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Poetry.

FAITH'S VENTURE.

"Is anything too hard for Me?"—JER. XXXII. 27.
Oh, buy the field, the priceless field,
And lay thy silver down.
A thousand-fold the land shall yield—
A kingdom and a crown.
Fear not; though many a mighty foe
Against the walls advance,
Jehovah's arm will lay them low
For thy deliverance.
Oh, take him at his royal word,
That word that cannot lie;
Thy shield and sword is Israel's Lord—
Almighty sovereignty!
Trust in His love who holds the land,
Look to His arm alone,
And claim His promise from the hand
Of Christ the righteous One.
He brought thee out from Egypt's chains,
And through the pathless waste,
And by a thousand ways again
He'll prove His power to save.
Then forward, cool, though all is dim
To nature's boundless sea,
Thy every end is known to Him
Whose strength's—Omnipotence!
—Anna Shipman.

Communications.

The Angels of the Bible—Meaning of the word Angel.

BY J. H. P. FROST, M. D.

In the Scriptures of inspired truth, the Lord reveals himself in his glorious attributes of love, wisdom and power. An answering revelation is found in physical nature, and another, still higher, in the souls of men. Every rational creature is as really, if not as sensibly conscious of his Creator's existence as he is of his own; even as every Christian believer knows that his "Redeemer liveth," and in his own spirit feels the witness of the spirit of God. In like manner the sacred scriptures reveal to us the HOLY ANGELS, the ministers and messengers of God, the agents of his providential government, the administrators of his mercy to the repentant, and the executors of punishments necessarily inflicted upon the wicked. In the great heart of mankind is disclosed an answering revelation, a world-wide believing in the existence of superior spiritual beings, the rulers and governors and guardians of the individuals and nations of the earth, and of the other inhabited spheres of the universe. While in the Christian believer's consciousness and inward life is found a corresponding, still purer revelation of exceeding peace. The true Christian has communion not alone with the Father of spirits, but with angelic spirits also. "For ye are come," says the Apostle, "to an innumerable company of Angels, and to the spirits of just men made perfect."

The following is the first of a series of papers on the Angels of the Bible, of which others may subsequently be given should the subject awaken sufficient interest. Human language originally afforded few, if any, words directly expressive of heavenly beings and divine things. In the sacred Scriptures this difficulty is sometimes obviated by a paraphrase. Thus in the book of Job, supposed to be the most ancient of them all, the inhabitants of heaven are called the sons of God. "Now there was a day when the sons of God came to present themselves before the Lord." "When the morning stars sang together, and the sons of God shouted for joy," Job. 1: 6; and 38: 7.

The same paraphrastic expression is still often applied to those who worship and serve God on earth, as in Hosea 1: 10, it is said of the children of Israel, "Ye are the sons of the living God;" in John 1: 12, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name;" and in Phil. 2: 15, "That ye may be blameless and harmless, the sons of God, without rebuke." While in Rom. 8: 14, the same language is used in such a manner as to render it equally applicable to saints on earth, and to the angels in heaven. "For as many as are led by the spirit of God, they are the sons of God."

The same difficulty is obviated in other instances, and still more frequently, by the special employment of some particular word, which thus comes into higher use and acquires a new and technical significance. But the word itself is not arbitrarily adopted; and the new meaning is always akin to the old. Thus in the Hebrew of the Old Testament, and in the Greek of the New, the word which stands for the inhabitants of heaven, and which is usually translated angels, originally means messengers. And in this primary sense it is not unfrequently used, applied to men on earth. Examples of this may be found in Numbers, 20: 14, "And Moses sent messengers;" and in Josh. 6: 17, "Because she hid the messengers that we sent." While in 1 Tim. 5: 16, the same word, although translated angels, may be intended to mean the heavenly witnesses of the redemption wrought by Jesus Christ. Or it may be intended to mean the disciples of Christ, who were the messengers (or angels) of his salvation to the Jews—as distinguished from the Gentiles. "God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

The word angel occurs in numerous places in the Bible. And in these several passages it is used in different forms of expression; and from the reasons already given, with very different significations. The following texts are selected merely as illustrations of the various forms of expression.

"The angel which redeemed me from all evil bless the lads," Gen. 48: 16. "For mine angel shall go before thee," Ex. 23: 29. "And his angels he charged with folly," Job. 4: 18.

"In all their affliction he was afflicted, and the angel of his presence saved them"—Isa. 63: 9. "For thou hast made him

a little lower than the angels"—Ps. 85. "The angel of the Lord encampeth round about them that fear him; and delivereth them"—Ps. 34: 7. "Who hath sent his angel and delivered his servants that trusted in him"—Dan. 3: 28. "Him shall the son of man confess before the angels of God"—Luke 12: 8. "Unto the angel of the church of Ephesus write"—Rev. 2: 1. The primary signification of the word angel is messenger, one sent to deliver a message; as in Rev. 22: 16, "I, Jesus have sent mine angel to testify unto you these things in the churches." Very near akin to this is minister, one sent to perform some mission, to execute some command. These two senses are so often combined in the language of Scripture, that it seems scarcely necessary to attempt to discriminate between them in different texts. In the following passages the term is employed in one or the other, or in both these senses. "Behold I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared"—Ex. 23: 30. "And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, 'It is enough: stay now thine hand'"—II Sam. 24: 16. "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me"—Dan. 6: 22. "And he shall send his angels with a great sound of trumpet, and they shall gather together his elect from the four winds, and from one end of heaven to the other"—Matt. 24: 31.

From the comparison of these and other texts, it will appear that the name angel is not applied to a single individual only; as might at first sight be supposed from the expressions "the angel," and "his angel," which so frequently occur. On the contrary, the terms "the angels," "these angels," and "the angels of God," represent a class of superior beings, "whom no man can number," inhabitants of heaven, who either singly, or in bands and powerful hosts, are employed by the Almighty to execute his high behests.

In another class of texts the term angel, or rather the phrase angel of the Lord, appears to mean our Lord himself. Thus in the account of Hagar in the wilderness, Gen. 16: 7-13, we read, verse 7th, "and the angel of the Lord found her;" and the angel of the Lord said unto her;" verses 9th, 10th and 11th; and in verse 13th, "and she called the name of the Lord that spake unto her, 'Thou God seest me.'" And again in the narrative of Abraham offering up Isaac, we read, Gen. 22: 11, "and the angel of the Lord called unto him out of heaven;" verses 15, 16, "and the angel of the Lord said unto Abraham, 'Alas! thou art dead, and Isaac thy son is alive.'" In the second time, and said, 'By myself I have sworn, saith the Lord, that in blessing I will bless thee,' and it would seem that it is principally in the earlier portions of the sacred Scriptures that the Lord himself is thus represented as conversing with the children of men. Compare Gen. 4: 3; and 17: 22.

There is still another class of texts in which the word angel has been supposed by some to be used in a figurative sense. Thus in Acts 7: 35, we read, "Who have received the law by the disposition of angels;" in Hebrews 2: 2, "For the word spoken by angels was steadfast;" and in Gal. 3: 19, "And it (the law) was ordained by angels in the hand of a Mediator." But these expressions seem rather to refer to the mode in which, by the agency of angels, the Scripture writers were inspired.

In another class of texts, the angels are represented as directly instrumental in inflicting punishment upon the wicked. These have been thought by some to require to be understood in a figurative sense. Thus, for example, in the case of Herod, Acts 12: 23, "And immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten by worms, and gave up the ghost." In the case of the destruction of the army of Sennacherib, II Kings, 19: 35, "And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians, an hundred and fourscore and five thousand: And when they arose in the morning, behold they were all dead corpses." And in the case of the pestilence which the Lord sent upon Israel, we read, I Sam. 24: 15, 17, "And David spake unto the Lord when he saw the angel of the Lord slaying the army of the Philistines, that he might smite the Philistines, and that he might smite the army of the Philistines."

From the (supposed) fact that those thus smitten perished from natural causes, or natural diseases, it has been contended, that the term angel in such texts should be understood in a figurative sense; that it should be taken to mean really, and only the pestilence itself, by the immediate action of which the people appear to have perished. And additional strength is sought to be given to this argument from the fact that the Samaritans and Syrians regarded the immediate causes only, and called all diseases angels, or messengers sent to inflict punishment upon men.

But such refinement of explanation of the plain language of the Scriptures may well be deemed superfluous. For even admitting that in all these and similar instances, those smitten have fallen under the weight of natural causes; the language of the Bible none the less directly leads to the conclusion that these very causes, and hence also their natural results, were brought about through the ministrations of angels appointed to that particular duty. The evident appearance of such secondary causes as natural diseases or pestilences, by no means precludes the operation of efficient causes, or persons, through whose special commandment instrumentality these natural causes were enforced and directed. This point is very important, for the whole doctrine of the special providence of God is directly involved. In the words of the learned and pious Professor Upland, "Serious objections might be made to receiving the accounts given in I Sam. 24: 15, and I Kings, 19: 35, (quoted above) which are undoubted historical

statements, in any other than their most plain and obvious meaning."

In the book of Revelation, the word angel occurs more frequently than in any other portion of the Bible. For our present purpose it will be sufficient to instance two classes of texts, which may stand for all the rest. "And he sent and signified it by his angel unto his servant John"—Rev. 1: 1. "I, Jesus have sent mine angel to testify unto you these things in the churches"—Rev. 22: 16. On these texts Hengstenberg's remarks, "It is said here that Christ, through the mediation of his angels, communicated to his servant John the knowledge of the future." In the other class of texts, such as "unto the angel of the church of Ephesus write," "and to the angel of the church in Philadelphia write," Rev. 2: 1, and 37, the gospel ministers of the respective churches have been supposed to be intended. That there may be involved in these expressions a significant still deeper, one in stricter harmony with the profound spiritual meaning of the Apocalypse itself, cannot be denied. Indeed the words "The seven stars are the seven churches," Rev. 1: 20, seem necessarily to imply as much. But it is needless to pursue the subject further, since the present object is reached by simply mentioning the examples illustrative of the various uses of the term angel in the Bible.

And finally the word angel is applied to those of the earlier inhabitants of heaven who fell. "And the angels who kept not their first estate"—Jude 6. "If God spared not the angels that sinned"—I Pet. 2: 4. See also Matt. 25: 41.

"The same idea is expressed in I Peter, 1: 12, 'which things the angels desire to look into.'"

"The word angel itself is adopted into our language directly from the Greek; the Latin form, similarly derived, is angelus."

Jahn's Biblical Archaeology, translated from the Latin, with additions and corrections by Thomas C. Upham, New York, 1849, p. 212.

Hengstenberg on the Apocalypse, p. 66.

For the American Lutheran.

"Consolidation in the General Synod."

This is the heading of an article in the last number of the Observer; and the drift of it is to undermine the AMERICAN LUTHERAN, and get it out of the way. Its arguments in favor of union and consolidation seem plausible and might have much force, if all the experience of the Christian church did not speak in thunder tones against them. History informs us how that kind of union and consolidation worked in Rome, in Constantinople, in England, &c. Consolidation has ever, when effected, been a persecutor of the saints, and has been the prolific source of all the evil that has befallen the church since the apostolic age.

Consolidation always creates a central power, which is inimical to liberty, and always tends to formalism. Its arguments in favor of one paper, would be weighty, if we could be assured of an infallible and unchanging editor at its head with full power to control it; but such not being the fact, we must dissent from his views. Besides, the church has not forgotten so soon, the effort that was made at the last General Synod to foist an advance of symbolic and liturgical service upon the church, and the evident tendencies which the Observer has now and then manifested in the same direction. The past warns us to distrust the future. Twenty years ago no one entertained the remotest idea that we would now have a General Council, and much less that many men now belonging to it, would ever verge in that direction. The Lutheran Observer belongs to a company of stockholders and not to the General Synod, and the stockholders make and unmake the editor. We can readily see that it would be for their interest to have but one paper, if that could be the Observer, but how that can conduce to the interest of the General Synod is not so clear. It might be of interest to a consolidated central power, or to a ritualistic view, but against all others, in such a case. "A Watchman," seems to think, if anything should go wrong he would "be about too." Unless he was a prominent member of the association, his "being about" might be of but little account, and all his protestations might go into the waste basket, as has often been the case heretofore in the same place. No, no, to prevent any man or set of men from trying to lord it over God's heritage, we need the greatest possible freedom in unity, and the AMERICAN LUTHERAN to help us maintain it, and watch over the interest of the church, and help to keep the Observer in the line of duty. All past experience argues in favor of this.

A.

For the American Lutheran.

A Talk with the American Lutheran.

Oh, ho! who is this? Ah, yes, I see now, it is the AMERICAN LUTHERAN. So you have been growing some, and putting on a new dress, eh? Ah, this accounts for your long absence and your failing to visit me in the last four or five weeks. You thought me a little too aristocratic to visit me in your old attire, and so waited till you got your new dress and face on, intending to take me by surprise, did you? Well, well, we won't quarrel about it, though I must confess I would not have known you, had not your paper-printed name on your face. Many thanks to him for that precaution, as it saved you from being regarded as an impostor.

Well, I can't help wondering at you. Why, my dear friend, to take a prodigious size you have grown! And what a buoyant, rosy and healthy appearance you have. Some who grow so fast get so slender, spindly-shanked, lean and lank, that they look like perfect skeletons or bean poles. But I must say that though you have grown with almost unparalleled rapidity, yet you are most beautifully proportioned. Besides, your general appearance is very much improved, and indicates that not only your exterior is improved, but your flesh is more firm and healthy than it was before. You

must have a very good caterer at Selingsgrove. Your fare seems to be well selected, well done, well seasoned and spiced, and will, no doubt be well digested. I hope you will always retain this genteel and vigorous appearance, and if you must change let your motto be excelsior.

Look here, wife, what tremendous expansive powers this little urchin must have possessed. How he has grown. I never would have known him. What beautiful proportions, and such a neat dress! Fit to sit in any parlor and society the most elite. Plumed like a pea-fowl and gay as a lark. And all this in a few weeks, and without telling us one word about it. How provoking, to be kept in the dark about all this till, instead of the little stripling, he steps right in here like a full grown giant with the ease and grace of a gentleman. Well, the provocation is not so great after all, for I feel rather pleased than otherwise.

Well, my dear friend, if you have played me such a trick I'll try to play you another. I have not yet publicly introduced you into my new charge, but mind, if I don't give you a puff or two the first chance I get. Now prepare for this, so that you don't blush up to your ears and spoil my plan. I want to make you acquainted with my people and get you in love with them, that they may welcome you into their families, one and all. I have not time to go round with you myself, but I have a friend who will. If you don't make a friendly visit to many families in this region, it must not be my fault. I desire this not only because I am pleased with you myself, but because I want you to help me to do good. While you were yet only a little stripling, I noticed that you exerted a good influence, and as you are now much larger and more attractive I expect you to do much more. But I don't want you to become vain and puffed up as if there were nobody else as good as you. I want you to talk to the people about their religious duties in the family and the church, in the prayer-meeting and Sabbath-school. I want you to tell them about our Education and mission work, and all the benevolent operations of the church. You must advocate revivals and put your foot on symbolism, ritualism, and on every other "ism" that is contrary to Bible truth. You will try to ingratiate yourself and the doctrines you teach into the heads and hearts of the people, and then get down into their pockets and unloose their purse strings. I don't mean that you should turn out pickpocket and steal, but to so operate on the heads and hearts of the people as to induce them to give liberally and cheerfully to the cause of Christ. These things will help me to receive your visits and converse with you as a general thing, more intelligent, active and liberal in the church, while those who reject you, or some equally good visitant, are the very opposite. I don't want you to forget your "conversation in the sanctuary." Now then go forth on your mission of mercy and work for God's glory and the salvation of men, and may God's blessing attend you.

SIGNA.

A Warning. Candidates for the Ministry. Missionary Institute.

We have had a little unpleasant experience at the Missionary Institute on the subject of loaning money, and which should be a warning to others.

One of my first students had accumulated a little cash by hard labor and strict economy, which he loaned to a friend—a friend—to be returned to him as he would need it during his studies. But the money did not come, and he was necessitated to leave the Institute and study privately.

One of the married men now here, indebted in bank for a gentleman—a gentleman—the note was protested, and he must pay about \$400.00. I believe he will still be able to educate himself without aid from the church.

A third, also one of my present students had laid by about \$300, being his main dependence, and at present, his only dependence, for his support. This he also loaned to a rogue—I may as well call him by the proper title and he has taken the benefit of the bankrupt law, and left him penniless. The latter related it to me with tears in his eyes.

My warning is this. Let no one, married or single, who designs entering upon a course of study for the ministry, if he has any funds, loan them to any person without a good indorse or security by first mortgage. If this cannot be secured, bring your money with you, and lock it up in a safe—we have a bank here in Selingsgrove, which does a safe and extensive business, that will take good care of it.

Possibly this warning may apply equally to students going to other institutions—in my opinion, it applies to all men. There should be neither borrowers nor lenders without good security, for the neglect of this often encourages wild speculation by the former, and not unfrequently results in his bankruptcy; whilst, if it does not bring the latter into the same condition, it is best for all, that every man should have an honest business based only on his own, and not on another's capital, and for which he cannot give good security.

H. ZIEGLER.

DIET FOR CONSUMPTIVES.—The New York Post says there is no doubt that

secretary Hawley, sinking under consumption, did derive the greatest benefit from the use of raw beef, and so improved under this diet that hopes were entertained, at one time, that he might recover. Physicians are now administering to consumptives a diet of finely-chopped raw beef, properly seasoned with salt, and heated by placing the dish containing it in boiling water. This food is given in cases where the stomach rejects every other form of food. It assimilates rapidly, and affords the best nourishment, while patients learn to long for it and to like it as much as Dr. Kane did his Arctic dinners of raw seal and walrus.

Practical.

From the Christian Intelligencer, Fulton Street Prayer-Meeting. THE FIRST HOUR OF PRAYER IN 1870.

The leader on the meeting on New Year's day was a Scotch Presbyterian. He read some appropriate passages of Scripture at the opening, taken from different parts of the Bible. Then he read the requests for prayer, which were few in number. All were earnest, though fewer in number than on other occasions, yet the reading took strong hold on the feelings of Christians present. Some were from mothers for sons and daughters; some from wives for unconverted husbands; for whom they had been praying for years; some for unconverted friends; some for the outpouring of the Holy Ghost on the churches; some for a blessing on the world during the Week of Prayer; some for a higher Christian life than ever before in beginning the year 1870, the end of which some of us may never see.

"I have no sympathy," said one, "with those who make life hard—a hard journey, looking downward as we run. I do not believe the Christian has a right to look downward, but he should look upward. His home is yonder, above these bright heavens; his treasures yonder. I do not believe in making a religious life gloomy and melancholy. No, I believe in the grand old hymn we sang yesterday, with the closing hour of 1869:

"Come ye who love the Lord,
And let your joys be known,
Join in his love with sweet accord,
And thus surround the throne."

Let us speak of our joys. We have them to speak of them. Who can have them if we cannot? "Children of the Heavenly King," we should speak of joys, everywhere and anywhere. It is not a gloomy thing for us to live or die. There is no gloom about our pathway. A heavenly light shines on every step of our way, and by-and-by we shall step the shining throng about. I pity the poor sinner who has no Saviour, no salvation, no joy. He is to be pitied. He has no joy, no home, no heaven. Now is the time to come to Jesus; here in this sacred place of prayer—now in the first hour of prayer of 1870. He that believeth on the Lord Jesus Christ shall be saved.

"Now is the time, He bends his ear,
And waits for your request."

Another speaker sprang to his feet as soon as the former gave any sign of closing and said:

"Have you ever thought how much is needed to be done, begging for his grace? Six times we are assured in such language as this:

"Ask, and ye shall receive;"
"Seek, and ye shall find;"
"Knock, and it shall be opened unto you."

"For every one that asketh receiveth;"
"And he that seeketh findeth;"
"And to him that knocketh, it shall be opened."

Casting his eye up to the arch over the pulpit, he continued:

"I wish these words were written on that arch in letters of light, so that all who come in might read. And notice another thing—though repeating these strong utterances and assurances, He does not stipulate what we shall ask; He leaves that blank; only He has said, 'Whatever ye shall ask in my name believing, ye shall receive.'"

"Come, brethren, let us take our blessings from God at his word, and ask large blessings. We need not be afraid to ask. 'Hitherto ye have asked nothing in my name.' Ye have asked for so little that it amounts to nothing. Ask that ye may receive, and that your joy may be full. We have been talking of our joys here to-day. It is well. Let us set out upon this year, 1870, with songs of praise upon our tongues. Did you ever think that acts of praise are much higher forms of worship, than acts of prayer. In heaven there is no prayer that I have ever heard of. But heaven is vocal with praise. If ever any were called to praise God with mighty voices it is you who attend upon this meeting. For years this has been hallowed with the glory of the Divine presence, and the showers of grace have fallen upon you as the rain upon the thirsty earth."

A very earnest prayer followed from a poor man in this world's goods, but rich in faith and in the knowledge of Jesus. In this prayer he did not fail to remember the poor among whom his labors are abundant. He prayed for those who had no table to spread, and no friends to call upon them among the thousands of callers in this great city of New-York. He prayed for the young men of the city, who would have a thousand wine-cups put to their lips to-day in this great city, and in other great cities—and thousands by fair hands be made drunkards for life.

When his prayer was ended, a man was on his feet in an instant to say: "I have been a drunkard all my life—from my very boyhood—till I met and gave. I had a side-hold wrestling match with old King Alcohol many a time, and always came down with him on top of me. One day a dear Christian friend who knew of my struggles, said to me, 'Try what Jesus can do for you.' I did. I applied to Him, triumphant in His grace, and old King Alcohol has had to come down. This morning, not an hour ago, I called on a very dear friend. He is a nice man. He led me to a refreshment table richly set out, and offered me wine.

"No you don't," said I.

"But to take a glass with me for a happy new-year, this 1870?"

"No you don't," said I. "Not one drop."

"But this is Madeira, the best, very best. Drink some."

"Not a drop," I answered.

"And hurried away far old King Alcohol would get me down. I confess it

was a sore temptation, but Jesus helped me as He always does. Not long ago I should have yielded against my best resolutions. It was a good friend, in his thoughtless manner, urged me to my fall. I told Jesus right there and then, that I stood in a slippery place, and He took me away."

TRIUMPHANT GRACE.

A man who seemed to be a young clergyman, related the following incident. He said in his younger days he had a friend who, he believed, was the most profane man that ever lived. His oaths and blasphemies were awful to hear. One night they were at a ball, and this man was stabbed and dreadfully wounded. "I carried him," said the speaker, "to a surgeon's office on my shoulder, with the blood from five wounds, in his face, head, and neck, trickling down my back. When his wounds were dressed, the surgeon said he must die; he would not live till morning. Officers were sent to take his ante-mortem examination." They told him he could not live. He swore he would live. "I will not die till I have revenged myself on my would-be murderers. His impressions were horrible.

"He did live to recover; not to revenge himself as he threatened, but, strange to say, to become a most devoted Christian. God called him by His Spirit to conviction of sin and to faith in Christ. No more the horrible swearer, but the praises of God on his tongue, he lived a year and a half, and then went, as we trust, to heaven, a miracle of grace."

The Lost Jewels.

Suppose you had a beautiful necklace of pearls and diamonds, and some day, while you were walking the streets, a thread of it should become loosened, and one by one your precious gems should fall to the ground and be lost amid the dust of the street. How would you grieve over the loss! How unkind you would think it of any one who saw your misfortune, and did not tell you of it in season to save your jewels!

Yet every day you are losing a jewel more precious than any gem from the mine. Unless you are in Christ's fold you have lost another golden day in which you might have turned to Him. You are lying down to sleep unrepented, and oh, what if you should not awake again!

"Would you not think a person worse than foolish who should pettishly turn away from warning of losing a costly necklace, even grudging away with the friend who warned him? Yet those who do not love Jesus, hate to be warned of their danger. They often turn away with a flushed cheek and an angry brow, from the friend who urges them to seek for safety, where they have no need of it."

It is not much to lose fine jewels. They can be replaced again, or the owner can be just as happy and useful without them. But oh, to lose the soul! There is no replacing of that loss! And when the soul is lost, all the fine things that the eyes have taken such a delight in, must be left too. Oh hasten to the open arms of Jesus. He loves to gather the little lambs safe into his bosom. He loves to have them come willingly and cluster about his feet. He is never tired of their presence. He never counts children a trouble. All, all are welcome.—Child's World.

"The Peace of God."

It passeth understanding. It comes to the heart as nothing else can. It reaches where nothing earthly has access, and where alone the "still small voice" is audible. It comes to tip, restless hearts who have found a void in every earthly promise of pleasure. When wealth and fame have left their phantom of disappointment; when love has sadness and sighs in it; when pleasant dreams bring awakenings of dark reality; when friends hide the skeleton of deception; when health is mocking us with buoyance to-day, and prostration and death to-morrow, as the light of love goes out in tender eyes till they open in heaven—the peace of God finds its way to our sealed hearts that have so long resisted the pleading voice that knocked gently and proffered us this blessing.

When we've grown weary of sin, its banquetings are distasteful, when we turn from every new pleasure with a pain in our heart, we can find this blessed balm, this Great Physician who ministers to every imploring inquirer that has failed to find peace in the world. Who that ever heard the voice of Jesus speaking to their wretched heart did not welcome "The Peace of God." To know at night, as we lay down to sleep, that God is reconciled to us through Jesus, is worth all the world beside! Though our feet have wandered, though our sins have been as scarlet and our hearts breaking with the weight of guilt, without any to pity, or help, or save, still he who died for us pleaded, and we are saved.

"The peace of God" Would not our weary hearts grow hopeless, and blighted bitterness enter into them, did not this peace shed its loving light there sometimes? Oh, yes. Think, but for this peace of forgiveness the world would be a darksome place, a death terror, and the grave a prison. But, ah, Jesus has given us His peace, not of the world gives it, but with a blessed benediction that even death or martyrdom itself cannot destroy.

What folly is it, that with such care about the body which is dying, the world which is perishing before our eyes, time which is perpetually disappearing, we should so little care about that eternal state in which we are to live forever, when this dream is over! When we shall have existed ten thousand years in another world, where will be all the cares and fears and enjoyments of this? In what light shall we then look upon the things which now transport us with joy or overwhelm us with grief?—J. Vonn

A traveler asked his landlord if he had any cases of sunstroke in that town. "No, sir," said the landlord, "if a man gets drunk here, we say he is drunk, and we never call it by any other name."

The Pulpit.

Pulpit Prayer.

The preaching in our first class pulpits is a great deal better than the praying. The address to the throne of grace, as the reporters call them, are elaborate and systematic, often ornate. They present the condition of the congregation and the world fully and graphically. They argue the case logically before the Lord. But there is a sad want of simplicity, directness, earnestness. The preacher is evidently thinking of his carefully prepared sermon, and trying to make his prayer a fitting prelude to the sermon he is to deliver. He is to lead a congregation of poor and perishing sinners in their supplications. His prayer is to give them the true ideal of devotion, and to inspire them with its spirit. Shall he, then, chill them with cold and elaborate disquisitions? Shall he dazzle them with tropes and figures? Shall he instruct them by the information that he professes to be imparting to the Lord? No, no, let him with holy fervor, with a broken and contrite heart, with reverent humility loving faith, try to draw them with him to the foot of the cross. Let him confess his sins and theirs. Let him suite upon his breast, crying, 'God be merciful to us sinners.' More of the true spirit of prayer in our pulpits would make our public services more solemn and impressive. The seed which the sowers bring is excellent. O, that they would mellow the soil more before they sow it!

Paul exhorts us to covet earnestly the best gifts, and we know of none so valuable to a Christian pastor as the gift of prayer. It was by the exercise of this that Payson used to prepare himself to preach and his congregation to hear words by which so many were awakened and brought to Christ. How he obtained this gift—by what study and what wrestling with God, his biography shows. He always wanted to offer the prayer before sermon himself, because thereby he whetted and sharpened the weapon he was to wield. When our pulpits become real supplications, when our pastors in them lead their hearers to the mercy seat with broken hearts, the word will be preached in demonstration of the spirit and with power.—Christian Herald.

MINISTERS' SALARIES are generally so low that a word now and then about the matter, whispered into the ears of the people, will be excused. The smallest number of people get enough to live comfortably, though the members of congregations, if they were a little more thoughtful, could easily supply what is lacking. Keeping the minister so scant that he cannot supply himself with books and periodicals, and especially that he cannot be an example to his flock in pecuniary contributions to the work of the Church, is a very successful means of retarding the growth of congregation. We lately read of a congregation, the young people of which raised a sum of money as a present to the Pastor, which sum of money the deacons took to pay several years' arrearages on his salary. We do not think there are any among our people who would so demean themselves; but we do think that there are many congregations that could do more for their Pastor's comfort, if they were only so disposed, and that all would be gainers by it.—L. Scandal.

For Young Preachers.

Be sure you are truly converted before you try to convert others. Study carefully and prayerfully your motive in seeking and preparing for the ministry. If the motive is something beside the glory of God, and the salvation of your own soul, and the souls of others, you had better let the work alone, for nothing beneath these, great motives will ever lead you to endure the toil of the work.

Try to secure a good library before you start out, or at least a few of the standard works commonly used.

Continue to study after you enter the active work with all your might—for you have much yet to learn.

Keep your soul fully alive to God and to your solemn calling.

Don't depend on the fact that you have been to college for success in winning souls to Christ, for the love of God is far more essential to success than intellectual culture.

If you have not been to college, do not despair, for some of the brightest ministers we have ever heard have been self-educated.

