

THE LUTHERAN VISITOR.

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

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Communications.

For the Lutheran Visitor.
Dress and Education.

In these days of almost universal educational advantages, the value of such privileges is but seldom denied, even by the most illiterate. They readily admit the importance of availing themselves of them; in theory no secular blessing can compare with that of a good education, and yet many are not influenced practically by these almost instinctive convictions. They acknowledge that the pleasure and comforts of this life are evanescent, that its wealth is perishable and subject to vicissitudes, and that but immaterial things can be satisfactory and permanent. This is self-evident, and they do not attempt to controvert it; but, as in too many other instances, how do they admit its importance and necessity, but their limited circumstances preclude them from such benefits. Parents with moderate means may say, can not defray the heavy bills contracted by daughters at a boarding school. We would simply ask if such exorbitant expenses are the inseparable concomitants of a good education? What occasions bills of such enormous proportions? The aim of all well-regulated schools should be to promote the similitude of the home, but are they sustained in this by parents and pupils? We know that those persons, who are anxious to place these benefits within the reach of as many as possible, have endeavored to proportion the expenses to the means of those who possess only a moderate portion of this world's goods. What, then, occasions bills of such magnitude? Young ladies who are obliged to use economy in order to obtain an education at all, seem to be of opinion that it is absolutely essential for them to present as handsome and showy an appearance as possible, and consequently strain every nerve to compete with those whose superfluity of wealth enables them to gratify every capricious whim of fashion, or every dictate of a perverted taste. In many instances parents may see the sin and folly of this, but have they the courage to deny the innumerable demands of their daughters? Have either mothers or daughters the moral courage to brave popular opinion, and to despise the superficial culture leads them to place such an undue value upon the outward appearance? Are they willing to wear the simple attire that is best adapted to the position in which God has placed them? Do they not all rather aspire, or desperately struggle to imitate the class for whom they should really feel only a benevolent pity? This can not be denied, and this, we are pretty well convinced, occasions a large proportion of the expense of a boarding school education.

It is not sad and profoundly mortifying that we should be such slaves to what our judgment so severely condemns? Are we not all pretty well convinced that christian women go to an extreme in the matter of dress in these days of almost universal degeneracy? Is it necessary that they should emulate the world to such an extent? What christian obligation is laid upon them to make personal adornment the almost exclusive aim and object of their existence? In what respect does their attire differ from that of the most worldly devotees of fashion? We do not advocate an asceticism which would substitute sackcloth for neat, tasteful and becoming costume. There is no necessity to run from a sinful extreme to a ridiculous one; but we do not believe that the prohibition which forbids worldly conformity, extends to all those outward things in which our corrupt natures are liable to lead us to extremes. We have long deplored this extreme in the christian church, and have wondered whether we were drifting

This passion for dress and display is greatly on the increase, and consequently many christian duties of benevolence are ignored. Means are inadequate—the christian woman's elaborate toilet requires every cent she can command; time is wanting—follies must be made, and *chignons* and curls arranged in the most tasteful and becoming manner.

When Dr. Judson preached to the heathen of Batavia he found the same inherent vanity and love of personal decoration as strong characteristics of the women there as in more enlightened countries. They carried their fondness for ornamental dress to such an extreme, that he found it necessary to remind them of the apostolic injunction, and afterwards made it a condition of church membership that a woman should as willingly relinquish her ornaments for Christ's sake, as to give up father, mother, houses and lands, if His providential dispensation demanded the sacrifice. Even the heathen women saw the propriety of this, and, in most instances, laid aside all superfluities of dress. In a short time, however, they saw a missionary lady decorated in a manner that they thought inconsistent with Scriptural requirements, and the effect upon them was very injurious. The missionary women then under Dr. Judson's influence immediately simplified their attire. Deeply feeling the necessity of a reformation in this particular, Dr. Judson addressed a solemn and thrilling letter to the christian women of America on the subject. It was published in tract form, and large numbers circulated extensively over the country, in order to do as much good as possible. Its most affectionate and touching admonitions were disregarded, and we see the consequence to-day in a greater devotion than ever to what that truly excellent man thought a more serious obstacle to his success among the heathen women.

For the Lutheran Visitor.
Roanoke College.

In view of the vigilance and activity of their friends in behalf of similar institutions, it is truly strange that so little is said and done in the interest of Roanoke College. If any marked success or embarrassing reverse befall the public institutions of our land, some friend is found to chronicle the event, and make such use of it as shall abate a misfortune or turn a success to good account. This is just as it should be.

Roanoke has commenced this session with the largest number of students ever in attendance upon its opening exercises. In spite of the many endeavors of a few disappointed individuals to make the impression upon the public mind that it is a sectarian institution, sixteen States are represented here by young men of all the Protestant denominations of the country, as well as the pretended old mother of us all, the Catholic Church, and yet each feels as free and easy as if he were in the bosom of his own church institution. Such is the habit and fostering care of the College over all its students, that all alike enjoy its parental ministrations.

The morals, health and intellectual cultivation of each, without any regard whatever to his religious possessions, is the object of paramount concern with those who govern Roanoke. Familiar with the workings of the institution, and possessing ordinary acquaintance with similar institutions throughout the country, we are sure we hazard nothing in affirming that superior advantages are afforded by none, and equal by very few.

Advantageously located with respect to railroad and telegraphic communication with every part of the country; in the very bosom of a community unsurpassed in its high social and moral qualities; proverbial for its healthfulness; and without a rival in the natural and artistic beauties of its immediate and remote surroundings, it is the very place to mould and fashion the minds and hearts which are to give character to this great country for all time to come. A gentleman possessing a high degree of intellectual cultivation, and refined taste, said to the writer a short time since, if he had a son to educate, the surroundings of Roanoke, would in advance of any acquaintance with its educational capacities dispose him to try it. Another, high in public esteem, and

well acquainted with the colleges and universities of the South—himself a graduate of one of the universities, after a stroll through its halls, and a brief look into its halls, exclaimed, "I am really astonished and delighted with this first visit to Roanoke—we have nothing to equal it in Virginia." Its large and superior library, its rich mineral cabinet, and its commodious, beautiful, and tastefully decorated society halls—to say nothing of its full corps of professors, most of them grown gray in the work of teaching, invest it with peculiar interest, and give it many and decided advantages.

As a citizen of Roanoke, we are proud of our college, bearing and honoring as it does the classic name of our glorious little county; and heartily invite all seeking a thorough education of the mind and heart to come, even from the North, and the South, and the East, and the West, and give it a trial. SALEM.

Selections.

The Bible.

O friends, if there is one great thing in this world, it is the Bible of God; great in origin, great in thought, great in promise, great in beauty, great in purpose, great in power, great in its results! It hangs as by a golden chord from the throne of the Highest, and all heaven's light, life, love, and sweetness came down into it for us. It hangs there like a celestial harp; the daughters of sorrow tune it, and awake a strain of consolation. The hand of joy strikes it, and feels a divine note of gladness. The sinner comes to it, and it discourses to him of repentance and salvation. The saint bends an ear to it, and then it talks to him of an intercessor and immortal kingdom. The dying man lays his trembling hand on it, and there steals there into his soul the promise, *Thou art of the world.* "When thou passest through the waters they shall not overflow thee; and through the fires, thou shalt not be burned." Be of good cheer I have overcome the world! "The last enemy that shall be destroyed is death." This mortal shall put on incorruption, and death shall be swallowed up in victory! Where is promise, where is philosophy, where is song like this? *Magnify the Word of God!*—Rev. E. E. Adams.

Life in Earnest.

Life is too short and too valuable to be frittered away in vanity. Every wise and noble-minded man will have some object for which to live, and will make the attainment of that object the grand effort of his life. Merely to exist; to eat, to drink, to sleep, to be a consumer, and not a producer; to enjoy the fruits of other men's labors, and add nothing to the common stock of human weal and happiness, is base and ignominious. How a man endowed with reason and immortality can consent to be a thing, to occupy the position of the beasts that perish, is passing strange. To "leave no footprints on the sands of time;" to have lived a useless, barren, unproductive life, is what no christian ought to consent to. His life is a life hid with Christ in God—is the highest type of life—and ought to be crowned with the grandest and noblest achievements.

To have it thus crowned, he must have the glory of God in view, as the object of his life, and should pursue the promotion of that object with diligence, unselfishness and earnestness. No man ever accomplishes anything, either good or great, who is not wholly in earnest. *The earnest minister is the successful minister.* His soul is on fire, and he yearns for the salvation of sinners and the glory of God. He is forgetful of self. To have men praise the elegance of his diction and the power of his eloquence, is not an object with him. The condition of the unconverted sinner affects his heart. When he thinks of him rejecting "the grace of God that bringeth salvation," stopping his ear to the calls of mercy, hardening his heart to the appeals of love, and "treasuring up for himself wrath against the day of wrath and revelation of the righteous judgment of God," like Paul at Athens, his "spirit is stirred within him;" and there is no sacrifice he is not willing to make, and no labor he is not willing to endure, to save such a soul from death. Can a man who in a measure comprehends what is involved in the loss of the soul, and whose business it is to save souls,

be indifferent and unconcerned for the salvation of any? What matters it to him if men call him an enthusiast, or say he is beside himself? What if they censure him for keeping company with sinners, and eating with them? What if, by going after sinners, and seeking to reclaim backsliders, he should lose caste with those whom the world calls good and great, and the Paul and the Master, fail to give him a place of honor and preferment? What otherwise have attained? One soul reclaimed or saved will more than compensate for the friendship or for the esteem of those whom the world call good and great. It is rarely that a minister's reputation suffers to any great extent by seeking to save even the most abandoned; and one such saved is "a soul saved from death," whereby there "be hidden a multitude of sins." Ministers as well as others need to learn anew that "they that be whole need not a physician, but they that are sick." Is it enough for the earnest minister to know that a man is a sinner, and the greater the sinner he is the greater the danger, and the more need of salvation he has. If Jesus has only come to save reputable sinners, then ministers would only need to seek the salvation of such. But if he came to save the "chief of sinners," to "call the stout-hearted and far from righteousness," then no discrimination should be made against any such. In the church at Corinth, there were those who had been "fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankind; thieves, covetous, revilers and extortioners;" but the blood that cleanseth from all sin had washed them, and they were no longer such.

Some modern christian congregations would shudder at the thought of having such persons, who had once borne such characters, for members; and probably they are right, and would do well to keep them out. But let us not be so scrupulous as to exclude from the church if any such broken-hearted, repentant sinners should knock at the church door for admittance. When a certain woman, whose character had not been very good, sat at the Master's feet, old Simon, the Pharisee, was very much scandalized, and said: "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him, for she is a sinner." Jesus is more glorified in the salvation of "the chief of sinners" than in the salvation of those that the world calls good and respectable people. "To whom little is forgiven the same loveth little." Paul would never have been the preacher and apostle he was had he not been a persecutor and injurious. John Bunyan would never have been the preacher he was had he not been the reckless blaspheming wretch which he was. Both of these having been forgiven much loved the Saviour much. The man, then, that is earnest in his Master's work, and wishes to secure the highest glory for the Saviour of sinners, will be earnest in the salvation of "the chief of sinners" as well as of those who are honest and respectable. Why should not all be earnest in the salvation of souls? Who can understand the worth of a soul? Who can understand what is involved in its loss? Think of that which was created in the image of God forever wearing the likeness of devils; of the costly ruins of the lost soul, of the noble powers blasted, of the keen sensibilities tortured, of the high expectations disappointed, of the noble vessel wrecked, of the loss that the glory and honor of God sustains, and what right-hearted man can think of these without a shudder? If such interests are involved, certainly corresponding earnestness is demanded. How strange that men should be cold and tame in their work! That they should present the remedy provided for saving lost souls as if they had no confidence in it! If men themselves can attest the saving power of the blood of Jesus, of his willingness and ability to save, they surely ought, confidently and earnestly, commend these to others. The great demand in the pulpit to-day is afulness of the Holy Ghost to arouse, to excite, to stimulate. Selfishness and self-righteousness are the curse of these times. Place and power rather than the souls of men, and the glory of God, with too many, seem to be the all-absorbing thought. Soundness in the faith is not to be forgotten; historic and theological attainments

are not to be despised; pastoral requirements are much needed; elocutionary accomplishments are requisite; but not one, nor all of these, will compensate for living, earnest piety. A chair in all theological seminaries devoted to the cultivation of self-abnegation, of earnest, personal, practical religion is what is most needed. No fault is found with any department in any of our seminaries, for all these are well filled; but the love of the Holy Ghost, and hearts all aglow with love to God and man are the main thing after all: this will secure an earnest ministry, and it will manifest itself in earnest life. —United Presbyterian.

One True Religion.

The sky, whether studded with azure stars or hung in gold and purple, or one azure field over which the sun wheels his glowing course, presents always a glorious, occasionally a very extraordinary appearance. Not one, but two suns are there; and in the Arctic regions, as if to compensate the long periods when their skies are left to perpetual night, there are sometimes three blazing away in brilliant rivalry, and shedding increase of light on sparkling icebergs and the dreary wastes of snow. Yet though there were not three, but a hundred suns, only one of them could be a true sun. The others, which are produced by a peculiar state of the atmosphere, being though bright, yet mere images, are analogous, to borrow a familiar illustration, to the multiplied candles that shine on the silvered faces of a reflector. As with these suns, so is it with the various religious systems of the world. They are many; numbered not by units, but hundreds. Almost every new country that voyagers have discovered has, with new trees, and new flowers, and new animals, presented a new form of faith. The hold all the gods that men do worship. Yet, though greater in number, and much greater in essential differences than the races of mankind—for, differing in color and contour as the negro and the white man do, they meet in Adam; God having made of one blood all the families of the earth—among these many religions there is but one true, the rest are false—false as the mock suns of an Arctic sky. For as God is one, truth is one; and though the true may be separated from the false by a line as sharp as the edge of a razor, still they stand as irreconcilable as if they were parted by the whole distance of the poles. There are "lords many and gods many," yet but one true God; even so there are many faiths and forms of religion, and yet but one "pure and undefiled before God."—*Auther.*

Cross-Bearing.

"I am willing to bear the cross of Christ," is the frequent testimony of professing christians when they rise in the class-room, where a few are spending an hour of rest and united refreshment, perhaps thinking this sacred delight an act of christian self-denial. An earnest minister of the word, one whose locks were growing white in the Master's service, lately said, in speaking of an unpopular cause, "It is enough for me to bear the reproach of being an humble follower of Christ." "The reproach" my heart answered him, though my lips were dumb. Was there ever a royal crown more rich and honorable?—ever ought of earth to be compared with such a badge of heirship to "an inheritance incorruptible?" "But the world oft times sneers!" Yes; but in sneering respects! And were it otherwise, is it not written, "If a man love the world, the love of the Father is not in him?" His or the world's—which does your own heart deem the reproach?

As I have sat, hour after hour, with bands of worshippers, my soul filled with the consciousness of God's personal saving presence, while his people have praised him in music, prayer, and acknowledgment of his divine leadings, I have so longed to tell them that I could not understand why they spoke of this precious avowal of oneness with Christ as a cross. The cross with me was not in feeling and confessing that the Saviour was mine and I his; not in answering to the roll call of his army; but in feeling my unworthiness of the high privilege.

What, then, is cross-bearing? I walked amid the busy throng of a

fashionable city. On the opposite walk passed a gentleman bearing on his bowed shoulder a cross indeed. Behind him followed a rabble of thoughtless boys, crying, "Hunchie, what will you take for your pack?" "Say, where did you get such a pretty hump?" "Is it not a beauty though?" I caught a glance of steadfast yet suffering eyes; a pale yet firm face; lips that uttered no word of complaint or pain; and I knew that the cross was a "christ's cross-bearer," and felt it would be an honor to stand by his side and tell the cruel crowd how fair and perfect a soul their black souls derided and endeavored to injure,—a martyr whose cross was, even here, his crown.

I heard a man fearlessly asserting what he felt to be an important truth, while the multitude scoffed, or, with a cruel pity, talked aside of the foolish eccentricity that would bear ridicule, abuse, and loss of worldly place for a principle but few acknowledged and only the unpopular supported; and in my heart I crowned him king! He dared to do right for the right's sake, and preferred a living martyrdom to a turning aside from the "thus saith the Lord" of his own conscience—living up to the light given him.

What did our Saviour mean by cross-bearing, by self-denial? Surely not that we take upon ourselves needless penance as a badge of discipleship. But were we not, through his grace helping us, to take up in the path of duty every burden that came to us, heedless of the world's scorn or approval—to patiently bear any mark of individual need at which the world might deride, not as a personal honor or dishonor, but because God so willed it!—seeking to know all his will, and, knowing, obey the call to take up our cross and follow after him who was despised and rejected of men?—*Reverend T. Leavens.*

Family Religion.

Love to God, the principle of religion, ruling in the heart, will manifest itself in every relation. Its influence in the family, and thereby on the community, is invaluable. It has been wisely said that if our churches were closed, and there were no magistrates, religion in the family would preserve the community. See the household at their accustomed devotions. The sacrifice of prayer and praise devoutly offered at the domestic altar is more than ceremony. It is higher than duty, higher than privilege. It is communion with God. The Holy Spirit sheds the oil of gladness on them. They are strengthened by grace for the necessary duties of life; in the spirit of prayer they go to their daily work; in humble confidence in God, they expect and find His blessing abiding with them.

Here is a fountain of holy influences which may be always full and flowing. Christian parents, it devolves on you to keep it always at its full height. Do you love the Saviour? Do you show it to your family? If in your heart, it can not be hid. It will appear in your spirit of kindness, in your conversation, in all your conduct.

The family relation is appointed of God, "that he might seek a godly seed." Your children are receiving impressions from every circumstance. Your example will lead them early to the cross of Christ, or produce indifference to their personal salvation. Do you have family worship? Is it regularly performed? Say not you have no talent for it. You can, at least, read a portion of Scripture, and offer the Lord's Prayer. Do this and you will find it in your heart to continue in your petitions for your family and others. This is a standing exhortation to piety, a constant invitation to your children to devote their hearts and lives to the service of God.

A pious father, whose children were all early converted, when asked by his son why he never talked with his children about their conversion, said that "he had known much said by parents whose example hindered the force of their conversation, and he preferred that his children might learn from his example the reality of religion; and they were always remembered in family prayers." The consistent example of piety of those parents rendered their prayers effectual and availing in the early conversion of their children. The family thus became a church in a house. This strongest of associations becomes doubly so when Christian

affection is added to natural affection. The more these are multiplied in the community, the greater the influence of godliness in the nation. Unconverted men feel that it is a protection to them to have praying families for neighbors. Often from this consideration have they been led to begin religious lives.

Christians parents, will you improve your opportunity to honor God in your family? Will you be, by His grace, a blessing to the community? Then let your example before your household, and also your religious services, witness your high purpose.—*Zion's Herald.*

The Honey and the Gold.

There is no way of feeding upon the Word except by thinking well over it. Perhaps no learned scholar ever attained a deeper insight into the real spirit of God's truth than a poor widow, who, in her penury, allowed herself still the one luxury of a half-hour's candle light after her toilsome day was done, that she might read her precious Bible. Experience had taught her how far it would burn in a half-hour. So it was her custom to light it for a few moments, and read such a portion as she thought she could remember, and then blow out her light, and think it over. So she continued to do until the mark on her candle was reached. Surely such meditations, joined with humble prayer, could not fail to extract the pure honey from this precious honeycomb. The joy of that evening feast more than made amends for all the day's ills. She lived the truths she had thus made her own, and was truly said to be "mighty in the Scriptures."

Another poor, lone woman, who had walked by the steady light of her old familiar Bible for a long lifetime, found that her failing eyesight could serve her no longer. She could not find her favorite passages carefully in the margin opposite them, and when any one came to visit her she would pass her withered fingers down the page, and beg them to "read here" or "read there." When she died, a hundred and sixty-eight pins were found in the book. Are there pins in our Bibles? Have we our golden passages, to which we turn in time of trouble or any need? If we feed well on the Word, 'tis will be our only true solace, our strong and sure helper.

We can never gain the gospel gold except we delve for it. Careless reading over a chapter or two will never secure it. Better one verse with meditation, than the whole book read thoughtlessly.

Pillow Prayers.

He who knows nothing of pillow prayers is ignorant of one of the sweetest modes of prayer practicable on earth. The day with its engrossments being gone, it is a most favorable time for the gathering in of our thoughts upon ourselves—our sins, our wants, fears and hopes, and then the turning of them up towards heaven. This is what the Psalmist is apparently referring to in his words, "When I remember thee upon my bed, and meditate upon thee in my night watches." That he uttered many a pillow prayer is a thousand-fold more than probable. "I have remembered thy name, O Lord, in the night." "I prevented the dawning of the morning and cried." These cries were prayers before the dawn of day.

If these prayers of the pillow, however, be begotten only of sheer evening cloth, we may say of them that they are "bastards, and not sons." But if they are the legitimate children of wickedness, excessive weariness, sickness, or other similar circumstances, then they are of the true house and lineage of heaven, coming down in kinredship all the way from Bethel, where the overaged Jacob had his angelic vision on his pillow of stones.

Many a timid boy at boarding-school, with boisterous room-mates about him, has kept alive his prized communion with his Father on high, and so, perhaps, saved his soul by means of his silent pillow prayers. Boys, try them! Girls, don't neglect them! Invalids, with your eyes so often held long waking in the night season, distrust not the pillow prayers. Hundreds are continually climbing to heaven by them, as on a ladder. If you, perchance, fall asleep in the act, do not fret about it. For what opiate from the shop of the apothecary is so harmless as such an outbreathing of your holiest desires upward? What is sweeter than to lose yourself in such a prayer? For prayer is simply a form of thought toward God, and the very last moments of daily consciousness such thoughts.—*Christian Weekly.*