

THE AMERICAN LUTHERAN

REV. P. ANSTADT, EDITOR & PROP.
Sellinggrove Pa., March 19, 1870.

A PREMIUM.
We have made arrangements with S. S. Wood, publisher of the *Household Magazine*, which will enable us to send THE AMERICAN LUTHERAN, GRATIS, for one year to every new subscriber to the AMERICAN LUTHERAN who subscribes before the first of June.

We have examined this magazine and find it moral, instructive and interesting in its character.

It is essentially a home magazine, and is just the thing that one would most desire to place into the hands of his wife and little ones, or that a man of business would himself take up for the employment of a leisure hour.

Agents can either order this Magazine for themselves or the person subscribing. The money, \$2.00, must invariably be paid in advance. This is certainly a liberal offer; two good journals for two dollars! March 12 70—f.

Agents for the American Lutheran.
REBERSBURG, PA.—Mr. Samuel Frank is acting as agent for the AMERICAN LUTHERAN in Rebersburg and vicinity. He is authorized to receive backhanding subscriptions, and also subscriptions in advance from new subscribers.

SUNBURY.—Mr. J. H. Engel is agent for this paper in Sunbury and vicinity. We request all those who are in arrears for subscriptions to pay him. All who have not yet paid in advance for the present year should pay to him as soon as possible.

Who Intends to Move.
The first of April is the general moving day in Pennsylvania. No doubt many of the readers of THE AMERICAN LUTHERAN will also change their places of residence about that time. All these should not neglect to inform us of their intentions in order that we may send them their papers to their new homes.

Be particular to write plainly the name of the post office where you have been receiving the paper, as well as the one where you wish to have it sent in future.

PRaise FROM AN UNEXPECTED SOURCE.
—Rev. N. M. Price of Philadelphia writes to us under date of March 11th.

"Last Monday Rev. Dr. Kranth came to me, and in the presence of a gentleman thanked me for my articles in your paper. He said he read them with pleasure, and that he was glad to see we had at last got to be, as it is, one of the best papers of the General Synod."

"Dead Heads."

This is the rather unclassical name applied to those readers of newspapers, who never pay their subscriptions, nor render any equivalent for the editor's and printer's toil and outlay. These are as dead weights, yea as clogs in the wheels of any newspaper, and happy is that editor who has none of them to carry along. They are the creakers that eat out the life of a journal, and more than one has been killed by their corroding tooth. We have some such "dead heads" on our subscription list too, who, like vampires, have been drawing the life's blood out of our paper. We have used various means to induce them to pay their subscriptions; we have sometimes reminded them of their duty in these columns; we have inclosed their bills in the papers, and to some of them we have written private letters. But all to no effect; we never received a response. But there is a point beyond which patience ceases to be a virtue, and we shall now begin to erase them from our books and publish their names in a black list in order to warn other editors not to send them their papers without strict preparation.

But before we start we desire to address a few words of admonition to you.

Oh, ye abominable Dead Heads, have ye no souls, no honesty, no conscience, no shame, no fear of God, no dread of judgment? How can you look an honest man in the face, when you have for years been cheating the publisher of your church paper out of the hard earned pay for his labors. Repent, before it shall be forever too late, and do works meet for repentance.

The Soldiers' Orphan Schools.

The AMERICAN LUTHERAN has been sent for two years past to all the Soldiers' Orphan Schools in the state of Pennsylvania, sixteen in number. This is done at the request of G. W. McFarland, Genl. Superintendent. He selected two religious papers for the schools; these are the AMERICAN LUTHERAN and the *Methodist Home Journal*; these are the only two religious papers that are read in these schools and we are glad to learn that the teachers and the orphans read the AMERICAN LUTHERAN with peculiar interest. Last year these papers were paid for by an appropriation from the State, but this year no appropriation has been made for this purpose, consequently the papers will have to be stopped, or the subscription contributed by benevolent persons in the church. The Methodists have promptly made up the amount necessary to continue their paper in the orphan schools. Will the Lutherans not manifest an equal interest to keep the AM. LUTHERAN in the schools, to be read by the children of our fallen soldiers, and many of them children of Lutheran parents? It would be a trifle for the church to supply sixteen papers to Soldiers' Orphan Schools, and it would indeed be a shame for the Lutherans if they did not do this.

A beginning has, however, been made in this good work. Bro. John Haas of Sunbury has given us two dollars to send the AM. LUTHERAN to one of these schools. Are there not fifteen others among our readers who will follow his example? We wait for the response. What ye do, do quickly.

The Three Young Hebrews.

From the very beginning has the true faith ever been subject to the most violent persecution, and it is considered only in the light of its personal suffering, must be acknowledged a great evil; but when viewed in the light of aftercoming results, claims the praise under an *overruling* providence, of doing much real good. By persecution the sincerity of a man's Christian profession is put to the test. Persecution has been the church's leading detective, and many a hypocrite, and false-hearted professor, have cried out and run away the mask while undergoing the fearful regimen

of this old and dreaded monster. Many a good man and faithful warrior, on the battle field of life, has fallen in the fray while struggling with the foe, but conquered him. By the very persecutions which were intended as exterminators of the Bible, and Bible doctrine, have the world the greatest amount of good in the shortest space of time. Thus, at times, when the publication of the Holy Scriptures was the most strenuously prohibited, did men more lavishly than ever before supply themselves with that holy book, and by thus doing made the wrath of man to praise God. It was when Christians were driven into all lands that they went abroad everywhere preaching the gospel and lending light and reined manhood to the knowledge of God. The gospel through the first ages of the Christian world, was spread over the eastern continent mainly through the agency of the Devil's wicked persecution.

God, since He had a people, has ever had a true church on the earth, and so will He have till time shall end. We read of the dispersion of the Jews, of their captivity into Babylon, and of the subjection of the people of the living God under rulers who were most hostile to their faith, and, yet, through all these distresses, there was preserved unto God, at last, a select few who would not worship Baal nor fall down before his image. Amidst the gross idolatry, and the bitterest persecution, a small number were distinguished by their exalted piety and steady adherence to the worship of Jehovah. Among that small company of ancient worthies, and with an exalted prominence, the names of Shadrach and his two friends stand out in bold relief. It appears, in the first chapter of this wonderful book, that they were young men of much personal grace, and possessed of a small share of sound judgment as well as ability of intellect.

They were the intimate friends of Daniel, and with him acted in most harmonious concert. To them it was, that, on one occasion he appealed for help—in order that a dream which Nebuchadnezzar the king had had, and which had gone from him—might be made known to him (Daniel) that he might give the king the interpretation. The three young men stood high in favor with the king, and by him were raised to some distinguished office in the kingdom of Babylon. Such a situation, of itself, was not so favorable to the perpetuity of genuine religion; but God's grace kept them, and by them wrought wonders in the sight of this great heathen nation; wonders which bespoke good faith, and brought glory to the name of their God.

Nebuchadnezzar commanded that a prodigious great image of gold to be set up on the plain of Dura, and that all the people with the nobles of the land should be gathered before it, and at a certain sound of all kinds of music playing in concert, then they were to fall down and worship this golden god, under the penalty of burning in a furnace—heated one seven-times hotter than it was wont to be. To this gathering Shadrach and his two friends were also compelled to report themselves. Now, to them, who were most faithful servants of the Most High God, and who were faithful in obeying the commandments, this demand of this heathen king must have been most offensive. They drew near with the multitude, but when the time came they bowed their heads to worship this great idol. They knew of but one God whom it was their duty to worship, and before Him alone would they bow down; and to Him alone would they do homage. They dared to obey God rather than man, whose breath is in his nostrils. No sooner was the dedication past, and the prostration over, than immediately did some spy, who, instead of worshipping himself, watched to see what others did, bring the king word, saying, "There are certain Jews, whom thou hast set over the affairs of the province of Babylon—these men, O king, have not regarded thee, they serve not thy gods; nor have they worshiped 'the golden image which thou hast set up.' Thus were these three ancient worthies betrayed and exposed to most imminent danger of losing even their lives. What they did we shall see in next week's issue." J. G.

Independent of Man and Dependent on God.

Much of so-called Christianity stands much more in the 'wisdom of men,' than in the 'power of God.' How many professors of religion think more of the good opinion of their fellow-men, as regards their religious faith, than of the esteem in which they are held by Him, who at last will 'give unto every man as his work shall be.' We believe in that Christianity which can live above men and their traditions; a Christianity which affects not to scorn ways and means, and one which looks not altogether to the 'outside of the cup and platter,' but a Christianity which displays a spirit independent of man, and dependent entirely on God.

What we mean by being independent so far as man is concerned, is, that, learning duty, when we know the will of our heavenly Father we have a spirit so cut loose from the world as to enable us to go forward and do duty without stopping to consider the whims and fancies of those who, with us are worms of the dust, and who, on any day, must appear before the judgment bar of an all-searching Judge. While as fellow travelers we may be of some service to each other in various ways, we certainly should live so independent as to be far above any wrong influence from even a most trustworthy brother. Such independence can only result from a most perfect understanding of our entire dependence upon Him who is our only support.

To become independent of men, then, let us learn, to the fullest extent our dependence on God. From Him cometh every good and perfect gift, and to Him may all His children come whenever, and wherever they will, with the fullest assurance of a patient hearing, as well as a most gracious answering of their every petition. Let most clearly set forth this fact when he says "Let us therefore come boldly unto a throne of grace, that we may obtain mercy, and find grace to help in time of need." No true child of God need fear to come to his heavenly Father; but when viewed in the light of aftercoming results, claims the praise under an *overruling* providence, of doing much real good. By persecution the sincerity of a man's Christian profession is put to the test. Persecution has been the church's leading detective, and many a hypocrite, and false-hearted professor, have cried out and run away the mask while undergoing the fearful regimen

after that have no more that they can do; but I will forever when you shall fear. Fear him who after he has killed hath power to destroy both soul and body in hell." If you properly fear this God you will have no further need of fear. Acknowledge your dependence on God, and follow him, so shall you rise far above all your spiritual foes, and at last rest anchor within the broad bay of Eternal Rest.

Revival in Milton.
Week before last we gave some account of the work of grace which has been going on in our midst. The union meetings have been continued on alternate afternoons in the Lutheran and in the Baptist churches; and separate meetings in the evenings in each church—neither building being large enough to accommodate the crowds which night after night assembled to the prayer meetings and preaching. Nearly always when at the close of the regular services an opportunity has been offered for these under conviction to come forward, quite a number in either church have presented themselves for prayers, and in many instances all who thus came forward have, upon the same occasion, been enabled to indulge a hope that they had found the Saviour.

The union meetings were conducted as before by Bro. Graves, Bro. Wheat, and Elder Grow. In the evening Elder Grow has labored in the Baptist church, Bro. Graves in his own, and Bro. Wheat has divided his time, assisting very effectively, now in one church, now in the other. And it is now remarked that the interest which continues unabated in the Lutheran church, is on the increase in the Baptist; and by some it is estimated that more than two hundred persons of both sexes and of all ages and conditions have been converted. This work Bro. Graves will be assisted by Bro. Burkholder, of Lewisburg.

Conversation in the Sacrament.
Between Peter, James and John.
John—Is it not a source of joy to hear of so many revivals of religion and of the conversion of thousands of sinners? Here is a paragraph from one of our secular exchanges which reads as follows:

"The religious papers of the different denominations report many extensive revivals now in progress. A more wide spread religious influence has not been experienced in this country since the great revival of 1857."

Peter—This is indeed joyful news, and if the angels in heaven rejoice over the repentance of one sinner, why should not Christians on earth rejoice when they hear of hundreds and thousands turning to God? James—It is unaccountable to me how any Christian can oppose and ridicule the conversion of a sinner, as our symbolical brethren do. It pains me to read such scornful remarks on revivals as I sometimes find in the *Lutheran Standard*, *Lutheran and Missionary*, and some of our German Lutheran papers.

Peter—It is indeed to be regretted that such is the case. It is perhaps still more lamentable in this respect among our German Reformed ministers. I spent a Sabbath lately in a so-called 'union' church, where quite an extensive revival had taken place under the pastoral labors of the Lutheran minister, and many of the members of the Reformed church had also taken a very deep interest and an active part in the meetings. But the Reformed minister, although he had been earnestly solicited, yet never came near, and when he did come on Sunday to fill his own appointment he preached against the revival.

John—How do you account for this? Peter—There is a proverb, 'Like priest, like people,' but the reverse of it is also true, 'Like people, like priest.' Now, many of our symbolical ministers, serve congregations that are desperately opposed to revivals and all spiritual religion. They are more formalists; they love to have fine churches, an imposing ritual, and smooth sermons on Sunday morning, and in the afternoon, if it is fine weather, they go to the beer garden, drink lager beer, smoke cigars and have a jovial time with their friends. This is especially the case among the Germans, and I have been told some of the English symbolists are beginning to fall into the same obnoxious habits. Now, the minister who has charge over such congregations is placed in a very trying situation. If he comes out boldly and preaches against these abominations, he offends the great majority of his people who will either withhold their support from him or dismiss him altogether. Hence they touch the conscience of their members very lightly, yea, and some fall in with the drinking habit of their people. I have heard of some Symbolical preachers who keep a keg of oil or larger beer constantly in their cellars. The brewers supply them gratis, and when the keg is empty, they take it away and put a full one in its place.

John—You astonish me, why should the beer brewers be so charitable to the preachers? Peter—I suppose it is to put them under obligations, so that they will not preach against the sin of intemperance, nor prevent their people from patronizing the beer saloon.

James—Well, a minister who will not cry aloud against sin, no matter whom it offends, is a dumb dog; he is a mere hireling, and not the shepherd; he is a faithful watchman on the walls of Zion; and the blood of souls will be required at his hands. I am afraid some of these ministers will become drunkards themselves. Before the great temperance reformation, some of our best ministers yielded to the tempter and became drunkards. It was a great scandal to religion and a disgrace to the church and our drinking preachers should take warning from their fall.

John—I hope our dear friend, C. P. K., will not be drawn into this habit. I have never heard that he is given to drinking, but he is exposed to great temptations from his associations. What a noble mind in him wastes its powers on a useless cause. He once did good service in the General Synod. I wish we could get him back again; he might do some good yet, especially since he has expressed himself so well pleased with the AM. LUT.

Peter—I am afraid that is a useless wish; in all human probability he will live and die a hardened symbolist. Have you nothing of more practical interest, to bring into the sacrament?

John—Yes, here I have found a very good practical article in reference to prayer for editors. It is lamentably true that while we hear prayers in the pulpit, the prayer-meetings, and at the family altar for the heathen, for the unconverted, for ministers of the gospel, for the colleges and

seminaries and for all charitable institutions; yet I do not remember of ever having heard a prayer offered in public for the editor of our church papers, and yet they above all other men need the prayers and sympathies of the church.

Peter—Well, read the article to us and we will close the sacrament for this evening. John—(reads).

FORGOTTEN IN PRAYER.—In public and social prayers there are frequent petitions for a blessing upon the clergy, upon missionaries, upon institutions of learning, upon rulers, in behalf of every class of persons exercising a wide influence—with one exception. We rarely hear a prayer offered for that class whose thoughts reach a wider circle than do the thoughts of any other—the editors. Many more persons read the newspaper than attend church; the students in our colleges and seminaries are more largely influenced, though less directly by public opinion than by the private opinions of their professors; our rulers are to a great extent made and unmade by the power of the press; and yet how seldom are these facts recognized in public devotion.

If there is any man on this earth who has need of a conscience, it is the editor of a popular journal; if any man needs divine guidance it is he; if any human being suffers from another's call upon to do justly and to show mercy, it is the man who must fill an overwhelming mass of materials, "gather the good into one vessel and cast the bad away." If any man in responsible position is more strongly tempted to insecurity, prejudice, and the thousand other ills that finite minds are heir to, we should—not like to hear of him—by Christ Union.

THE GALAXY for March, in its many articles upon instructive subjects touching manners and personal characters at home and abroad, literature, sentiment and recreation, is a very refreshing number.

Communications.

Theological Library.

SELSINGROVE, Snyder Co., Pa., March 15th 1870.—We the members of the Missionary Society of Missionary Institute purpose raising a Library, for the use of the Theological Students of said Institute. We therefore earnestly solicit aid from the Alumni and all who have the cause of Christ at heart, either in money, books, journals &c. Address, A. K. Zimmerman, Cor. Sec., Box 194. Mch. 19, f.

ARGUSVILLE, N. Y.—Dear Editor:

Please say to the many readers of your excellent paper, that I had visited Argusville again with a glorious revival of religion. We held a series of meetings which continued one month, and resulted in the hopeful conversion of twenty persons. The same number united with the church by baptism and confirmation. Nearly all heads of families. Five have been added by letter since the middle of November '69, making twenty-five new members within three months. God be praised. The meeting was good. Not "boisterous" or "outrageous." Not symbolical, but a deep earnestness, such as vital godliness implants in the soul. Many cups were full, but not thoughtlessly turned over. It was sweet to mingle tears with tears, sighs with sighs, and groans with groans. Christ was with us, in the sermons, in the prayers, in the baptism, in the confirmation, in the Lord's Supper, in the thank offering, in the benedictions. The meeting was so unusually calm, that the devil and the world stood around and sneeringly said, "there is not excitement enough, the church is not doing her duty." Two years ago the very same wise man said, "too much excitement, can't be any religion with such proceedings." What wild conclusions! Be not astonished at the world's *future*, except in so far as they can see into the operation of present causes and influences, and except in so far as it may be specially revealed to them. Compare Math. 13: 32.

In the first and second chapters of the book of Job, the Almighty is represented as summoning the angels to a grand senate or council, into which assemblage of the 'Sons of God,' Satan also appears to have been admitted. The council of the inhabitants of heaven was not called indeed because the Lord had need of their advice, but that he might the better instruct and employ them in the course of his Providence. Of the daily occurrences in this our earth, they seem to be immediately and minutely cognizant. Our Saviour says expressly, 'There is joy in the presence of the angels of God over one sinner that repenteth.' Luke 15: 10. And of their watchful observation of the general progress of the New Dispensation, and of the Redemption wrought by Christ, it is written; 'which things the angels desire to look into.' 1 Peter, 1: 12. And it is through such assiduous study of the great plan of salvation, as practically unfolded on earth, that the angels themselves become more wise; since they have been revealed to them, 'by the church, the manifold wisdom of God.' Eph. 3: 10. While in their intelligent appreciation of the Divine wisdom and love displayed in this redemption of a world lying in wickedness, God himself is glorified in the face of the assembled universe. This glory of the Lord so fills the Holy City, the New Jerusalem, that 'the nations of them which are saved shall walk in the light of it.' Rev. 21: 24.

But the wisdom of the angels is not confined to the knowledge of God's earthly providence, or of his wonderful works of redeeming grace. Dwelling in the immediate presence of the Infinite Jehovah, they see Him as He is! From constant association with archangels and princes of the highest heavens, from profound devotion and from long and intimate communion with Him who is the Father of the Spirits and the Author and Finisher of their faith, the angels acquire much of the highest of all wisdom, the knowledge and love of God! And yet how great this knowledge, it is still incomplete. But herein is to be seen not only the peculiar blessedness of the angels, but also the exceeding great reward of those who on earth loved the Lord and waited for his appearing—through all 'the eternal years of God,' they shall alike, forever and forever increase and increase in His knowledge and in His Love!

—Christian Theology, bk. II p. 209; 1 Cor. 13: 12.

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—Hosiedes, an eclectic Philosopher, who flourished towards the close of the fifth century, wrote 'On Providence,' and 'the immortality of the soul.'
—Proculus, a celebrated commentator on Plato, b. A. D. 412; died A. D. 485.
—[Cuthbert's] Intellectual System of the Universe, London, 1815; Vol. I. Part 2, p. 208.
—'The Stars and the Angels,' Zeph. 140, p. 158.
—Zemeyson, 'In Memoriam.'

DEAR AM. LUTHERAN.—I have long felt a desire to have a chat with you, and now if you will listen I will tell you some things. We have enjoyed a glorious revival of religion in the Zion congregation of the Fairfield charge under the pastoral care of Rev. A. Leathers late of Wittenburg College.

Twenty-two professed to have found the Saviour precious to their souls and united with the Lutheran church; also eight others by letter, and more will come soon. The 'old soldiers in Zion' have been revived, and many of them have felt to thank God and take courage. While we have labored under many disadvantages, being surrounded with infidelity of every kind and form, we also felt that the Lord was with us, even to the pulling down of the strong holds of Satan and to the building up his own kingdom in our midst. And now, my dear friend, I want you to tell the good people all over the land that we are trying to lay plans to build a union house for the purpose of worship, and that our eye to eye brethren are trying to undermine us, but we trust they will not succeed; they say if we build a union house they will help us, but we are somewhat acquainted with their unionism (having had an introduction at Fort Wayne) and say, no. Now if you think it worth while to notice this, you may ask the friends of American Lutheranism to help us in this matter. We are poor financially and feel that we need help in this mission field and should any one feel like giving they will please forward their gifts to Wm. H. Keller, Corona, Pa. Kell Co. Ind.

CORONA, IND.

The Angels of the Bible.

CHAPTER FOURTH.

THE NATURE AND MINISTRY OF ANGELS.

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

CONTINUED.

THE WISDOM OF THE ANGELS. Although differing in degree among themselves, the angels are greatly superior to man in intelligence. As they have preeminently the human form and features, so also have they the human intellectual faculties in a high degree. But except in this superiority of degree, we have no reason for believing them to be endowed with any mental, moral or spiritual powers different from our own. On this theme the learned and pious Knapp remarks: 'Their intellectual powers must be greater than our own; they must possess more strength of thought and clearness of perception. Their moral powers, the perfections of their will, must also be greater than our own.' The ethereal, lifeless nature of their spiritual bodies, doubtless enables them to see clearly, as it were, 'face to face' not in spiritual matters alone, but also in the deeply hidden things of physical nature, where we as yet can but see as through a glass darkly. Thus by this post they are eloquently termed

'Supernal powers, who deeply scan Heaven's dark secrets, unknown yet by man.'

This was well understood even among the heathen; for we find Hierocles, defining an angel as 'a rational soul with a lucid body.' And Proclus affirms that 'every angel superior to man, has both an intellectual soul and an ethereal vehicle, the ethereal thereof being compounded of those two things.' Others of them compared the *lucifer* or star-crowned body of the angels to the organs of sight, making the entire ethereal body a means of vision, or rather of intuitive perception, for the angelic soul whose vehicle it was.

In the ancient Hebrew Church the wisdom of the angels was equally well known. We read, 'For as an angel of God, so is my road the kind to discern good from bad.' 'And my lord is wise, according to the wisdom of an angel of God, to know all things that are done in earth.' 11 Kings 14: 17-20. So in the vision of the prophet Ezekiel, 1: 10, 'the living creatures' or angels, appeared 'with the face of an eagle,' as representative of their 'understanding of perception. And in Revelations, 4: 10, the 'four beasts' are described as 'full of eyes before and behind and within.' It should be observed here, however, that by the 'beasts,' or 'living creatures' which are mentioned in these prophetic passages we ought perhaps to understand symbolical representatives of the different churches, rather than particular angelic beings. Indeed even the cherubim mentioned in the Old Testament, and doubtless often intended to represent the church in its different states and characters.

Generally speaking the angels are represented as the highest created intelligences in the universe. Much of the mysterious course of nature, that is unknown to us, is plainly visible to them. They anticipate to some extent even the movement of the Divine Providence in the moral government of the universe; because they are permitted to discern the operation of those secondary causes, through which 'God works in a mysterious way, his wonders to perform.' Where we see merely some limited portions of the results, they are enabled to trace—not indeed the end from the beginning, for that belongs to God alone—but the action of causes far in advance of the consequences which they produce. This is true alike in the physical and in the spiritual world. In the latter they discover much of the

'Eternal process moving on' of which the poet speaks as 'from state to state their spirits walk, exulting on high.' And yet the angels do not know the future, except in so far as they can see into the operation of present causes and influences, and except in so far as it may be specially revealed to them. Compare Math. 13: 32.

In the first and second chapters of the book of Job, the Almighty is represented as summoning the angels to a grand senate or council, into which assemblage of the 'Sons of God,' Satan also appears to have been admitted. The council of the inhabitants of heaven was not called indeed because the Lord had need of their advice, but that he might the better instruct and employ them in the course of his Providence. Of the daily occurrences in this our earth, they seem to be immediately and minutely cognizant. Our Saviour says expressly, 'There is joy in the presence of the angels of God over one sinner that repenteth.' Luke 15: 10. And of their watchful observation of the general progress of the New Dispensation, and of the Redemption wrought by Christ, it is written; 'which things the angels desire to look into.' 1 Peter, 1: 12. And it is through such assiduous study of the great plan of salvation, as practically unfolded on earth, that the angels themselves become more wise; since they have been revealed to them, 'by the church, the manifold wisdom of God.' Eph. 3: 10. While in their intelligent appreciation of the Divine wisdom and love displayed in this redemption of a world lying in wickedness, God himself is glorified in the face of the assembled universe. This glory of the Lord so fills the Holy City, the New Jerusalem, that 'the nations of them which are saved shall walk in the light of it.' Rev. 21: 24.

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

CONTINUED.

THE WISDOM OF THE ANGELS. Although differing in degree among themselves, the angels are greatly superior to man in intelligence. As they have preeminently the human form and features, so also have they the human intellectual faculties in a high degree. But except in this superiority of degree, we have no reason for believing them to be endowed with any mental, moral or spiritual powers different from our own. On this theme the learned and pious Knapp remarks: 'Their intellectual powers must be greater than our own; they must possess more strength of thought and clearness of perception. Their moral powers, the perfections of their will, must also be greater than our own.' The ethereal, lifeless nature of their spiritual bodies, doubtless enables them to see clearly, as it were, 'face to face' not in spiritual matters alone, but also in the deeply hidden things of physical nature, where we as yet can but see as through a glass darkly. Thus by this post they are eloquently termed

'Supernal powers, who deeply scan Heaven's dark secrets, unknown yet by man.'

This was well understood even among the heathen; for we find Hierocles, defining an angel as 'a rational soul with a lucid body.' And Proclus affirms that 'every angel superior to man, has both an intellectual soul and an ethereal vehicle, the ethereal thereof being compounded of those two things.' Others of them compared the *lucifer* or star-crowned body of the angels to the organs of sight, making the entire ethereal body a means of vision, or rather of intuitive perception, for the angelic soul whose vehicle it was.

In the ancient Hebrew Church the wisdom of the angels was equally well known. We read, 'For as an angel of God, so is my road the kind to discern good from bad.' 'And my lord is wise, according to the wisdom of an angel of God, to know all things that are done in earth.' 11 Kings 14: 17-20. So in the vision of the prophet Ezekiel, 1: 10, 'the living creatures' or angels, appeared 'with the face of an eagle,' as representative of their 'understanding of perception. And in Revelations, 4: 10, the 'four beasts' are described as 'full of eyes before and behind and within.' It should be observed here, however, that by the 'beasts,' or 'living creatures' which are mentioned in these prophetic passages we ought perhaps to understand symbolical representatives of the different churches, rather than particular angelic beings. Indeed even the cherubim mentioned in the Old Testament, and doubtless often intended to represent the church in its different states and characters.

Generally speaking the angels are represented as the highest created intelligences in the universe. Much of the mysterious course of nature, that is unknown to us, is plainly visible to them. They anticipate to some extent even the movement of the Divine Providence in the moral government of the universe; because they are permitted to discern the operation of those secondary causes, through which 'God works in a mysterious way, his wonders to perform.' Where we see merely some limited portions of the results, they are enabled to trace—not indeed the end from the beginning, for that belongs to God alone—but the action of causes far in advance of the consequences which they produce. This is true alike in the physical and in the spiritual world. In the latter they discover much of the

'Eternal process moving on' of which the poet speaks as 'from state to state their spirits walk, exulting on high.' And yet the angels do not know the future, except in so far as they can see into the operation of present causes and influences, and except in so far as it may be specially revealed to them. Compare Math. 13: 32.

In the first and second chapters of the book of Job, the Almighty is represented as summoning the angels to a grand senate or council, into which assemblage of the 'Sons of God,' Satan also appears to have been admitted. The council of the inhabitants of heaven was not called indeed because the Lord had need of their advice, but that he might the better instruct and employ them in the course of his Providence. Of the daily occurrences in this our earth, they seem to be immediately and minutely cognizant. Our Saviour says expressly, 'There is joy in the presence of the angels of God over one sinner that repenteth.' Luke 15: 10. And of their watchful observation of the general progress of the New Dispensation, and of the Redemption wrought by Christ, it is written; 'which things the angels desire to look into.' 1 Peter, 1: 12. And it is through such assiduous study of the great plan of salvation, as practically unfolded on earth, that the angels themselves become more wise; since they have been revealed to them, 'by the church, the manifold wisdom of God.' Eph. 3: 10. While in their intelligent appreciation of the Divine wisdom and love displayed in this redemption of a world lying in wickedness, God himself is glorified in the face of the assembled universe. This glory of the Lord so fills the Holy City, the New Jerusalem, that 'the nations of them which are saved shall walk in the light of it.' Rev. 21: 24.

But the wisdom of the angels is not confined to the knowledge of God's earthly providence, or of his wonderful works of redeeming grace. Dwelling in the immediate presence of the Infinite Jehovah, they see Him as He is! From constant association with archangels and princes of the highest heavens, from profound devotion and from long and intimate communion with Him who is the Father of the Spirits and the Author and Finisher of their faith, the angels acquire much of the highest of all wisdom, the knowledge and love of God! And yet how great this knowledge, it is still incomplete. But herein is to be seen not only the peculiar blessedness of the angels, but also the exceeding great reward of those who on earth loved the Lord and waited for his appearing—through all 'the eternal years of God,' they shall alike, forever and forever increase and increase in His knowledge and in His Love!

—Christian Theology, bk. II p. 209; 1 Cor. 13: 12.

—Thomas Campbell, 'Pleasures of Hope.'
—Hosiedes, an eclectic Philosopher, who flourished towards the close of the fifth century, wrote 'On Providence,' and 'the immortality of the soul.'
—Proculus, a celebrated commentator on Plato, b. A. D. 412; died A. D. 485.
—[Cuthbert's] Intellectual System of the Universe, London, 1815; Vol. I. Part 2, p. 208.
—'The Stars and the Angels,' Zeph. 140, p. 158.
—Zemeyson, 'In Memoriam.'

DEAR AM. LUTHERAN.—I have long felt a desire to have a chat with you, and now if you will listen I will tell you some things. We have enjoyed a glorious revival of religion in the Zion congregation of the Fairfield charge under the pastoral care of Rev. A. Leathers late of Wittenburg College.

Twenty-two professed to have found the Saviour precious to their souls and united with the Lutheran church; also eight others by letter, and more will come soon. The 'old soldiers in Zion' have been revived, and many of them have felt to thank God and take courage. While we have labored under many disadvantages, being surrounded with infidelity of every kind and form, we also felt that the Lord was with us, even to the pulling down of the strong holds of Satan and to the building up his own kingdom in our midst. And now, my dear friend, I want you to tell the good people all over the land that we are trying to lay plans to build a union house for the purpose of worship, and that our eye to eye brethren are trying to undermine us, but we trust they will not succeed; they say if we build a union house they will help us, but we are somewhat acquainted with their unionism (having had an introduction at Fort Wayne) and say, no. Now if you think it worth while to notice this, you may ask the friends of American Lutheranism to help us in this matter. We are poor financially and feel that we need help in this mission field and should any one feel like giving they will please forward their gifts to Wm. H. Keller, Corona, Pa. Kell Co. Ind.

CORONA, IND.

