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Selections.

Paul's Resurrection.

I determined not to know anything among you, save Jesus Christ and Him crucified.—1 Cor. ii: 2.

The first thing we notice is, the self-denial of the apostle. Had he possessed even a remnant of the vanity, to a great extent, peculiar to men, the situation in which he was placed at the time this epistle was penned must have had no small amount of temptation connected with it. The writer, a man of giant intellect, brought up at the feet of Gamaliel, speaking more tongues than all of his comrades—a highly educated and refined man—is called to address a people famous for their devotion to philosophy, poetry, and the fine arts. What an opportunity to preach himself, to display successfully the trappings of intellectual grandeur! The people to whom he wrote were prepared to estimate according to its true value any exhibition of distinguished attainment he had prepared to make. The situation had no temptation for him, or if it had, he resisted it completely, and stands before us on the proud eminence of a faithful servant to his Divine Master.

We may represent him as saying, "Though I had it in my power to come to you with exhortation of speech and of wisdom, and though I know such style of address would secure me the highest honor among those to whom I write, still it is my determination to know nothing among you, save Jesus Christ and Him crucified. When I do preach myself, I preach myself your servant for Jesus' sake."

We will present several subjects which must enter into the discussions of all preachers of righteousness, and will endeavor to see what a prominent place Jesus Christ must hold in all of them.

1. The apostle must have desired in all his labors to convict the unconverted. "I was alive," he states of himself, "before the law once, but when the commandment came, sin revived and I died." He would smite unrepentant transgressors before the bar of heaven, set their sins in order before them, bring all the testimony he could from the word of God and his own experience to bear upon their consciences, that if possible they might see their danger, and fly to the ark for safety. Before a man laboring under a fatal malady will seek for a physician, he must know himself sick. Before a wound of a man will submit to the probe of a surgeon, he must understand the facts of his condition. Before a sinner will embrace Christ Jesus as the hope of his soul's salvation, or before he will seek salvation where alone God has deposited it, he must understand that by nature he is dead in trespasses and sins. Not every one that is troubled about sin seeks and finds salvation, but every one that ever found salvation was previously troubled more or less about sin.

To what record shall we betake ourselves for a more full and faithful manifestation of sin as an evil and bitter thing, a most baneful source of sorrow, sooner than to the life and death of Jesus Christ, the sorrows of the "Man of sorrows," and the death by crucifixion of the Lord of glory. The deluge, as a judgment, fails; so also the destruction of the cities of the plain, or any other expression we have of God's wrath and indignation on account of sin—they all fail to make the evil of sin appear so great as the cry from the cross, "My God! my God! why hast thou forsaken me!" The cross of Christ presents the most convincing and alarming testimony any witness can produce. Hence it was the apostle was determined to know nothing save Jesus and Him crucified.

2. We all grant that the apostle strongly desired that all who should read his epistle might share in the inestimable benefit arising from the pardon of sin. The friends of condemned criminals, when there is reason to hope for success, make urgent application to those in authority, who have conferred upon them the pardoning power, for the remission which men can bestow. In the case which the apostle had in hand, not the life of the body only, but the eternal life of soul and body both were at stake. If the apostle's desires were commensurate with the end to be gained, they possessed no common intensity. But this pardon has a distinguishing feature; it may be enjoyed by all who will only accept it. The whole

matter is arranged in all its parts already with the great Executive in a manner worthy of God and honorable to men. And, moreover, this is the only forgiveness which God can grant. The parts of this pardon are all arranged, but Christ made all arrangements. God forgives sin, but alone through the blood of the everlasting covenant. We have nothing of our own which God can hear or accept as a plea for pardon. It is in vain I give my first-born for my transgression, the fruit of my body for the sin of my soul. By the deeds of the law no flesh shall be justified. We have redemption through Christ's blood, even the forgiveness of sins. He has been exalted a Prince and a Saviour to give repentance unto Israel and remission of sins. When the writer came to these Corinthians, seeking to put them in possession of the valuable privilege in question, we see the propriety of the determination he expresses, to "know nothing among them save Jesus and Him crucified."

3. The apostle must have desired to confer on his readers the enjoyment arising from true religion. The writer knew that, leaving religion out of view, we may test this life in whatever way we can, and it will be proven to our satisfaction that all is vanity and vexation of spirit. As he would communicate all real good to his readers in this life, as he would confer the happiness which all seek and but few find, but especially, as he would infuse into their hearts that hope which is an anchor to the soul sure and steadfast, however storms may beat and billows roll, he discards the wisdom of this world, the honors and riches and pleasures almost universally depended on and employed, and determines to "know nothing save Jesus and Him crucified." With him is the peace of God that passes understanding. In believing upon him is peace and joy. One prominent besought to the wretched inhabitants of the earth, following words: "My peace I give unto you; not as the world giveth give I unto you." And in him how bright and buoyant and full for eternity may our hopes be! If our life be hid with Christ in God, when Christ, who is our life, shall appear, we shall appear with him in glory. Our cup of life, stirred by our own hands, into which no part of the cross is allowed to enter, must be bitter to the very dregs. But when properly managed, according to the appointment of the gospel, however unpleasant otherwise, it becomes now sweeter than honey, than the honey comb.

4. But as the apostle would not only confer a title to heaven, but also a metes and measure for that blessed place, he desired to know nothing save Jesus Christ. In our pardon and peace we have a claim upon and a prelude to heaven; still on regeneration and sanctification the gospel lays important stress. Without holiness no man shall see the Lord. Nothing unclean shall enter the holy of holies. Among the remarks which the Saviour made to Nicodemus, this one occurs: "Except a man be born of water"—of water, because it symbolizes the blood of Christ—"and of the Spirit, he can not enter into the kingdom of heaven." One of the recorded prayers of the Saviour runs thus: "Sanctify them through thy truth—the truth of the gospel—"thy word is truth." In another Scripture the blood of the covenant is called "the thing wherewith we are sanctified." Also, when the blood of Christ is said to cleanse from all sin, we feel justified in believing not only that it cleanses from the guilt, but from the pollution of all iniquity. But as we dare not conceal the Spirit's agency in these important operations, we must refer to another declaration of the Son of Man, "If I go not away the Comforter will not come unto you; but if I depart I will send him unto you." That great change, regeneration, and those indispensable attainments connected with sanctification, standing in such close connection with the Saviour, the inspired apostle, seeking to procure these priceless blessings for the Corinthians, determined to know nothing among them save a crucified Saviour.

Lastly, There is no doubt the apostle desired to serve men as mortal creatures, and also as beings in possession of immortal natures. He could say of himself that he had the sentence of death within him; he was painfully conscious that the seeds of death had been made to

dwell in his constitution, and that in time they must so far develop themselves as to produce the death appointed for him and for all men. These being the thoughts which possessed his soul when his own case was under consideration, it seems necessary that he would interest all he could in the subject of their own death, and strive with all diligence to prepare them for it. He did say on this important subject, "The sting of death is sin, and the strength of sin is the law. O death, where is thy sting! O grave, where is thy victory! Blessed be God, who giveth us the victory through our Lord Jesus Christ." Recognizing death as an awful certainty, and the urgent necessity imposed on every man to join in the conflict with the great enemy, he would so drill all whom he commanded as to bring them off victors in the inevitable struggle. And as the grave must be occupied for an appointed time, and to impress a redeeming feature on the face of grim and ghastly death, and throw some light and warmth into that dark, cold place, he professes, for all the purposes of death and death's long sleep, to know nothing but Christ and Him crucified. This corruptible must put on incorruption; this mortal, immortality. Then shall be brought to pass the saying that is written, "Death is swallowed up in victory," through our Lord Jesus Christ.

To conclude the whole matter, a very suitable answer to all inquiries bearing upon the welfare of the soul is, Jesus Christ. It is a satisfactory reply to all evils, doubts and fears. The ample range of this subject prepares it not only to compass sea and land, but time and eternity; and it makes a plain path for our feet, whether we wander among the dark mountains of earth, through the valley of the shadow of death, or along the crowded shores of eternity. Amen.—A. R. Presbyterian.

"A Brother is Born for Adversity"

This series of papers upon the constitution of the Family will be concluded, by glancing at the *interlocking of relations and the cross wearing of influences*; through which its design is fulfilled, as the Normal School, where old and young are educated together for the life on earth and for the life in heaven.

For this purpose, Law is enthroned in the authority of the Husband, the Parent, the Master—and this authority given too under the form of a despotism. The supremacy is delegated in terms apparently absolute; to which a submission the most prostrate, and an obedience the most unquestioning, are imperiously exacted. The arrangement is not harsh, but beneficent. The correlation of society can not be maintained, without the subordination of men in their distinct and allotted spheres. The first lesson to be taught is the necessity of obedience; and therefore, at the very place where society is born and the individual will first begins to play, it is confronted by an authority which is massive and impregnable. If men are to acquire mastery over themselves, they must be put at first under the pressure of a despotism. No middle form authority will achieve the end in view.

Yet fallen man can not be treated with absolute power; and the checks against abuse are interposed, by Infinite Wisdom, just where they can be the most operative and the most safe. These have at least been hinted at in the preceding discussion: they may however be gathered up in a brief review. In the two primary relations, the conjugal and the parental, the authority is softened by an instinctive affection the most powerful known to the human heart—whilst in the relation of master, the power is held under the checks of interest, the most universal and controlling of all the motives which influence human conduct. Again: throughout this domestic empire, power is lodged with a dual execution; in which are blended the oppositions of sex, with the mental and moral characteristics by which the two are distinguished. The mother is associated with the father in the rule over the child; the mistress is united with the master in the ascendancy over the servant. In the conjugal tie, the power is more absolutely a unit; but there it is checked by a more perfect coalescence of the parties, by which they are melted into one and become one flesh. Again: the sphere in which authority is exercised, is defined by the nature of the relation out of which it

springs; and the limitations upon the power are stated expressly in the very law by which it is conveyed. What is still more important, the parties invested with jurisdiction are placed at the bar of conscience, to render a judicial interpretation of their respective commissions, whilst the ruler and the ruled are continually aided before the throne of God, and reminded of the account which must be given of their trusts at the Final Judgment. It is difficult to see how better restraints could be devised, nor how they could be more wisely placed, and yet leave the authority in possession of sufficient force to bring the refractory will under subjection to law.

Unless a strictly Theocratic legislation, the Family is constituted the Model State. It is not simply a device for the propagation and maintenance of the species—it is a strongly compacted government. In its nature of law is practically expounded by its actual enforcement. The lessons of obedience are learned, in the absolute subordination of the parts to the whole. The great principles are unfolded upon which all human government rests, and society itself is created in its germ. By a natural expansion, the family grows into a tribe; and the principles of Law are carried out under a government that is Patriarchal. Tribes diverge, and are then consolidated into nations; and as society becomes more complex, its diversified interests are controlled by an authority that is more remote and kingly. But in the whole development, it is simply the law of the household expanding itself through all the ramifications of the commonwealth; and a true statesmanship must glean its great and essential principles from the subordination first established in the family. The nearer a government is conformed to this ideal, in the distribution of power and the combination of influences by which society shall be controlled, the more

will it be found in the home where we are born. But man needs to be moulded as well as to be controlled. We will not stop to show how the two are co-ordinate; since the slightest reflection will satisfy the reader that in true obedience the will must be persuaded, and that naked force can never be sought but an oppression. The family would, therefore, utterly fail of its end, if it were not a school of education as well as an empire of law. Its superlative value is found in the combination of influence with authority, under which men are trained to the obedience which requires to be enforced. The development of this thought will form an appropriate sequel to a discussion which can not be prolonged without becoming tedious.

There is a marvelous interweaving of relationships in the family, and corresponding interaction of influence, upon which its stupendous advantages as an educational institute depend mainly. The topic is broadly suggestive, but we must be content with looking only at its most obtrusive features.

1. The family is small and compact. If men were originally thrown together in large masses, it is difficult to see how the necessary subordination between them could be effected. Certainly, the despotism must be very severe which should at once bring under subjection a thousand discordant wills; and possibly the result could not be attained, without serious and permanent injury upon the character which must be trained and trained in the process of subjection. God's plan is wiser. He breaks the race up into these compact domestic empires, and fits it there for the larger organizations which shall in time be formed. Here the supervision is minute and constant, and the central authority bears with an equable pressure upon every member of the little state bounded within a narrow circle. The reciprocal influence too, which these members exert upon each other, is not weakened by diffusion over a large space, but is concentrated within the limits by which it is restrained. The power relaxes its severity in the ease and constancy with which it is exercised; and the obedience runs into a fixed habit, before it has the opportunity to reconstitute—whilst the surveillance of a constant and mild police prevents the possibility of combination and intrigue which are necessary to organized resistance.

2. Yet small as this little empire is, it embraces the largest variety of character and condition, with the fullest action between them all. The extremes of age are brought together. Two generations must of necessity co-exist—often three, when the Grand sire gathers around his knee the children's children, and garrulous old age tells to prattling infancy the tales of olden time. There is the Father in the maturity of his strength; the Mother, in the full flush of womanly pride, while the entire space, from teething childhood to the grace and beauty of early manhood, is dotted with the offspring who stand at every degree in the scale of development. Age with its ripened experience blends with questioning childhood—parental strength lends its support to the feebleness of infancy—learning brings its knowledge to enlighten the expanding intellect, and wisdom yields its counsels to direct the path of inexperience. Even the servant brings all that is peculiar to his condition to break the monotony of equality—and all these relations are blended in such proximity, that a quiet influence goes from each, as a constant quantity, to mould and shape the character of all.

3. Though not logically distinct from the preceding, yet from its acknowledged importance, we denote the influence arising from the *Union of Sex*. The family is constituted by such union, in marriage—and the vast influence exerted in every man's home springs chiefly out of this amalgamation of the sexes. The Husband is moulded by the wife, and that too in exact proportion to the worthiness of character he shall attain. The wife, with still greater flexibility, is developed into a perfect womanhood by assimilation to the Husband. It is unnecessary to expand the thought, everybody knows that the distinction of sex runs through the entire being of both. They are distinguished from each other in their mental and moral structures, as truly as in their bodily forms; and they are distinguished thus, in the whole condition of things in church and State as seemed to bar the prospect of any other definite profession. There had been the recompense, indeed, of that son's graceful and perfected youth, of his heavenly nobleness of soul that blazed through his loathings, and of his acquired reputation for scholarship and poetry. And so, in the country retreat at Horton, as age was beginning to come upon the good father, and he was releasing himself from the cares of business, how pleasant it had been for him, and for the placid, invalid mother, to have their elder son wholly to themselves, their one daughter continuing meanwhile in London after her first husband's decease, and their younger son also mainly residing there for his law studies. What though the son so domiciled with them was growing up to manhood, still without a profession, still absorbed in books and poetry, doing exactly as he liked, and in fact more the ruler of them than they were of him! Who could interfere with such a son, and why had God given them abundance but that such a son might have the leisure he desired! All in all, one can not doubt that those years of retirement at Horton had been the most peaceful on which the old man could look back. But those years had come to an end. The sad Spring of 1837 had come; the invalid wife had died, and he had been left in widowhood. Little in the ten years of his life since then but a succession of shiftings and troubles! For a while still at Horton, sauntering about the church and in daily communion with the grave it contained, his younger son and that son's newly-wedded wife coming to keep him company while the elder was on his travels. Then, after the elder son's return, the outbreak of the political tumults, and the sad convulsion of everything. In this convulsion his two sons had taken opposite sides, the elder ever treading up wrath against himself by his vehement writings for the Parliamentarians. How should an old man judge in such a case! The Horton household now broken up, he had gone for a time with Christopher and his wife to Reading, but only to be tossed back to London and the safer protection of John.

His Bible and music books left in his room may have been the mementoes of his last occupations. He was buried March 15, 1846-7, in the chancel of the Church of St. Giles, Cripplegate, not far from Barbican; and the entry, "John Milton, gentleman, 15," among the "Burials in March, 1646," may be

government, than this in which the subordination is so complete, the law so immediate in control, the obedience so diverse in its form, and the whole regulated and sweetened by an affection which renders service a privilege, and duty a pleasure?

Such is the family as constituted by God to be the type of all society, and the model of all government. Let the statesman and the patriot, the casuist and the christian hold it in the estimation which it deserves, and at the value which is fixed upon it by the Great Designer.—S. W. Presbyterian.

A Sketch of Milton's Father.

Who can part with this father of one of the greatest of Englishmen without a last look of admiration and respect? Nearly fifty years ago, in the last years of Elizabeth's reign, we saw him, an "ingenious man" from Oxfordshire, detached from his Roman Catholic kindred there, and setting up in London in the business of scrivenership, with music for his private taste, and a name of some distinction already among the musicians and composers of his time. Then came the happy days of his married life in Bread street, all through James' reign, his business prospering, and music still his delight, but his three surviving children growing up about him, and his heart full of generous resolves for their education, and especially of pride in that one of them on whose high promise teachers and neighbors were always dilating. Then to Cambridge University went this elder son, followed in time by the younger, the father consenting to miss their presence, and instructing them to spare no use of his worldly substance for their help in the paths they might choose. It had been somewhat of a disappointment to him when, after seven years, the elder had returned from the university with his original destination for the church utterly forsown, and with such a state of

things in church and State as seemed to bar the prospect of any other definite profession. There had been the recompense, indeed, of that son's graceful and perfected youth, of his heavenly nobleness of soul that blazed through his loathings, and of his acquired reputation for scholarship and poetry. And so, in the country retreat at Horton, as age was beginning to come upon the good father, and he was releasing himself from the cares of business, how pleasant it had been for him, and for the placid, invalid mother, to have their elder son wholly to themselves, their one daughter continuing meanwhile in London after her first husband's decease, and their younger son also mainly residing there for his law studies. What though the son so domiciled with them was growing up to manhood, still without a profession, still absorbed in books and poetry, doing exactly as he liked, and in fact more the ruler of them than they were of him! Who could interfere with such a son, and why had God given them abundance but that such a son might have the leisure he desired! All in all, one can not doubt that those years of retirement at Horton had been the most peaceful on which the old man could look back. But those years had come to an end. The sad Spring of 1837 had come; the invalid wife had died, and he had been left in widowhood. Little in the ten years of his life since then but a succession of shiftings and troubles! For a while still at Horton, sauntering about the church and in daily communion with the grave it contained, his younger son and that son's newly-wedded wife coming to keep him company while the elder was on his travels. Then, after the elder son's return, the outbreak of the political tumults, and the sad convulsion of everything. In this convulsion his two sons had taken opposite sides, the elder ever treading up wrath against himself by his vehement writings for the Parliamentarians. How should an old man judge in such a case! The Horton household now broken up, he had gone for a time with Christopher and his wife to Reading, but only to be tossed back to London and the safer protection of John.

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still looked at with interest in the registers of that parish.

Nobility of Christian Discipleship.

There is reason to fear that some young people in these times are kept back from the complete surrender of themselves to the teaching and will of Christ by some kind of dim thought that, after all, a real christian discipleship, while no doubt it may be the safest, is yet not the grandest thing for a young person of a noble and aspiring disposition. Now, young friends, I pray you, think this matter through, and through again; and then follow that which is noblest. If there be any greater, more beautiful thing, "given under heaven," or known among men, than humble christian learning and resolute christian living—then elect and follow that nobler thing: in that case you would soon have all christian people keeping you company. But if there be nothing better known or imaginable, nothing that can come even into momentary comparison with christian discipleship, you need not surely wonder that we who have had some experience, grow very anxious about you—when you come to that time of life when decision for something must be made, and you seem still to stand in doubt.

Say you could be a successful scientific explorer, carrying the lamp of discovery far into the realm of Nature's secrets, finding new properties and relations in matter, and then flashing your discoveries through the scientific world—What then? That would be very beautiful, and might be very beneficial, but would that be enough? You are much to be pitied if you think it would. If you knew all about this material world that God the Maker of it knows, would that be enough? Nay, you have been made for Him, and his works can not satisfy you. You find him supremely in Christ, and content with all the fulness of God.

Or, again, say you could be a poet; that you could write another epic like Milton; that you could describe like Shakespeare; that you could idealize common things like Wordsworth; that you could, like Burns, take one little daisy of the field and immortalize it—if this were all, there would still be lacking something deeper, and richer, and better, to pacify and purify the moral nature, and to meet the vast yearnings of the soul. A poet! The lives of most of us are prosaic enough. We are bound by circumstances, ruled by use and wont, kept hard at work. We are likely enough to pass life in common ways, most of us achieving no outward distinctions of any consequence; but the poorest, prosiest, commonest, youngest among us all, may sit down every day at the Master's feet and see eternal poetry sitting or flitting on the Master's face, and be lifted by his words far above this sublimity sphere, and have our imagination lifted and filled with all glorious things. Yes, you choose—not safety alone in choosing him, but virtue, dignity, grace, largeness, freedom, heaven! Be sure you choose. Be sure you are in earnest; and all in earnest. Let your soul and all that is within you say, "Speak, Lord, Thy servants hear." Take kindly from me this New Year's greeting; I wish it were far better. I am a busy man, and have no time to think and muse over what is to be done. But these words, so simply and so hastily written come from depths of experience, and from some strength of conviction.—Rev. Dr. Raleigh.

DEATH IN PEACE.—Joseph Addison, the renowned author and linguist, after enduring much physical suffering with fortitude, sent for the young but dissipated Lord Warwick. He came, and said: "Dear sir, you sent for me. I believe and hope you have some commands. I shall hold them most dear." "So," said the dying saint, "in what peace a christian can die?" and breathed his life out like a sleeping infant.

The time is short; let the time past suffice for everything but believing in a crucified, risen, glorified Saviour, and standing fast in one spirit, with one mind striving together for the faith of the gospel; speaking the truth in love; making increase of the body unto the edifying of itself in love. For love is of God, and he that dwelleth in love dwelleth in God, and God in him.

If we can not find blessedness in Christ, we can find it nowhere.