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NO. 12

## Poetry.

### LET ME GO.

Let me go; my soul is weary  
Of the chain which binds it here;  
Let my spirit find its wings,  
To a brighter, holier sphere.  
Earth, 'tis true, hath friends who bless me  
With their fond and faithful love;  
Cut the hands of angels beckon  
Me to brighter climes above.

Let me go; for earth hath sorrow,  
Sins and pain, and bitter tears;  
But the soul is dark and dreary—  
All its hopes are fraught with fears;  
Short-lived are its brightest flowers;  
Soon its cherished joys decay.  
Let me go; I fain would leave it  
For the realms of cloudless day.

Let me go; for earth's fond pleasures  
Soon will vanish and decay,  
But the soul is rich in treasures;  
Shining bright, as cloudless day.  
Let me go; 'tis Jesus calling  
Me from this vain world of care,  
There to live forever with him,  
And the last already there.

Let me go; my heart hath tasted  
Of my Saviour's precious grace;  
Let me go; where I shall ever  
See, and know him, face to face;  
Let me go; the trees of heaven  
Rise before me waving bright,  
And the distant crystal waters  
Flash upon my failing sight.

Let me go; for songs seraphic  
Now seem calling from the sky;  
'Tis the welcome of the angels,  
Which I now am harkening nigh;  
Let me go; they wait to bear me  
To the mansions of the blest,  
Where the spirit, worn and weary,  
Finds at last its long-sought rest.

W. H. BUCK.

## Communications.

### The Angels of the Bible.

#### CHAPTER FOURTH.

##### CONCLUDED.

THE NATURE AND MINISTRY OF ANGELS.

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

THE HOLINESS OF THE ANGELS. In the Sacred Scriptures the angels are constantly spoken of as holy beings. "This matter is by decree of the watchers, and the demand by the word of the holy ones." Dan. 4: 17. "When the Son of man shall come in his glory, and all the holy angels with him." Math. 25: 31. "When he cometh in the glory of his Father with the holy angels." Mark 8: 38. "Was warned from God by an holy angel," Acts 10: 22. "In the presence of the holy angels, and in the presence of the Lamb," Rev. 14: 10. "Great is the purity of their nature," says an old English writer, "and to represent it, they usually, in their apparitions, came in a garb of purity and innocence, Mark 28: 3. At Christ's sepulchre two angels appeared in white, and at his ascension two men, that is two angels in the shape of men, stood by the apostles in white apparel;" Acts 1: 10. And the seven angels that had the seven plagues, came out of the temple clothed in pure and white linen, Rev. 15: 6. Now we know white is an emblem of purity and innocence. Sometimes the angels are represented in connection with other colors, as in Zech. 1: 8; "And behold a man riding upon a red horse, and behind him there were red horses, speckled and white." These various colors are doubtless symbolical of the war and bloodshed, or mingled judgements and mercies, which the angels themselves were to be sent to execute. But white is the color in which the holy angels are usually described as appearing, and it denotes their holy nature, free from error and sin.

The holiness of the angels may be considered with reference to themselves, as above stated. In this point of view it seems to be sufficiently described as perfect purity, and a negative state of freedom from all sin. But this conveys a very imperfect impression of the exalted nature of the angelic holiness. We need to think of it as in their relation to God. Here the holiness of the angels seems to consist in receiving into their hearts the love of God, and in loving Him in return. God is himself essential holiness and essential love, and in the Divine character the one attribute cannot be separated from the other. So in the finite natures of the angels, the holiness cannot be distinguished from the love, nor the love from the holiness. In the highest and completest sense, love is the fulfilling of the law.—Rom. 13: 10—the written and the unwritten law, alike of human and of angelic natures.

But benevolence is an essential element of love. It was this that led God himself to become creator, that he might make others also partakers of his own infinite felicity. "Love is the root of creation, God's essence." Since, however, the love which the angels have of the highest celestial heavens bear to God, can in no way benefit Him in his infinite perfection, they naturally turn to others of their creatures. They seek to impart to other and less highly favored of their fellow-beings some portion of the blessedness which they derive from the common Father of them all. In heaven they spontaneously accord the same rule which Jesus Christ enjoined upon his earthly disciples, "Freely ye have received, freely give," Math. 10: 8. They love the children of God, they love and pity even the debased and sinful creatures of God, and they delight to be made messengers and ministers of the Divine love and mercy to all the suffering souls of men. And most of all, the wonderful plan of salvation, in which they see how God so loved the world, that he gave his only-begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life, at once challenges their admiration and in-

creases their love both to God himself and to his human creatures.

Thus the holiness of the angels is seen to consist not alone in a mere negative freedom from sin; not alone in the reception and return of the love or essential holiness, from and to the Lord, but also in imparting to others of his creatures as much of this holy love as possible. This is active holiness. This is living holiness which at the same time joins heaven with earth, and lifts earth up to heaven. And it is by such works of active holiness, of practical benevolence, that the angels are said in the highest sense, to become "ministering spirits, sent forth to minister for them who shall be heirs of salvation." Heb. 1: 14. Thus so entirely holy are they, so perfectly do they fulfill the will of God, that their obedience is made a pattern for ours, and Christ teaches us to pray that the will of the Father may be done on earth as it is done in heaven.

THE POWER OF THE ANGELS. The union of wisdom and holiness produces essential power. Thus the angels are powerful just in proportion to their knowledge and their holiness. In some passages of Scripture the angels are spoken of as being strong and mighty; in others they are represented as performing actions which involve an immense amount of supernatural power. Thus the Psalmist exclaims, "Bless the Lord, ye his angels that excel in strength," Ps. 103: 20. The Apostle speaks of the time "when the Lord Jesus shall be revealed from heaven with his mighty angels." Thess. 1: 7. Compare Rev. 10: 1, and Rev. 18: 1. One of the most remarkable examples of the power of the angels is that recorded in II Kings 19: 35, of the destruction of the army of Sennacherib, by the angel of the Lord. The translation of Elijah, already mentioned (II Kings 2: 11-12), presents another and no less remarkable example of the power of angel ministers, although in this case the angels even themselves are not directly mentioned. The removal of Philip, from the place where he was with the Eunuch to Azotus, is stated to have been done by the Spirit of the Lord, who carried away Philip, that the Eunuch saw him no more. Acts 8: 39. The angels also have power over the internal senses of men, as is shown in the case of Joseph, who was warned by the angel of the Lord in a dream. Matt. 11: 13.

Even the evil spirits are represented as possessing great and supernatural powers. The devil is said to have taken Jesus up into the holy city, and placed him on a pinnacle of the temple; and again to have taken him up into an exceeding high mountain, Math. 4: 5-8. To the "dumb spirit" which afflicted his son, the father said, "and whosoever he taketh him, he taketh him;" Mark 9: 18. Indeed to such an extent had evil spirits broken through the restraints imposed upon them at the time of our Saviour's appearing upon earth, it appears to have been one of the most important parts of his mission to cast them out, to subdue their violence, and to restore them to order on earth, and doubtless in the spiritual world also. So that such cases of obsession and possession, which before had been quite numerous, became thereafter comparatively rare.

The power exerted by the angels of the Lord was always proportioned to the work to be accomplished. Whether it were manifested in the wind, in the earthquake, in the fire, or in the still, small voice, in Rev. 19: 12, the power was always sufficient. As the agents and ministers of the Almighty, the angels were endowed with all the might which could be needed in the execution of his high behests. Thus we read in Rev. 7: 1, of four angels who held the four winds so that they "should not blow on the earth, nor on the sea, nor on any tree." And again of others, Rev. 11: 6, who had power to shut heaven, that it rain not, and power over the waters. These passages may indeed require to be interpreted as symbolical, but this by no means weakens their force as descriptive of the power of the angels. Other illustrations of the power exerted by the angels may be seen in the safety of Daniel in the lion's den, Daniel 6: 22, in the preservation of his companions, when cast into the burning fiery furnace, Daniel 3: 20-27, and in Peter's deliverance from prison. Math. 12: 7-10.

The following beautiful description of the person and appearance of a guardian angel, is taken from a poem entitled, "A Vision, or a Prospect of Death, Heaven and Hell, with a description of the Resurrection and day of Judgement, a Sacred Poem," by M. Smith, London, 1702.

"By his own symmetry, each limb did grace,  
His shape angelic, and serene his face;  
A Vest he wore beyond the Tyrian Dye,  
Of which his golden tresses (flowing down)  
Shin'd, whilst at top they formed a radiant Crown.  
A Scarf upon his shoulders was displayed,  
Of Orient colors from the Rainbow made,  
His Waist incircled with a shining zone,  
And rays of light through all his vestment shone!"

\* Esai's Tegner, a Swedish Bishop.  
† See Cadwaller on Demonic, Intellectual System, Vol. II, p. 69.

### The Penitent and his Difficulties.

BY DR. J. H. MYERS.

[CONCLUDED.]

We shall now endeavor to explain why some persons manifest so much joy at conversion while others feel so little. There are three causes. First, the difference in the amount of faith exercised; second, the difference in their convictions; and third, the difference in their temperaments. We think we have said enough on the effect of different degrees of faith, to convince the reader that he who only half believes himself saved can not have the same amount of happiness resulting from his faith as he can who believes beyond a doubt that he is saved. During the recent war, if the news had come that a certain man, who was supposed to be dead, was safe and returning home, the news would have pro-

duced little feeling on the part of persons who cared little for him, and perhaps were even at enmity with him, but his neighbors generally would have rejoiced to hear the news of his safety. The greatest amount of happiness however would be manifested by those of his own family. The difference then would be in proportion to their anxiety for his welfare; those who had the greatest anxiety for his welfare, would be made the most happy by the news of his safety, and those who cared least for his welfare would be the least happy to hear this news. So it is with the sinner. He who is most deeply convicted has the greatest anxiety for his salvation, and he who is least convicted will have the least anxiety, and the one who is most anxious will be the most happy when he is able to believe himself saved. To illustrate the difference in the manifestations of joy by different temperaments, we shall suppose the man to have been believed to be dead, and he returns without having sent word that he is coming. He suddenly opens the door and enters the room where the family are sitting, and is at once recognized by each member of the family as the one they had given up as being certainly dead. Now what effect will it have on different members of the family? We imagine we can see one weeping, another laughing, a third running around scarcely knowing what she is doing, a fourth singing from morning until night, while perhaps the mother would faint for joy. We hope the reader will not see that the feeling which is dependent on so many different causes, is not reliable as a test of conversion, and that it is much better to take God's word as evidence, without any feeling whatever. The penitent's greatest difficulty we think is his misunderstanding. God wants the penitent to make an entire surrender and then believe himself saved because God's word is pledged for his salvation, but the penitent wants to have a certain amount of feeling, as an evidence of conversion, and is unwilling to take God's word without that feeling. Yes, penitent, here is your mistake; if you will but consecrate yourself to God, and say, "I will believe myself saved because God's word is pledged for my salvation," you will be safe. But say one may not expect some feeling? We answer, yes. But you have no right to allow the absence of feeling to interfere with your confidence that you are saved because God's word is pledged for your salvation. It is this waiting for the feeling, that keeps penitents seeking so long before they are satisfied. If they would but be content to accept God's word as truth, without feeling, they would not be compelled to mourn a week, a day, an hour, or a minute but simply say,

"Here, Lord, I give myself away,  
That I all that I can do,  
And Thy word is pledged for my salvation,  
and therefore I believe myself saved, whether I feel happy or not; the work would be done, and they would be as safe as God's word could make them.

The first feeling at conversion is, I believe that I am saved. With that belief you can no longer have any fear, or anxiety on the subject; therefore, your feeling will be one of satisfaction in proportion to your feeling of safety. The next feeling is a degree of pleasure, or happiness—according to temperament—before the anticipation of a home in Heaven forever, and then while thinking of these things, the mind at once says, "Jesus has done this, and therefore I love Jesus," and then comes up the thought, that God is pleased, and we are reconciled to God, and nothing is left to complete our happiness. But all this, as we have said before, is modified by the temperament, the amount of conviction, and the amount of faith. This happiness would be annihilated in an instant if the person began to doubt his conversion; and it cannot be felt until the mind says, "I do believe," because it all rests upon the consciousness of safety. If anyone yet doubts his conversion because he does not feel the amount of happiness above mentioned, we would say your doubts are what keep you from feeling that happiness; if you would not feel to feeling as an evidence, but to text, "He that cometh unto me I will in no wise cast out," you would in an instant believe, and then you would have more happiness as the result of that believing, than you can have now while you are doubting.

Feeling is not religion, neither should it be considered as a criterion by which to judge whether we are converted or not. We may often be discouraged, and have no religious feeling, yet it is our duty to be as religious then in our motives, and actions, as when we feel religious. Thus feel and thou shalt live. In the Scriptures, but this do, and thou shalt live. The ten commandments tell us how to act but not how to feel. Come ye blessed of my father—why? not because ye felt right, but because ye acted right. Depart from me ye cursed—why? not because ye did not feel right, but because ye did not act right. A person can only control his feelings to a certain extent, and if God would make salvation dependent on feeling it would scarcely accord with our ideas of justice, but as salvation depends on our actions, and every man acts or refuses to act of his own accord, we can see justice in that arrangement.

"If I put my money in the savings bank, when can I get it out again?" asked one of the newly-arrived. "Och," said his friend, "surely if you put it in to-day, you can draw it out again to-morrow, by giving a fortnight's notice."

A clergyman once said: "When I come to die, I shall have my greatest grief and greatest joy; my greatest grief that I have done so little for my Lord Jesus, and my greatest joy that my Lord Jesus has done so much for me."

## Practical.

### From the Christian Intelligencer.

#### Fulton Street Prayer-Meeting.

##### THE REVIVAL SPIRIT MANIFEST.

The Fulton Street meeting is now a good place to visit to gain new spiritual life. The Holy Spirit is shed abroad abundantly. Many awakened souls are present every day, anxious to find the way to Christ, and it is believed that some find peace in believing.

Judging from the intelligence which reaches the meeting from many and widely-distant places, we should say that revivals of religion are increasing in every section, and great numbers are daily being added to the Church of such as shall be saved.

Requests for prayer for the Spirit to be poured out upon the churches are often read, such as the following: "Pray for the descent of the Holy Spirit upon our congregation, that we may prosper temporally but not spiritually."

And also this, "Please pray earnestly for the outpouring of the Holy Spirit upon a church in Western Massachusetts, and for the conversion of young men."

Encouragement to prayer is found in such communications as the following: "Your prayers are most earnestly requested for four children of a dear sister, who is near to death. She sent you a request in November that her husband might be reclaimed, and prayer was so plainly answered in his behalf, she is encouraged to ask that her husband should be saved. Do pray for them for Christ's sake."

Such requests as the following have a deep meaning, and when read move all hearts: "Prayers are earnestly requested by an afflicted wife in behalf of her husband, who is a drunkard, and is in a most deplorable condition. He is a child of prayer, and on her dying bed his mother gave him to Jesus. His father, now present in this assembly, unites in this request. This day has been set apart by the family as a day of fasting and prayer on his account. Our only hope is that the Church and its members will pray for him, that he may be reclaimed, and that he may be able to take God's word as evidence, without any feeling whatever. The penitent's greatest difficulty we think is his misunderstanding. God wants the penitent to make an entire surrender and then believe himself saved because God's word is pledged for his salvation, but the penitent wants to have a certain amount of feeling, as an evidence of conversion, and is unwilling to take God's word without that feeling. Yes, penitent, here is your mistake; if you will but consecrate yourself to God, and say, 'I will believe myself saved because God's word is pledged for my salvation,' you will be safe. But say one may not expect some feeling? We answer, yes. But you have no right to allow the absence of feeling to interfere with your confidence that you are saved because God's word is pledged for your salvation. It is this waiting for the feeling, that keeps penitents seeking so long before they are satisfied. If they would but be content to accept God's word as truth, without feeling, they would not be compelled to mourn a week, a day, an hour, or a minute but simply say,

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got down on his knees, confessed his sins, and Jesus he had a great many things to confess—had not believed with these things. But now he wanted a saving faith in Him as a Saviour and a heart to turn to the Lord. He promised to give himself up to Jesus to be His servant and to learn of Him. It would have done you good to have heard him."

## The Pulpit.

### Lecture-Room Talk,

BY HENRY WARD BEECHER.

#### How to help Others.

FRIDAY EVENING, March 4, 1870.

I wish to say a word, to-night, on the subject of working. The spirit of labor for others is the right development of Christian life—so much so, that, in regard to the young, I almost despair of any very great, any perfect, development of Christian experience, unless in some way or other they can begin to take more or less for others.

Where persons are already advanced in life; where they have their sphere of activity marked out for them; where their time is fully occupied, their Christian experience must be developed in the line of their pursuits. But if those that are less engaged, and are in the process of being educated in a Christian life, are in any way laboring for their fellow men (I do not like that word *laboring*; but we cannot help using it), we have to take language as it comes to us; if the outlay of their mind, the fruit of their thinking, is distributed among men, it teaches them more, it constrains them more in right views, than anything we can do. It gives them just that which we are trying to preach into them. I do not think grace was ever preached into anybody. I think Christian graces are wrought out by the persons themselves in whom they exist. Preaching may inspire them to labor—to work together with God; but whatever attainment they make is to be wrought out by them. And there is nothing which works out, develops and confirms Christian grace so fast as the right distribution of your thoughts and feelings upon others.

It seems to me that a Christian man is like a man having a garden of fruits and flowers; and that the world is like the neighborhood around him; and that every day he is like a kind householder, who says, within himself, "There is Aunt So and So, who has a very warm love for flowers. There are some varieties out in perfection which are her favorites, and I will pluck a quantity of them and carry to her." So he gets out a little basket, full and capacious, which he keeps for such purposes, and cuts the flowers, and scatters them in delicious negligence in the bottom, and takes them down to this woman, and says, "I thought you would like to see what my garden is doing, and have brought you these flowers." He leaves them, and goes his way; and ten thousand blossoms spring up in that poor woman's heart; and every one of them is fragrant with gratitude.

"Charles," says the man at another time, "See if some of those plants are not ripe, I want to carry some to that poor lame man. He has been confined to his house so long that I am sure it would make him feel good if he knew that somebody thought of him." At another time he says, "Take some of those early pears to the good old Doctor across the way."

And in the course of the week, every one in the neighborhood is remembered. There is not a family within this man's reach that has not had some blossoms, or some fruits, out of his garden, and that has not been made happier by the thought, "He remembered me." The sweetest perfume, or the richest flavor, of each of these gifts of flowers or fruit was the testimony which it bore to the recipients that some one cared for them.

There is another feature of this man's management of his garden which I will describe before I proceed to contrast him with another householder, who also has a garden but makes a different use of it. There are some boys, who, before the place came into this man's hands, used to be all the time hawking the fruit, and who were the more lawless because they had been caught and "flogged" three or four times by the old occupant. The new occupants, understanding human nature better, and wishing to conciliate the boys, says to them, once in a while, "I have here plenty of nice currants and pears and plums; come in and get some." They go in, and he gives them some. And now he and they are on good terms with each other. After this, let any boy hook fruit out of that garden, and let these boys know it, and won't he "catch it"? They will be the best defenders of the man's fruit. Boys must be very mean that would steal from a man so generous—and usually they do not, for boys are good judges of human nature.

Thus, by a generous distribution of his fruits and flowers, this man has subdued the fractious boys, and brought about the best state of feeling in all the neighborhood, and salvation has gone out from that garden.

Take another man that has grounds. He is a perfectly correct man. He never put his fence one inch on his neighbor's land, and he never would let his neighbor put a fence one inch on his land, either. He never stole from anybody else, and he never would let anybody else steal from him. He never "sauced" the boys, and he never would let the boys "saucy" him. He never asked a favor of anybody, and he never showed anybody favors. When he saw a boy put his hand through the fence to pick his fruit, he roared at him like a bull of Bashan, and sent him whirling down the sidewalk, and perhaps followed him with a pebble or two. He attempted to defend his grounds, and use them not at all to promote the happiness of those that were around about him, but entirely for his own selfish pleasure; and he soon gained the ill-will of the whole neighborhood; and in less than two years there was not a

mischievous boy anywhere about who did not feel that he would achieve a signal triumph over meanness if he could get anything out of that man's garden; who did not improve every opportunity to open the gate, or throw down the bar, and let the cows or the sheep into his grounds; and who did not almost split his sides with laughter when the man's precious shrubs and plants were destroyed by the animals.

You see the different ways in which gardens may be used.

Now, every one of you has a garden in himself. It is a very poor one that is in many of you; nevertheless, every one of you has, in his own heart, a garden. The root of everything that is beautiful, and savory, and desirable, is planted in every man's soul; and every man is expected of the Lord to bring it to some degree of perfection. Christ says, "Freely ye have received; freely give." He says to you, "Go forth and, wherever you are, pluck those flowers that bloom in the garden of your soul, take the fair things that are in you, and do not use them for yourself alone, but distribute them among others. Wherever you are, think of persons, and feel for them; and make your thoughts and feelings known to them by the sweet gifts that come out of yourself."

Let me apply this. I see a great many persons at work with a rebuking sense. They approach people with a conscientious sternness. They hold them to a strict responsibility. They are like a man who should undertake to reform the bad boys in a neighborhood by pelting them with stones. Do you suppose that will reform boys? And do you suppose taking men and holding them to a strict responsibility is going to reform them, or change them?

When you are going to work for others, my friends, you must have something in you that is worth giving to them. Going among them because you have a few ideas that they have not, and rigorously insisting upon their accepting those ideas—that is not working for them. The garden of the Lord must be in you if you are going to be fit to work for others. You must have some tenderness, some sweetness, some generosity, some patience, some forbearance, some heroic self-denial if you would work to any purpose. There must be some yearning desire in you that shall be like a power to them. There must be something going out of you that shall touch them and inspire in them a nobler character and a higher life. If you are going to work for others, and you wish to have something worth carrying to them, you must work in this garden of yours first. You must take care of your gentleness, and meekness, and generosity, and magnanimity, and insight, or faith. You must have a sense of the preciousness of Christ, and of God's company with you, from day to day. There must be some flavor, some sweet atmosphere of love, in your own souls, if you are going to carry these qualities to other persons. Where will you get them if not in your own soul?

There are a great many motives from which men work. Some work because they have enterprise in them, and it is pleasing for them to work. As a subsidiary motive, this is not wrong; but if it is the only motive from which you work, you are working with the very lowest kind of tools. Others work because they have a certain sense of superiority, or feeling of pride, which stimulates them to it. And that is all very well. I do not object to a person's having a consciousness of his own strength while working among those that need him, where it is simply one of the motives by which he is actuated; but where it is the only source from which he derives inspiration, it is very poor.

You recollect this passage: "Though I speak with the tongues of men and of angels"—that comes very near to such a man as I am, who is naturally fluent of speech, and who is apt, because he can round out his phrases, and preach effectively, to think that he is a great Christian—though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling symbol." All the poetry and all the eloquence that ever gushed from the very highest genius on earth is utterly worthless unless a man's heart is actuated by the true spirit of divine love. This comes very near to me, not because I am so angelic, nor because I am so specially eloquent, but because my business is speaking. Paul strikes right at that, and the threshold.

And then he goes on to say, "Though I have the gift of prophecy, and understand all mysteries and all knowledge"—so that I am even fit to be a professor in a theological seminary—and though I have all faith, so that I could remove mountains—that is, though I were a perfect enthusiast—and have not love, I am nothing. And though I bestow all my goods, to feed the poor"—a thing which can be done from a great many different motives—from generosity from affection, from ostentation, or from self-denial—though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, I profit me nothing."

Now, workman, sharpen your axe on that stone, and go into the world, and work, remembering that mere working is not enough. It is the spirit in which you work, it is the richness of the spirit which you carry with you, it is the garden out of which you are plucking your flowers and fruits, that determines how much you work, how much of Christ you carry into your work, and how much you represent to the other world life. Nobody needs to be so good a Christian as the man who is trying to make Christians of other people.

A tavern keeper, the other day, vaunting his knowledge of the world, was asked by a wag at his elbow, if he had been in Gibeon.

"Oh yes," said he; "I once passed thro' it on top of a stage."

## Miscellaneous.

### Biography of Prof. Tischendorf.

[From the Phenological Journal.]

#### DISCOVERY OF THE SINAI BIBLE.

(Continued.)

The doctor's "heart pressure" culminated in the formation of another extensive plan of an Eastern journey, which he was enabled to carry out through the liberality of the Emperor of Russia. No monarch is so much esteemed in the Oriental contents as the Czar, and knowing his influence, Dr. Tischendorf presented himself with his plan, before the defender of the Greek faith. The latter notwithstanding the objections urged against patronizing a German Protestant professor, placed sufficient funds at his disposal, and on the 5th of January, 1859, Tischendorf again departed for the East. His chances of success appeared to be very slight in regard to the Sinaitic manuscripts, for the theological world had already flocked to the spot. The English Government had sent out a representative well provided with gold, but he did not go to Sinai, remarking that "after the visit of so eminent a photographer as Dr. Tischendorf, no success was to be hoped for." But before the month of January had flown the latter stood once more in Sinai. "For the third time in the course of fifteen years," he remarks, "I greeted the convent of St. Catherine. In honor of the mission with which I was entrusted, I received with me a special consideration. The prior greeted me with the wish that I might succeed in gathering new supports for the Divine truth,"—an utterance in which, he adds, was "more than he himself was probably aware of." He spent several days in searching among the old manuscripts of the convent library, discovering many valuable ones, one of which is of more than ordinary interest to the world—of which Dr. Tischendorf has told the story of its finding as follows: "On the 4th February I ordered the camels to be ready for my departure for Cairo on the 7th. At noon of the above-named day I made an excursion to the neighboring mountain, in company with the steward of the convent, and as we were returning at night-fall, he invited me to take some refreshment in his cell. We had hardly entered when, alluding to our previous conversation, he said, 'I also have here a Septuagint.' [A Greek version of the Old Testament, so called because it is said to be the work of seventy, or rather seventy-two interpreters.] He went to a corner of the room and brought a parcel wrapped in red cloth, and laid it before me on the table. I opened the cloth, and to my extreme astonishment beheld before me the Sinai Bible. It consisted not merely of the fragments of the Old Testament which I had taken from the basket fifteen years before, but also of other Old Testament fragments, and especially, the entire New Testament, as well as the complete Epistles of Barnabas. These additional constituents of the parcel had been discovered soon after my departure in 1844. Their connection with the fragments which I had so urgently commended to notice had been recognized, and all had been placed together. In the most joyful excitement, I begged permission to take the cloth with its entire contents to my room. There I first gave myself up to the impression produced by the event. I knew that I held in my hand the most precious jewel which, for the investigation of the Bible, could be found; a manuscript which exceeded all others in the world in antiquity and value; for which I had labored myself for twenty years. To the emotions of such an hour no description can do justice. The night was cold, yet I sat down immediately to the work of transcribing the Epistle of Barnabas. Of this document which ascends so nearly to the origin of the Christian Church, the first part, in the Greek text of the original, had been sought in vain since the second century. And the Epistle of Barnabas, as well as the Shepherd of Hermas, from the end of the second to the beginning of the fourth century, had been regarded by many as a component part of the New Testament. For this reason both were included in the Sinai Bible, which had been written in the first half of the fourth century, or about the time of the first Christian emperor."

"As a Thief in the Night." I had gone to rest with no thought of insecurity; I had no dream of disturbance; when suddenly, in the dead of night, I saw the watchman's alarm. He saw on the outside that an attempt to enter the house had been made; and we must rise; the house must be searched. Trembling, I prepared to follow the other members of the family down stairs; and, as I hastily dressed, there were spoken to my heart these words: "As a thief in the night." "In such an hour as ye think not." Never before had I so vivid an apprehension of their meaning, so suddenly, so unlooked for, and, as we afterward found, when we were really in a state of less security than usual, through the negligence of a servant.

"As a thief in the night." How often do we see this verified in the suddenness with which some are called into eternity. Do we ever think that even so it may be with ourselves? "In such an hour as ye think not." Beloved fellow Christians, we are so living, that, if the summons comes to us "as a thief in the night," we shall be found ready? When we lie down at night, do we feel that if our Lord should come "at midnight, or at the cock crowing, or in the morning," we should be found with our loins girded about, our lights burning, and we ourselves like unto men that wait for their Lord?

Let us remember our Master's injunction to "watch," lest, coming suddenly, he finds us sleeping. "Blessed are those servants whom the Lord, when he cometh, shall find watching."—Barnes.

That religion is a sham which does not make its professor honest.

## Physical Effects of Alcoholic Drinks.

A very large proportion of the sudden deaths which almost daily stir the community are traceable, directly or indirectly, to Alcoholic stimulation. A leading physician gives it as his opinion, from long and close observation, that many of the sudden deaths occurring among temperate persons "are the results of a spasmodic contraction of the heart, from sympathy with the stomach, or some other part of the system," and speaks of one of his patients, "a large athletic man, long accustomed to ardent spirits, who dropped down dead on drinking a glass of whiskey." A dissection of the body developed the fact that "no adequate cause for the sudden cessation of life could be found in any part, except the heart. This organ was free from disease, was hard and firmly contracted, as if



# THE AMERICAN LUTHERAN

REV. P. ANSTADT, EDITOR & PROP'R.

Sellinggrove Pa., March 26, 1870.

## A PREMIUM.

We have made arrangements with S. S. Wood, publisher of the *Household Magazine* which will enable us to send THIS HOUSEHOLD MAGAZINE, GRATIS, for one year to every new subscriber to the AMERICAN LUTHERAN who subscribes between the first and second 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.—*Post.*

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—J.F.

## Agents for the American Lutheran.

RENSBURG, PA.—Mr. Samuel Frank is acting as agent for the AMERICAN LUTHERAN in Rensburg and vicinity. He is authorized to receive backstopping 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 a 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.

## Special Meeting of the Susquehanna Synod.

There will be a special meeting of the Susquehanna Synod at Sunbury, on Good Friday, the 15th of April, at 1 o'clock P. M. with a view of ordaining a young Swede who is now pursuing his Theological studies in the Missionary Institute, and expects to sail for Sweden before the next regular meeting of our Synod.

Mch. 16, 1870 P. Born Pres.

PENNSYLVANIA COLLEGE.—The third term of the current Collegiate year of this Institution will commence on Thursday, April 7, 1870.

"THEOLOGICAL TENDENCIES" by Rev. J. R. Sikes came too late for this week's paper, but will appear next week.

## The Orphan Schools.

We notice in the papers resolution has been introduced into the Legislature of Pennsylvania, to allow the guardians to move them from the schools, and receive from the state half or some portion of the allowance now appropriated to the support of each child in the Orphan schools.

We should regard the passage of such a resolution as very unfortunate for the schools, and for the following reasons:

I. The measure is altogether of the retrograde kind. It is not "holding fast" to that which, by actual experience, has been proved to be good, but it is in contravention of all the good results that have already been achieved, and that are certain, if not interfered with, to be realized in the future.

II. It is a most illogical argument that the home influences of these orphan are in any wise equal with those of the schools. The truth of the matter is that these orphan have no such home influences to which they would not now be in homes and schools created by the State; for before they could be admitted into the mothers and guardians had to verify, under oath, that they had not the means for their maintenance, and no homes in which to keep them.

III. In all cases in which the condition of the mothers, since placing their children under the care of the State, has so far improved (through second marriage or otherwise) that they can now themselves support and educate them, they are remanded to them, under the existing statute, as hundreds of them have been, and hundreds yet will be; but in those cases there is, of course, no additional gratuity of money! The contemplated revolutionary legislation is hence not at all needed to meet proper existing exigencies, and is not a saving to the State.

IV. But as the provision in the main, it is specifically pernicious from the fact that no guarantee is given to the State that the half-pay granted to the mothers will be applied to the welfare of the orphan at all. It may be, and it may not. If not, the money of the State goes ostensibly to the children, but in reality it may go to anything else, and the State reserves to itself no remedy.

V. God, we all know, has his own among all classes and conditions; but so has the arch adversary. Hundreds of the widows of our fallen heroes are noble, excellent women—an honor to their sex, and worthy the heroic husbands who surrendered their lives a willing sacrifice on the altar of their country. But others are far from being paragons of virtue and sobriety. The former will leave their children in the schools, of course preferring the education of their children and their future usefulness to any present pecuniary profit, were it ten times larger. But the latter, for the sake of a paltry fifty dollars in hand, will forego the education and happiness of their children.

For these, among other weighty considerations, we sincerely trust that the objectionable proviso may be struck from the appropriation made to the orphan schools by the Senate.

If unhappy it should pass, we predict that nine tenths of the mothers who for the consideration named may be induced to withdraw their children from the State schools, will either suffer them to grow up in ignorance and vice, or apply to have them taken back again before they shall be out of them three months. Let well enough alone.

## The Three Young Hebrews.

We left these young men betrayed into the hands of the wicked Nebuchadnezzar, and we now come to ask what they did. The king in all his ambition seems disposed to treat them kindly; he said, "Is it true, O Shadrach, Meshach, and Abednego, do you not worship my gods, nor worship the golden image which I have set up?" Then is his graciousness continued. "Now if ye be ready that at what time ye hear the cornet, flute, harp, sackbut, psaltery, and all kinds of music, ye fall down and worship the image which I have made, well; but if ye worship not, ye shall be cast, the same hour into the midst of a burning fiery furnace; and who is the God that shall deliver you out of my hands?" What answer can they give such an address? They will certainly see the folly of going further and at once consent to the impious demand! Not a bit of it. "We are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O King. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up." The remainder of the story is soon told. Nebuchadnezzar commanded, that the furnace be heated seven times more than usual; and that these young men be cast into the midst of it, which was done forthwith. Three of the mightiest of the men of his kingdom were unmanded to take up the captives, now bound hand and foot, and cast them into the midst of the furnace. So hot was the place that as they approached the mouth, those that bore them were stricken down and died from the effects of the heat as it issued out of the mouth of this furnace. The three youths fell bound in the midst of the fire; but what was the king's astonishment when looking into the furnace, to see "four men loose walking in the midst of the fire!" They are called out, and not even the smell of fire can be found in their garments.

Thus did these followers of God, honor Him and in turn were honored of God. Now there were many ways by which they might have escaped the wrath of the king. His kindness to them, proposed to overlook their first disobedience, and once more assemble the people and give them another opportunity to fall down and worship, and live. He threatens them, and bostantly asks who that God is, which shall be able to deliver them out of his hands? To all of these others and threats they listen unmoved, and then nobly make answer, that they cannot and will not worship nor yet bow down before the golden god which the king has set up.

What was the triumphant conclusion of this method? Why the king called them forth out of the burning furnace and honored and praised the God of heaven whom he found mightier than his god of gold, for he said: "Now I Nebuchadnezzar, praise, and extol, and honor the king of heaven, all whose works are truth, and his ways judgment; and those who walk in pride he is able to abase." By their unflinching integrity they not only won the protection of their heavenly Father, but also converted the king of Babylon to the acknowledgment that their God was the only God whose power could not be limited, and therefore was universally to be adored. What a lesson, my brother, may not we learn from the course of conduct evinced by these three young Hebrews.

Let us, then, at all times obey God rather than man, and by a straight and upright walk so honor the Master as to feel his smile ever resting upon us. Much, indeed, can we do, if we so will; and may the God of the three ancient worthies so help us to live, that He may be honored and we saved, even though it be as fire. U. G.

## Conversation in the Sanctum.

Between Peter, James and John.

John—Is not one of those notorious four points adopted by the General Council that they allow no minister of any other denomination to preach in their pulpits?

Peter—Yes, the interchange of pulpits is one of those famous four points that threatens the God. Council with dissolution. But why do you ask the question?

John—Why I think the Council must be receding from this point and becoming more liberal towards other denominations, for here I see in the "Lutheran & Missionary" that they are going to hold a Sunday School Institute in one of their churches, St. Mark's, Philadelphia, on the 24th of March. Mayor Fox is to preside. Miss Harriet B. McKeever is to lecture on "Object Teaching." Rev. Bolton, of Westchester, Pa., is to speak on "The Black board in the Sunday School."

James—I don't suppose they permit Miss Harriet B. McKeever, or the Rev. Mr. Bolton to speak from their pulpits.

John—I should think that would make no essential difference in the case whether they spoke from the pulpit or from some other part of the church.

Peter—The principle is the same and I am sure the Missourians would not allow either a man or woman to preach in their church, unless he belonged to their synod.

John—But here I see in another column of the same number of the "Lutheran & Missionary" a still farther stretch of liberality which extends to Jews and Roman Catholics.

James—But that is going a little too far, it seems to me, to affiliate with Jews and Catholics, is to have communion with Anti-Christ.

John—The case is as follows: It seems they had a gathering in Canton, Ohio, on the evening of the 25th of February last, to give a surprise to Mrs. Mealy, widow of the deceased minister of that name, and it seems they enjoyed themselves hugely, for says the correspondent, "Among the friends on this occasion were Jews and Gentiles, Protestants, and Catholics, who vied with each other in making the evening pass pleasantly and profitably."

Peter—Well, I don't see anything remarkable in this; we are social beings, and we ought to treat even Jews and Catholics with Christian kindness when we come in contact with them, and if possible win them over to the true faith.

John—It seems that a song was composed for this special occasion of which I will read you the chorus and the concluding lines.

Chorus—O, could we ever dwell in social pleasure here, No more to sever From the friends we love so dear.

Of shall mem'ry, breathing o'er us, Sweet friendship's strain, Bring this happy time before us, Till we all shall meet again.

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## Stop My Paper!

NEW YORK, March 14th, 1870.

REV. P. ANSTADT, Editor American Lutheran.

DEAR SIR:—I am directed by Mr. W. C. Bowen, Publisher and Proprietor of "The Independent," to request the discontinuance of your paper now sent to this office. Respectfully,  
W. THORN.

THE NEW YORK INDEPENDENT, which a few years ago declared itself no longer an exponent and defender of Congregationalism, but persisted in its claim of being Evangelical, has now, it appears, abandoned Evangelicalism, and is an advocate of "Liberal Christianity," which is a mixture of nine tenths infidelity and one tenth of Christianity, and that one tenth of Christianity is no longer recognizable. It is time that Christians quit the Independent. It is a dangerous sheet.

Such is the notice of its discontinuance, and the appended reason for it (in part or professed) selected for our columns as an item of religious news from our paper sent out and affixed to the written notice.

Stop my paper! From our youth up we have always regarded this as one of the most curious psychological phenomena, a comparative psychological phenomenon, because it so exactly resembles the ostrich who when hard pressed plunges her head into the sand.

From these lines I infer they indulge the hope that they would meet those Jews and Catholics in heaven.

Peter—It may be that this was considered only as a "poetic license," or that they had expectations that these Jews and Catholics would all be converted to symbolism. At any rate their religious differences did not prevent Lutheran symbols, Jews and Catholics from joining in singing and praying and enjoying themselves together on earth, and this would naturally lead to the wish that they might all meet in heaven.

James—I must have been a pleasant time; I wish I had been there too.

John—I doubt whether you would have been admitted. I don't see that any American Lutheran was present.

James—Oh, I should not think that our synodical brethren would be more tolerant to Jews and Catholics than to their own brethren of the American Lutheran Church.

Peter—Have you anything else that is interesting from the synodical papers?

John—Yes, Pastor Brobst is getting alarmed at the progress of revivals in the church and he is publishing a series of articles against protracted meetings, &c.

Peter—Let us hear some of his points against protracted meetings.

John—He says it is not Lutheran and not Biblical to hold protracted meetings only in the winter when the days are short and the nights are long, but that it is Lutheran and Biblical to have protracted services at Christmas, Easter, and Whitsuntide, and he gives as a reason for this, that the Jews protracted their services during a whole week at each of their three principal feasts.

James—I wonder that Pastor Brobst don't get himself circumscribed. He must do this, to be consistent with his logic.

John—At the close of his article he admits, however, that if circumstances and necessity require it, we may be allowed at so other times to preach for a whole week every day in succession, as Luther once did at Wittenberg.

Peter—Why then he admits the whole question at once, only I should have liked him to be a little more explicit, and to have told us under what circumstances a protracted meeting is necessary at any other time than the church festivals. It would also have been a satisfaction if he had told us whether Luther held his protracted meeting at Wittenberg in the summer or in the winter.

James—I should say, when the church is sunk into formality and deadness, when there is no prayer-meeting and no family altar, when there is no church discipline, and members and pastors are drinking large beer, that this state of things would constitute a "circumstance and a necessity" for a protracted meeting.

John—But if they have a protracted meeting and preach right earnestly every day during a whole week, I do not see how it can be otherwise, but that some of their hearers must get under conviction, and if they wish to instruct these and pray with them they will have to request them either to come to the inquiry meeting or rise up in their seats, or come forward to the anxious bench, so that they may know who they are, and have an opportunity to direct them to the Saviour, and that would be just like our revivals. Oh, I wish that they could see the "necessity" of beginning their protracted meeting now; I would not care whether they held it in the winter or the summer, if only their church could become revived and sinners converted.

Peter—Can you give us anything else that is interesting out of Pastor Brobst's article.

John—He says the Lutheran church does not forbid singing and grunting ("das laute Seufzen") in the prayer meetings, but the singing and grunting must be done in concert by the whole congregation as prescribed in the liturgy.

James—What a holy groan that must be!

Peter—Could you not give some examples of protracted meetings and revivals from the Scriptures for the consideration of our synodical friends?

John—I would refer them to the conduct of the saints after the day of Pentecost. They had meetings every day, they assembled in the temple and from house to house. The revival that began on the day of Pentecost did not end on that day, but continued a long time afterwards; thousands were added to the church and the number of the disciples greatly multiplied till they were driven from Jerusalem by the Jewish synagogues. In this dispersion Philip, one of the deacons, went down to Samaria, and began to hold prayer meetings, and to exhort the people. The result was a revival of religion; many were converted, and the number of inquirers became so great that Philip could not attend to them all alone, and then he sent for Peter and John, who came down and helped him. They did so, and carried on the meetings for a good while yet, and had a most glorious revival. The early Christians often held their meetings at night and frequently protracted them to a very late hour.

Peter—Well, I hope Pastor Brobst and his friends will soon acknowledge that protracted meetings are Lutheran and Biblical. Now let us close the Sanctum.

## A Few Words to Teachers.

Teachers are apt to expect too much from the superintendent. He is but a unit in the work. The teachers themselves are the workmen who mould and form the character of a school. Teachers are the great lever; the superintendent applies it. Good teachers will make any man of Christian excellence a good superintendent; indifferent teachers will spoil him, check him, curb and bridle his better judgment. A corps of faithful teachers will keep him up to time, keep him in tune. And if he is as faithful as they, no more than this can be expected from him.

Teachers are not scholars, and ought not to need bit and bridle, as some boys and girls do. Teachers are all superintendents of classes, and, if wise, will crowd their forms, will seculize to Christ, and make the school room the very nursery of the church. Their word is law to those who cluster around them—God's law ruling over all.

The most trying position in the school room is that of the superintendent. Why? Because too much is usually expected from him—teachers depend too little upon themselves. Buckle on the armor, dear teachers; ply your shoulders to the wheel, looking unto Jesus, the Master Superintendent.

The work of the teachers is infinitely more important than that of the superintendent, because they are brought into immediate contact with mind, the young and tender mind. You may train it for good, and by your faithful labor sow seed that will produce a rich harvest, by-and-by. The superintendent has no such field of usefulness. From the very nature of his office, he is debarr'd from power, or influence for good, such as the faithful teacher can exert.

Teachers can have direct control of the hearts of their scholars. I would compare the faithful teacher, whose tongue is touched as with "a live coal from off the altar," to a well charged magnet. Hearts of steel are irresistibly drawn towards it; and if love to Jesus is the prompting of the heart, we may be sure that the children will partake of the substance of its attractiveness, and be won to Jesus. Teachers in control of the hearts of their scholars, render a school-room fragrant with love and praise to God, lighten the office and cares of a superintendent, and make him what he properly should be—i. e., conductor of the opening and closing exercises of the school-room—or moderator, in the strictest sense of the term, but as moderator, alert, prompt, discreet, earnest.

The superintendent often feels that he would love to teach, and often envies you your high privilege. Blessed labor, too, to instruct the young—well paid labor, too, the blessing of the Master, the confidence and love of the scholars. And if, peradventure, through their instrumentality, the soul shall be quickened into new life, what blessed comfort and encouragement for renewed labor is set before them! Then aim, first of all, for the conversion of those committed to your care—sowing the seed, watering it with your tears, and praying down heaven's blessing upon your labors.—*The National Baptist.*

Having been commissioned by Artaxerxes, the king of Persia, he goes to Jerusalem to rebuild the broken-down wall. Prudently he begins his work. Patiently, energetically, and perseveringly he continues it. No jibes and jeers affect him. No threats intimidate him. No cunning beguiles him. Sanballat, Tobiah, and Geshem cannot influence him. He does not even heed the false prophecy of Semaiah, or of Nodabai, the prophets, who are hired to put him in fear. He is no coward. Not Satan himself can make him afraid. To every enemy who would entice or drive him from the wall his reply is, "Should such a man as I flee?" He feels that he is a peculiar man, called of God to his work, commissioned by his king at his own solicitation; and that his work is imperative as well as important. It would be base and foolish in him to cease his labor. He must be steadfast, and not relax his exertions for a moment. His brave heart sears the idea of fleeing from his post. Others may pause, and tremble, and fly; but not he. He is bold as a lion.

Is not Nehemiah of 444 B. C. a good example for every Christian workman of 1870 A. D.? The latter is also a peculiar man; perhaps not peculiarly great, or peculiarly good, but peculiarly favored. He has a divine commission. God has said to him, "Go work in my vineyard." He has accepted the position offered, and is enrolled as a laborer. If he is a true and consistent Christian, he has commenced his work on Zion's wall, and is engaged in it with commendable zeal and integrity.

But ere long he meets with opposition. Is this strange? Would it not be strange if it were otherwise? Satan is not dead; he is as strong and active and cunning as ever. He still has his Sanballats and Tobiahs to do his bidding; and they will be sure to deter any one who undertakes the Lord's work, and, if possible, compel him to desist. If he is a wise and brave man he will hold the weapon of warfare in his hand, and will cry out as he continues his labor, "Should such a man as I flee?"

Sometimes it happens the pastor is personally assailed. He may be told in an anonymous note that he is not the right man in the right place—that he is not profound in his teaching, or elegant in his diction, or handsome in his appearance, or winsome in his ways. He may not be soiled enough, or he is too social. He is not pointed enough in his sermons, or he is too pointed. He is not ornate in his language, or he is too ornate. He ought never to use notes, or perhaps he is told he should never utter a word without his notes. Poor man! He tries, like Paul to be all things to all men; but he finds, despite his best endeavors, he is nothing to some people. Unfortunately, however, they are something to him. They grumble and growl—sometimes in his hearing more frequently behind his back—until he feels uncomfortable, and is half inclined as a man of peace to quit the field, thinking he hears the voice of his Master, saying, "When they persecute you in this city, flee ye into another."

But let him not be so impulsive, and yield to his first feeling. If he is doing a good work on the wall, the very thing that wicked ones desire is to decay him from it. Let him be deliberate, and in his deliberation consult God. The advice given by an old and experienced pastor to one just entering upon the duties of the ministry is very good. Said he, "Young man, if you are faithful in your holy calling, you will be sure at some time to meet with opposition. This will be the proof of your fidelity. Now be prudent, but never afraid. If you are a coward, or yield to passion, the Devil will be sure to floor you. Do your duty carefully and conscientiously, and when people talk against you, put your fingers in your ears."

Just what is true with reference to pastors is true with reference to other workmen on the wall. The elder or deacon is sometimes very much blamed because he does not perform his duty in visiting the sick in the congregation. But, unfortunately, many seem to think this unpaid servant of Christ is an omniscient or ubiquitous individual. They forget the divine injunction, "Is any among you sick? Let him call for the elders of the church, and let them pray over him."

No persons are more subject to severe and harsh criticisms than they who lead in the praise of the sanctuary. They sing too many set pieces to suit some people, too few to please others. They sing too fast or too slow, or too artistic or too old-fashioned. Indeed, it is to be doubted, if they were real angels, just arrived from heaven, sweeping golden harps and warbling celestial notes, whether they would give universal satisfaction.

If they to whom are committed the spiritualities of the church are found fault with, of course, the trustees, who are intrusted with the management of the temporalities, must expect to be scrutinized and criticised severely. Not unfrequently they are treated as the Hebrew laborers were by their Egyptian taskmasters—compelled to make bricks without straw. They must provide the ways and means for sustaining the church establishment. In a time of financial depression or revulsion, they are expected to meet all the necessary expenses, and by no means run the church in debt. They must not let the ship become leaky; and, if in a storm she takes in a little water, they must, aided perhaps, by a few who sympathize with them, bail the water out, while the rest of the crew look on, and coolly confer with each other as to how the toilers do their business.

Let no church officer be astonished or aggrieved, certainly not offended, by this treatment. The disciple is not above his master, or the servant above his lord. These critical folk find fault with the heat and the cold; with the rain and the sunshine; with anything and everything in creation, Providence and grace. Yet, with God himself and his government. And, while some very good people indulge largely, and eventually in this peevishness, and seem to find great comfort in condemning others, there stands at their elbow an invisible but potent individual, who is more than pleased with their course of conduct; and beside him are his emissaries—Sanballat, Tobiah, and Geshem—who make capital out of church feuds and dissatisfactions, and who need not show themselves so long as the people on the wall are neutralizing their influence by personal altercations.

There is still another way by which the Devil carries on his work. He sometimes fills the minds of the people with worldly cares, penuriousness, selfishness, enmity; and thus produces what has very significantly been termed "masterly inactivity." Often this is felt in the Sabbath school, the young people's association, the prayer-meeting, and creeps into the family worship and the devotion of the closet. The temperance society is allowed to languish and die. The tract and Bible cause receive but little attention. The care of the industrial school is thrown upon a few. The people complain they have no time, no strength, no money. They are poor and weak, indeed. And why? Just because they yield to temptation. They listen to the voice of Satan and the world, not to the voice of God. They will get poorer and weaker still, if they do not awake to duty, and work energetically for God.

O ye earnest workers—pastors, Sabbath school teachers, tract distributors, total abstinence—do not for a moment allow yourselves to be discouraged by the indifference of many and the opposition of a few, and abandon your field. What if you leave the wall? What if you fly to another part of it? By so doing you will lose your present advantage and play into the hands of the enemy. You have a great work to perform. God has called you to it. You are accountable to him, not to men. Remember, O toiling Christian, you are a peculiar person. Like Nehemiah, to be consistent, grateful, secure and successful, you must be steadfast, and reply to every opponent, be he devil, or prince, or false prophet, "Should such a man as I flee?"—*The Independent.*

## Sunday-School.

All communications intended for this Column should be sent to

JOHN J. REEMAN, Harrisburg, Pa.

## Bible Questions.

Mollie Anthony of Millifantia Pa. asks the following questions:

1. Who was prevented from becoming a queen because she made an idol?

2. Who hung himself because his counsel was not followed?

3. Who bore to King David, the tidings of Absalom's death?

4. Who took hold of the ark of God, and died for so doing?

Answers to last week's questions.

25. And when he had smitten the waters, they parted hither and thither; and Elshah went over? 2 Kings 2:14.

26. Moses song of triumph? Exodus, 15:1, 2.

27. In Heaven? Rev. 15:3.

28. Jeroboam's? 1 Kings, 12:33.

29. Jacob's? Gen. 28:16, 20.

J. KOHLER PECK, and Alla Wetzel, of McKees Falls, have sent correct answers to Bible questions in last week's paper.

"FATHER," said a dying boy the other day, "I am so glad I went to preaching as well as to Sunday-school. When my teacher and preacher got to heaven, I will hurry to greet them both."

CROOKED FURROWS.—Jesus said, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." The ploughs in use in the East at the time Jesus spoke these words were very rude and simple in their construction, and required particular attention "from the ploughman" to make them penetrate the ground and work straight.

As Christians it is our duty to make straight the paths of our feet, to walk circumspectly, to watch and pray against the tendency to crooked furrows. We are in constant danger of making them.

## The Blackboard.

THE TEN VIRGINS.

MATTHEW XXV: 1.

Five Wise, Five Foolish, Had Lamps, Had Lamps, Had Oil, Had no Oil! Ready, Not Ready, "THE DOOR WAS SHUT!" Inside, Outside!

This lesson is put on the board as we proceed with it, by questions, answers and comments, in some such method, as follows:

How many Virgins are there?

(A simple remark that Virgin means a young lady, will gratify the curiosity of small children upon that point.)

What is said of the first five of them? (Write—five wise, as in diagram.)

What is said of the other five? (Write—five foolish.)

What did the foolish do? (Write—They had lamps.)

Lamps, in general, may represent the desires of the wicked, or the lamp of mere profession among those who profess but do not possess the grace of God.

What else is said of these foolish Virgins in verse 3d?

(Write—No oil?)

Now, let us look at the other five Virgins—what were they? Had they any lamps?

(Write—Had lamps.)

Had they oil with them?

(Write—Had oil.)

Old may represent the grace of God, resting in the soul.

Read and comment on the narrative in verses 5-10.

It was an Eastern custom to go out at night, and meet or accompany a bridegroom, on wedding occasions with lights. The Psalmist alludes to this in Ps. xix: 5. A bridegroom coming out of his chamber, carrying a great torch, accompanied by friends carrying lamps, &c., is like the sun going through the heavens, attended by the stars and other lights.

What occurred when the bridegroom and she with him went in?

(Write, large—The door was shut!)

Who were with him, when the door was shut?

(Write—Ready.)

Where were they when the door was shut?

(Write—Inside.)

Were the five foolish ones ready?

(Write—Not ready.)

Where were they when the door was shut?

(Write—Outside.)

Give a general, so-called comment, closing up with the fact, that, when the flood came Noah and his family went into the ark, and "the door was shut."







