

Rev. S. J. Hallerian

THE LUTHERAN VISITOR.

Revs. Rude & Miller, Editors.

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

Terms: \$2.50 a Year.

NEW SERIES, VOL. 5--NO. 35

COLUMBIA, S. C., FRIDAY, JUNE 6, 1873.

OLD SERIES, VOL. 5--NO. 246.

Communications.

For the Lutheran Visitor. Dress and Education.

Feeling that the growing evil of extravagance in dress is interfering seriously with the thorough education of young ladies, we wish to say a few words on the subject, and to make an appeal to parents, guardians, and all persons of similar opinions, to sustain the efforts that are being made to initiate a reform in this respect.

Many persons are opposed to such display and extravagance in dress as is now prevalent; and they find an insuperable objection to sending their daughters away to school. Although they may be convinced that the moral, social and intellectual advantages which their children would there receive are of the most superior character, they yet fear that irreparable love for dress, with its consequent insatiable extravagance in expenditure, will be contracted. Some who have charge of the education of youth have conscientious convictions on this subject, and endeavor to instill their principles into those subject to their influence. They find, however, that these inherent proclivities for vanity and display are not so easily eradicated, intensified as they are by examples that the young feel themselves perfectly safe and justifiable in following. When they remonstrate, and strive to convince them of the sin of such extremes, they are rebuffed by such remarks as these: "My mother prefers that I shall dress in this style. She does not wish to see me look ridiculous and entirely behind the fashions." It is useless to represent that neatness and good taste do not require the servile devotion to every absurd fashion; the potent and irresistible argument that "we must do as others," is all-conquering.

We know that it is necessary to correct the tastes, and arrange the dress of many young persons before they can make a presentable appearance in society; but when they have become familiar with a different style of life and its habits, they seem to think it necessary to go to every objectionable extreme. Our instructions have but little effect while we have to contend with so many countervailing influences. We earnestly solicit all rightly disposed persons to aid us by their example and influence, that we may not have the sad spectacle of feeling all our efforts frustrated. Our cheeks are covered with shame at the reputation we bear abroad as a nation. We have read from a source that can not be called in question, that a school in Dresden, and some also in other places, refuse to receive American girls as pupils on account of their reputation for extravagance and excessive devotion to dress. It was feared they would exert a pernicious influence.

We also saw it stated, in terms strongly implying censure, that the most elaborate and expensive dress manufactured in Paris in a long time had been purchased, not by a European princess, but by an American lady. Do not these things suggest many sad thoughts and ominous apprehensions?

In connection with this we would also ask an insertion of the following extract. It fully corroborates what we have seen before, and what we have heard advanced privately by those who had opportunities of knowing whereof they affirm.

M. E. S.

EDUCATION ABROAD.—We have for years held the views set forth and defended by Hon. B. G. Northrup, Secretary of the Connecticut State Board of Education, in the *Christian Union*, as to the serious error many American families are falling into, in sending their young children abroad to be educated in foreign schools. There are no important advantages to be gained in placing lads in any of the great classical schools of England, and many marked disadvantages arising from the peculiar discipline of these institutions, and the traditional customs still in force in them. The curriculum of these schools is narrow, although the classical drill may be thorough enough. The provision for the training of young ladies in Europe is, to say the least, not in advance of portions of the United States. We have repeatedly conversed with both parents and young people who have passed years upon the European continent, the latter attending the schools in Switzerland

or Germany. The one advantage gained, has been, a correct and ready pronunciation of the German or French tongue, or both, but this has been secured at a great loss, socially, morally and intellectually. With one accomplishment, these young students have found themselves much behind their American peers in general knowledge. The schools they have attended, instead of being agreeable and holding upon them with pleasant memories, are only referred to with positive disgust. After young gentlemen or ladies have well advanced in their rudimentary English studies, have become acquainted with the grammatical construction of European languages, and learned to translate them freely, then a residence, under proper guardianship, in France or Germany, to secure the native pronunciation, or to attend the learned advanced courses of lectures, or to cultivate, under extraordinary advantages, the aesthetic arts, is certainly to be greatly desired. Even at this stage of their education, to send young persons, of either sex, without suitable family companionship, is a serious experiment, attended with great discomforts, and often with no little moral peril. The cheapness of living in Europe has been one great reason, on the part of persons with limited means, for seeking its educational opportunities. This advantage is every day decreasing. With the increasing flood of travelers, and of temporary residents from America and Great Britain, ordinary family expenses have greatly advanced. The Franco-Prussian war, like our own, by awakening a spirit of speculation, has enhanced the value of almost all forms of merchandise, as well as of land and rents, throughout central Europe. It costs fifty per cent. more to live in any of the University towns than ten years since. Dr. Northrup, from personal examination, clearly shows the advantages of our public school training for young pupils, over the foreign public or boarding schools, and points out distinctly the evil influences, of a political and moral character, as well as the great intellectual loss, attending the education of our children abroad. This paper, from such a source, will awaken thought in the minds of intelligent parents harboring such a purpose, and hinder any hasty act of this nature which may prove of irreparable injury to a lad or girl.—*Christian Era*.

Selections.

Silent Christians.

The man who says a great deal ought to have a great deal in him to say. A full man has a right to speak often in the prayer meeting. If he comes to the family gathering of Christ's flock with a rich experience, or a glowing suggestion, or a happy elucidation of Scripture, let him out with it! Such speech is golden. To speak at the right time, and in the right way, and to know when to stop, is a happy gift. Those brethren who can pray with fervor, and address the meeting with pith and unction, are the joy and strength of the prayer circle. Happy is that church "whose quiver is full of them."

But every good man is not torn with the gift of public speech. There are deep minded, devout, and earnest Christians who can do every thing else better than to address a mixed assembly. They are constitutionally timid, and slow-tongued; there is pure gold within them, but they can not coin it readily into current words. They can give for Christ, and they can live for Christ; but they can not speak for Christ acceptably in a public assembly. Their lives are eloquent. Their actions speak louder than words. One of the most eminent scientific men in America united with the Church in middle life, and adorned his profession by a most exemplary walk; but he made a stipulation with the session that they should never call on him to take part in any devotional meeting. After forty years of age it is not easy to conquer a constitutional repugnance to public speaking. With some timid persons it is a moral impossibility. If they attempt to utter a "few remarks" they are no sooner on their feet than their ideas take wing like frightened birds, and nothing comes out of them but a terrible perspiration; they sit down mortified and dejected never to "make fools of themselves again."

I have a hearty liking for these shy, silent brethren—especially after

I have been pestered with Brother Garrulous Glib's stereotyped exhortation, which I have just heard for the forty-fifth time. These speechless Christians number in their ranks some of the most pious, useful and noble disciples that I encounter. They love the place of prayer, even if no one hears them there but that God who overhears the breathings of the inmost soul. They are always at the meeting. They sing; they listen intelligently; they are good bearers and good doers. If they do not preach, they practice. Whatever sins they commit, they are never guilty of "vain babbling," or of talking nonsense in the name of the Lord. Bunyan's "Mr. Fearing" and "Miss Much-afraid" suffered not a little from their bashful timidity; but they made better headway for heaven than loquacious "Mr. Talkative," who had a hundred Scriptures at the end of his noisy tongue. I can show more than one tongue-tied church member whose life is a power in the community. He can open his purse for the Lord easier than he can open his mouth; he can glorify his Master by bearing much fruit in godly living. But in public meetings, his "strength is to sit still."

It is not the duty of pastors or of leaders of prayer-meetings to persecute these shy brethren by continually "calling them out." They will not come. It was not foreordained that every converted man should edify the brotherhood by speaking in meeting, or else conversation would bring with it the gift of fluent speech. Christ needs workers and givers, as well as speakers. Let those who are so invincibly diffident that they can not serve their Master with their tongue, be content to serve him in other ways. They can commune with God in secret. They can come and worship in devout silence, or in the song of praise. They can consecrate their money and influence to the Lord. They can visit the poor, and distribute Bibles and wholesome tracts; they can let their light shine in a hundred ways. God will not hold them responsible for what they can't do; but only for doing what they can. Dorcas' needle was more useful than some tongues that I wot of. Andrew has left no record of speeches, but he brought his powerful brother Peter to the Lord. Be of good cheer! ye shy brethren who possess your souls in silence; if you can not speak publicly for your beloved Master, you can witness for him by holy and useful lives. "I canna speak of my Lord," said the timid and confused Scotch woman, "but I could dee for him."

No Excuse.

In the parable of the Great Supper, Luke xiv: 16-24, when the servant went to say to them that were bidden, "Come, for all things are now ready," we are told that "they all with one consent began to make excuse." The fact at once arrests our attention that not one of the "many," to whom the invitation had been extended, was disposed to accept. There was perfect agreement among them in this particular. Now, does not this point to a disposition, universal among men, in regard to the Gospel? Does it not point to just that alienation of heart from God, for which the provisions of the Gospel were rendered necessary?

But the parable seems specially designed not only to exhibit the treatment which men are disposed to give to the invitation of the Gospel, but the frivolous nature of their excuses for its neglect. There is not one of all their excuses which has the least validity or value. And human ingenuity may be challenged to frame one which can bear the test of examination. In the parable these excuses are presented under what may be regarded as three distinct generalizations.

There is no excuse to the man who has acquired worldly possessions, who has made his fortune, as the phrase is. If God has blessed him during long years, while neglecting his service, enabling him to gather riches, there is the greater reason why he should without further delay, heed the call of the Gospel. All the considerations that can be drawn from the forbearance and bounty of God, make their appeal to him. And there are the considerations to be drawn from the responsibility of his stewardship. How shall he give account to God for the use of his possessions, unless, giving his heart to God, he shall from Christian principles and motives devote them to

the service and glory of the giver? Instead of the oversight of his estate being a reason for the neglect of religion, his possession of it is a reason why he should give his heart to God. But how many are so busy with their investments and title deeds, and with examining and superintending their new purchases, that they are not ashamed to plead they have no time to give to the call and offer of the Gospel of Christ.

There is no excuse to the man who is in the full tide of worldly business, seeking to acquire wealth. He needs religion that the cares of his life may not displace all care for the soul, and the deceitfulness of riches cheat him out of the heavenly riches. He needs its restraints that he may not fall a victim to the snares which beset the path of him who will be rich. The numerous instances of corruption, fraud and bribery which are staining so many reputations, are a striking comment on that saying of Holy Writ, that "the love of money is the root of all evil." Men need the grace of God that they may not become mere Mammon worshippers, and offer up their immortal souls on the altar of this god. True religion does not rob us of diligence, in whatever legitimate business a man engages, but rather requires diligence therein. It is never more honored than when it goes with a man into his counting-room, or on 'change, and those with whom he deals are made to feel that he is governed by its high and holy principles; or, than when he is plowing in his field, or engaged in the most homely avocations, and can show that he can serve God in these as sacredly as when he worships in the sanctuary.

There is no excuse to the man who is just seeking to establish himself in life, engaging in business, entering into the family state, with all his active years before him. Before he launches out on the uncertain sea, he needs grace to give the right shaping to character, so to fashion it that it may contend most successfully with the boisterous elements, so to strengthen it with the solid principles of religion, with the fear of God, and the love of men, as with beams and stanchions of oak, as to secure for him the blessing of God, and the highest usefulness and happiness. The young man commits a grand mistake, and one that must sooner or later prove fatal, unless corrected, who embarks on the voyage of life without the chart and compass of the Word, without the glass of faith, and the anchor of hope. Why not, at his setting out, set sail for heaven! Why wait till he has been driven about by many winds, in danger at all moment of being stranded on unseen rocks, or wrecked on some unknown, inhospitable shore? It is a noble spectacle when a young man devotes himself to worldly business, devotes himself to God in it.

There is then no excuse for any of these; none for those who have won the world. None for those who are striving to win it. None for those who have the trial in immediate prospect, as yet strangers alike to success or defeat. None which is not utterly fallacious, none but that supreme regard which men have for the world. This is well brought out by the excuses in the parable. The first had already bought the piece of ground; he had completed the purchase; the title deeds were passed. It would make no difference now to him whether he went to-day or tomorrow to view his land. If he had made a bad bargain, it would not help the matter now for him to neglect the invitation; he could not in this way get back the purchase money. And so, in regard to the second, he had completed his purchase, the oxen were his. He should have made trial of them before he bought, if he would have it inure to his benefit. It certainly could make no difference if he were to postpone it for a day. The third had married a wife, and there surely would be no impropriety at this joyous period of his life, in his attending a feast, and an eminent fitness in it. He may have received the invitation, for this very reason. If he could have said he had buried a wife, he might with some show of an excuse ask to be excused from mingling in a festive scene. The only real obstacle in the way of men becoming Christians, is their preference for the world.—*New York Observer*.

Little minds are tamed and subdued by misfortune, but great minds rise above it.

The Straggler Caught.

In every community there are stragglers; men and women who are out of the habit of attending church, and who have become so far indifferent to the services of religion that they go to church only when some novelty attracts them. If a new minister comes, they prick up their ears, and listen to his voice for awhile, then lapse into the frigid zone again. If a new choir is engaged, they leap into the very tropics of interest and enthusiasm until the edge of the quartette is worn off, then gradually cool, and at last fall into their apparently normal condition, and hibernate.

If the number of this class of people were insignificant, we should look upon their course as simply eccentric, wish them good luck in their winter quarters, and leave them. But the truth is, the Indifferents are of sufficient importance to rouse our sympathy and our missionary zeal. They are to be found in every city in thousands, and in every village in scores. They are by no means social vagabonds, nor yet are they necessarily persons of no culture. On the contrary, we have frequently found them to be cultured and refined, ready to engage heartily in any enterprise of a social or charitable nature, but rolling themselves all up in a prickly bundle like a porcupine, whenever the subject of religion is touched. They are not irreligious, that is, their lives are stainless, and they take great pride in their honor, but they are un-religious, that is, they are in the electro-negative condition of mind and sympathy.

Every minister has learned through sad experience to regard this fact as of great importance, and has had many an hour of anxious wonder how he can best leave the ninety and nine who appear to be safe-folded, and go after the one who has heard the shepherd's horn at night-fall, but who keeps grazing on, un-mindful of the approaching shadows. To know there are souls all around who are in great danger, and to feel that perhaps you have the means to save them, if only you can think what that means is, is one of the most excruciating experiences, and is enough to drive one almost wild.

We have called these people stragglers. The word implies that they have had a religious faith, but have wandered from it; have been, at some time, within reach of the sympathy of the church, but they have voluntarily withdrawn. Their recession plainly indicates two things. First, an excusable and unpardonable carelessness on their part of matters of the highest moment. Every man is bound by the strongest obligations to act in sympathy with religious institutions. His own personal welfare, and the social and political good of the community depend upon it. Second, such a feeble, or stern, or unattractive administration of affairs by minister or church officers, that the people are repelled rather than attracted. The first reason given belongs to the delinquents, and we leave it in their charge. The second belongs to us, and if any improvement in method is possible, let us make use of it.

We have often thought that in the machinery of the average church there is too much monotony. Our sermons, our prayer meetings, and even our social gatherings, all run in grooves. Now a monotony is wearisome at best. The richest note, long continued, tires. Besides, christianity is not a single string, it is a whole harp. The Catholic Church has made itself master of this fact, and has learned to play every note in the gamut of feeling and work. It is the kaleidoscopic church. Its adaptation to different temperaments and tastes is something remarkable, and well worthy of imitation. It has its impressive religious services for Sabbath, and its missionary societies, temperance organizations, concerts, and, in short, a sufficiently varied programme to include the whole community. It has seemed to us that we Protestants, on the other hand, have not enough recognized the diversity of taste among our people. In our administration of affairs we follow too much a regular routine, and routine inevitably kills enthusiasm. The laws that govern even the tones and gestures of the pulpit are hard as adamant.

Suppose we should deliver a course of lectures on Old Testament subjects, and unroll a good map before the congregation, so that we could proceed understandingly, would it not rouse the people into a very

pleasant sense of variety, and give impressiveness to the service? A minister once had on the platform a large model of Jerusalem, and after his sermon the whole congregation gathered about it. He was induced to deliver a course of sermons on Christ's Life in the Holy City, and a thoroughly healthy interest was developed.

Then, again, we ministers are not personal enough in our sermons. We do not mean by this that particular individuals should be made a target, but that particular sins should be. Glittering generalities fall as gently as snow-flakes; the people do not know or care in what quantities they come. The true sermon is a perfect hail-storm, which makes the people who are hit shiver as though God were speaking through the minister's lips. That is the way in which Whitfield broke the hearts of sinners. He made them tremble and shake, as though the thunders of God's anger were breaking just over their heads, or as though the culminating hour of all time had arrived, and they were left in their nakedness to the just wrath of Jehovah.

With a large variety in the tone of our services, and more tremendous earnestness in the pulpit, the stragglers will have very little rest or peace. Let it be ours to do our part faithfully and well, and to let no morbid fear of criticism stand in the way of doing good. The community will judge by results, and you can safely venture beyond the beaten track if thereby you can save souls. Souls redeemed are the only witnesses to the success of one's ministry.—*The Working Church*.

Dying Testimony of Dr. Guthrie.

His life-long friend, Rev. Dr. Candlish, in his funeral sermon, has collected some of the most memorable expressions uttered during the weary hours of his sickness, while he waited the coming of the final summons. In concluding his discourse he said: "I ask you, beloved brethren, to listen to these sentences which I am about to read, and which are not mine, but another's. 'Thank God, my tongue has been unloosed!' 'All reserve is gone—I can speak out now.' 'O most mighty and most merciful, pity me, once a great sinner, and now a great sufferer.' 'Blessed Jesus, what would I now do but for Thee!' 'I am a father, and I know what a father's heart is. My love to my children is no more to God's infinite love as a Father, than one drop of water to that boundless ocean of love.' 'Death is mining away here, slowly but surely, in the dark.' 'I have often thought, and even hoped, in past years, that God would have granted me a translation like Chalmers or Andrew Thompson. But it would appear now this was not to be the way of it.' 'O the power yet in that arm—the right arm stretched out with force while in bed.' 'I doubt it presents the prospect of a long fight. And if so, Lord help me to turn my dying hours to better purpose than my ever preaching ones have been.' 'The days have come in which I have no pleasure in them.' 'Vanitas vanitatum! I would at this moment gladly give all my money and all my fame for that poor body's (a smiling country woman tripping by) 'vigor and cheerfulness.' 'A living dog is better than a dead lion.' 'I have often seen death-beds. I have often described them; but I had no conception till now of what hard work dying really is!' 'Had I known this years ago, as I know it now, I would have felt far more for others in similar circumstances than I ever did.' 'Ah, my dear children, you see I am now just as helpless in your arms as you ever were in mine.'"

As telegraphic messages came pouring in he said: "I bless God for the telegraph; because these will serve as calls to God's people to mind me in their prayers." Of the Queen's inquiry—"It is very kind." Of a young attendant—"Affection is very sweet; and it is all one from whatever quarter it comes—whether from this Highland lassie or from a peeress—just as to a thirsty man cold water is equally grateful from a spring on the hillside, as from a richly ornamented fountain." Parting with an humble servant—"God bless you, my friend, I would be most willing that any man who ever wrote or spoke against me should come in at that door, and I would shake hands with him."

These are fresh and racy death-bed utterances; true to the nature of the man who, to the last, retained his genial originality; the man who, with genuine courtesy and his wonted humor, apologized for the trouble he was giving; the man who, childlike as he always was, chose "hairs' hymns," as he called them, for solace in his weakness—"O that will be joyful," "There is a happy land;" "relishing them as he relished that one of Cowper's, 'There is a fountain filled with blood;' and preferring them to all other uninspired songs of praise.—*N. Y. Evangelist*.

"In All Points Tempted."

A desire for sympathy is one of the earliest developed feelings of the human soul. We see it even in the babe, which turns instinctively to its mother or nurse to find a look of sympathy in its pleasure or pain. A sadder object can hardly be imagined than a child which has been so frequently thrust off with coldness that it has learned to carry within its own bosom all its childish joys and sorrows. In things pleasant or otherwise, a feeling of sympathy is a bond of union, just so far as it exists. It has been said that the sympathy of sorrow is greater than that of joy, and for a good reason. Pleasure is within itself attractive, while sorrow is repelling. In pleasure, one is often apt to think that others have the advantage, while in sorrow the tendency is rather to consider one's self as the greatest sufferer. When we find one whose painful experience, whether of mind, body, or estate, is similar to our own, we are naturally drawn towards such a person. Therefore, in no particular do we see more of God's intimate knowledge of the human hearts and its needs than in providing a Saviour who could sympathize with those He came to save.

The "Captain of our salvation" was to be "made perfect through suffering." With our bodily ailments he can sympathize, for "He bore our sicknesses." But our physical pain is as nothing in comparison with mental distress. At such times, He who was the "Man of sorrows, and acquainted with grief," is always near with his gracious invitation, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." In spiritual anguish—the deepest and most bewildering of all pains—we still have true, heartfelt sympathy, for "we have not an High Priest who can not be touched with a feeling of our infirmities, for he was in all points tempted like as we are." Not only in the wilderness, where he was led to be tempted by the devil on a special occasion, but all through life; "for it became him for whom are all things, to make the Captain of our salvation perfect through sufferings." Even with our proneness to sin, it is hard to bear the sight of wickedness; when then must it have been to Him "who knew no sin!" How strong must have been his desire to be touched with a feeling of our infirmities when it led him willingly to submit to temptation, that he, knowing by experience its terrible power, "might be able to succor them that are tempted." In view of such wonderful condescension and love, no wonder the apostle concludes with the exhortation, "Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

To come timidly, as though after all he might cast us out, is to put dishonor upon God's word. He

"knoweth not alone as God, all knowing. As man, our mortal weakness He has proved."

Having been "in all points tempted," he knows just how much we need a superior outside power to save us, and, being our Captain, "He is able to save them to the uttermost, who come unto God by him."

"Through God we shall do valiantly, for he it is that shall tread down our enemies."—*Ernest Worker*.

IS IT NOT PROFANITY?—"Swear not at all!" A word to girls and young ladies.

You would not swear, the thought is horrible, yet you say, perhaps, such words as "Mercy," "Goodness," "Gracious," "Kingdom," and the like, in common conversation. I have heard many such expressions fall trippingly from rosy lips.

Mercy, goodness, and grace are attributes of God. In this view of the case, if it is not profanity, it is very near it, to use them as expletives.

At the very least these idle words, and idle words are sinful. Let your conversation be simple, straight-forward, and free from anything which even threatens to break the third commandment.