dollars extra to secure a central and eligible site, one of our best churches might have continued a power such as it had been. Some saw the danger, and pleaded earnestly against it, but common sense against two hundred dollars had little influence with the majority, and for a cost so trifling all was thrown away.

There are scores of churches on every hand in the same dilemma, and whose decay and death are as certain as their penny wise policy is pursued.—*N. Y. Evangelist.*

Those who do not recognize God in the pages of Scriptures will seldom acknowledge God in the persons of men.

Jesus Knocking at the Door.

The simple and sufficient reason why sinners do not let the knocking Saviour come into their hearts is that they do not want him there. As the presence of a christian minister breaking in upon a group of gamblers over their cards, and their cards and their cups would not be very welcome, so the presence of the holy Jesus is just what the "lovers of pleasure" most dread. A covetous man don't want Jesus, lest he should claim a portion of the hoarded gold. Every room and closet of the worldling's heart is full already; there is no room for Christ. So he is left to knock in vain for admission.

To convicted sinners who really desire salvation, here is a most pertinent suggestion. Christ has come to you already. He is knocking for entrance. If he comes in, he will not allow you to harbor these old, he setting sins that have so long found house-room there. Self has got to take his hand off the door-latch, and open to the waiting Jesus. Selfness must go out, or Christ will never come in. If any dishonest gains are hid away—like Achan's wedge of gold—they must be disgorged. I'd old enmities and grudges against relatives or neighbors are festering in your hearts, the loving Jesus will not live in the company. There is no room for drunkenness or sensuality of any kind, for endless books or libidinous lists, and for the pure Redeemer too. Any sin that holds the door against Jesus will damn your soul. "By your own free will," and with the omnipotent help of the Holy Spirit, you are to grapple with your besetting sin, and hurl him out. The proof of your sincerity must be that you will be willing to cut off the right arm, rather than to lose Christ from your soul.

What wonderful gifts Jesus bath for you, as he waits outside the door! Pardon, peace, joy, cleansing an everlasting inheritance of glory! All these! Yet you shut him out with the insulting words, "Go away, Lord, for this time—I am busy! When I have a convenient season I will call for Thee."

So the compassionate Jesus lingers outside of your barred and bolted heart. He has waited there through the year 1873, and many a long year before. His sweet, heavenly voice has sounded though that stubbornly closed door, "If thou wilt open unto me, I will come in."

Jesus gives last knocks. He may soon be heard for the last time, saying, "Behold, I stand at this heart, and knock; if thou wilt hear my voice and open to me, I will come in and dwell with thee, and thou with me." He withdraws, to come not back again forever! Another voice is heard, and another footprint is approaching. It is the swift sure foot of death. You start up in night and hear, "You open the door, and look out for the patient friend who waited there so long. You can't for him with piercing eye! Ah! He has gone. He gave his last knock, and your house is left unto you desolate!"—*The Presbyterian.*

EVERY ONE HAS A GIFT.—All christians have some gift. Some may have but one talent, but all have one at least. The Great Householder has apportioned to every servant a talent. No single part of a vital body is without its office. True, there are some parts of the body whose office has not been discovered; but as these are found to be necessary, we are quite sure that they fulfill some useful purpose. Truly, there are some christians who might be put in that category; it might puzzle anybody to know what they are capable of; and yet it is certain they have some charge committed to them to keep, and that if true believers, they are essential parts of the body of Christ. As every beast, bird, fish and insect has its own place in nature, so has every christian a fit position in the economy of grace. No tree, no plant, no weed could be dispensed with without injury to nature's perfection; neither can any sort of gift or grace be lost to the church without injury to her completeness. Every living saint has his charge to keep—his talent over which he is a steward. A measure of gift is in all of us, needing to be stirred up.—*Spurgeon.*

Children ought to be taught the pleasure as well as the duty of giving. God loves a cheerful giver.