

The American Lutheran.

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Communications.

The Angels of the Bible.

CHAP. V. Concluded.

THE FALLEN ANGELS.

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

As the good angels have been seen to perform most important parts in the economy of the moral government of the universe; so also are the fallen angels largely concerned, in the Providence of God, with the affairs of the human race. (The doctrine of Satan and demons stands in close connection with the doctrine of physical and moral evil in the world.) As already stated, Satan, by Divine permission, was allowed to tempt our first parents; and our Saviour himself was qualified to fulfill his blessed mission on earth, only by being "in all points tempted like as we are, yet without sin." Heb. 4:5.

Such temptations are necessary, in order that the child of God may attain unto a perfect man, unto the measure of the stature of the fulness of Christ. Eph. 4:13. It is equally necessary that these temptations be overcome, as they were by Christ, the Second Adam; not yielded to, as they were by the first Adam. When these temptations come in such manifest form that we recognize, or suspect their source to be from the evil one, we should imitate the example of Jesus and rebuke the tempter: "Get thee hence, Satan." Math. 4:10; 16:23. And under whatever guise these temptations come to us, we are encouraged by remembering the Sacred words, "Resist the devil, and he will flee from you." James 4:7. We are also generally directed to watch and pray that we enter not into temptation. Matt. 26:41. And moreover we are particularly directed to pray that we be not led into temptation; and that we be delivered from evil. Luke 11:4. And for our further encouragement we read, James 1:12, "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him."

The temptations to do wrong, which come to us directly from the evil spirit, or his ministers, are doubtless far less numerous than those generally supposed. By much the larger part of our actual temptations arise from within our own hearts. James 1:14-15. Nor yet are the suggestions to evil conduct, which enter our minds at the instigation of evil spirits, so powerful as we might naturally suppose. Were such suggestions, or temptations too strong for us to resist them, we might indeed complain with some show of justice, not only of being tempted of God, but even of being compelled to evil. But it is expressly stated in the passage just referred to, that God tempteth no man. The most numerous ones, and perhaps the most powerful persuasions to do wrong against which we have to contend, arise from our own wicked passions and perverted inclinations.

Again, it should be borne in mind, that if for His own wise and benevolent ends, our Heavenly Father exposes us to the assaults of evil spirits, it is that we may so much the more grow in grace, by overcoming evil. And the better to enable us to succeed in this work, He furnishes us the blessed influences of His own Holy Spirit—which is poured out the more abundantly, according to the greatness of our needs, and to the urgency of our petitions for such assistance. For the same promise, "ask and ye shall receive," John 16:24, holds as good now as in the time of the Saviour, and the early Hebrew Church. "I will yet for this be inquired of by the house of Israel, to do it for them." Ezek. 36:37. And in addition to the gracious influences of His Holy Spirit, our Heavenly Father, who doeth all things well, permits other spirits, even His holy angels, to visit and commune with us. These blessed ministers of grace, come to us as perceived indeed; but they none the less stimulate us to resist temptation, aim us to overcome evil, and in various ways assist us to live pure and worthy lives. And at the same time our Lord offers the most abundant and encouraging promises to all those who thus fight the good fight, and keep the faith. "To him that overcometh, I will grant to sit with me in my throne, even as I also overcome, and am set down with my Father in His throne." Rev. 3:21. See also Rev. 2:7, 11, 17, 26; 3:5, 12, 21, 7.

The introduction of evil into the world is a subject not free from difficulties, from whatever point of view we consider it. These arise whether we study the original appearance of sin in the fall of the angel that kept not his first estate; or whether we regard the subsequent transgression of our first parents, and through them of the whole human race. The inspired preacher declared: "Lo, this only have I found that God hath made man upright; but they have sought out many inventions." Eccles. 7:20. And Milton in his Paradise Lost, represents the Lord as saying:

"I have made him just and right;
Sufficient to have stood, though free to fall.
Such I created all the eternal powers
And Spirits; both whom I stood and them
who failed;
Freely they stood, and fell who fell."

An eminent English Divine of the last century very pertinently remarks: "For since God has created man a free moral agent, He could not interpose to prevent him from acting freely, without violating the very law of creation." The possibility of sinning is thus necessarily involved in the capacity of growing in grace; for such possibility of transgression is inseparable from the exalted nature of moral agents—who alone can be held accountable for moral actions; who alone can be considered capable of punishment for doing evil, or of reward for doing well. As already shown from scripture, it is only by the discipline of temptation that we may learn to resist evil, that we may become strengthened and

confirmed in the right way. So also it is only by the discipline of suffering that we can become prepared, in the most eminent degree, for the joys of the heavenly kingdom. "For it became him for whom all things are, and by whom are all things, in bringing many souls unto glory, (that is, in order that he might bring many souls unto glory,) to make the Captain of their salvation perfect through sufferings." Heb. 2:10. How much more necessary, then, that we ourselves undergo this same discipline of suffering, in order that we may make our calling and election sure. In order that we may become like our blessed Saviour, and that being thus divinely enabled to turn many to righteousness, we may shine as the stars, forever and forever. Dan. 12:3.

"The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown."
[COVER.]

With the apostles, we may learn to glory in tribulation. "Knowing that tribulation worketh patience; and patience experience; and experience hope." Rom. 5:3, 4. And we read that to him who asked, "What are these which are arrayed in white robes?" it was replied, "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Rev. 7:13, 14.

There may be some humble believers, even now as formerly, who still painfully feel the great mystery of God. Who still wonder how sin could have been permitted to enter into the universe of an infinitely holy, wise and benevolent God. To such it might be sufficient to say with the poet, Southey, "Our Father hath not made that mystery known."

"Needless the knowledge, therefore not revealed."

But the following suggestions are added, not indeed as tending to the full solution of what, (in our present state at least) must be considered an insoluble problem; but as aids to faith, and grounds of encouragement, for those distressed by honest doubts.

On one side we see, and rejoice to recognize and worship God, as a being infinite in every perfection; superior in majesty and power, and who represents Himself as essential Wisdom and Love. On the side of Divinity, therefore, we neither can, nor would we wish to believe in any lower form of God than this, of infinite Perfection. While on the side of human nature, we see ignorance, suffering and sin, in an incalculable amount of wickedness and depravity in all ages and amongst all nations.

Our merely human reason fails to reconcile the two phases of good and evil. It seems as if our intellect must become infinite, in order that we may grasp and solve this awful problem of time and of eternity. And we should fall back crushed and discouraged, were there no other resources. But Faith steps in and reveals to us ample grounds of encouragement in the very infiniteness of the Deity, whose incomprehensibility so appals us. We believe in God. Let us then believe in His infinite love, as well as in His infinite power. Let us believe therefore, in humble faith, that from eternity He doeth all things well, even though we can neither understand His power nor fathom His designs, nor comprehend His method. Indeed, from the very nature of the case, it is impossible that we ever should "find out the Almighty to perfection."

Let us remember that here and now we see only in part, and that even that part we see but as in a glass darkly.

One part, one little part, we dimly scan
Through the dark medium of life's feverish dream;

Yet dare arraign the whole stupendous plan,
If but that little part incongruous seem."

[BRATTIE.]

Instead, therefore, of attempting to solve the insoluble problem of the origin of evil, or failing that, allowing ourselves to call in question the infinite Divinity of God, let us look up with the eyes of faith. Let us be well content to believe, where we cannot at present know; and be thankful that our God is mightier than we can comprehend. Then shall we no longer need to weary ourselves with vain endeavors to reason things out.

Of Providence, foreknowledge, will and fate,
Fixed fate, free will, foreknowledge also—
True, indeed, even then we may be still painfully conscious of the all-surrounding darkness of ages past. True indeed, even then we may still more painfully realize, that neither for the present nor for the future, can we reconcile the great world-mystery of eternal life and death. But we may remember, then, and now, and always, and the memory should soothe and satisfy our souls, as it has thousands of others before us, that God himself, even our God is still in Christ reconciling the world unto Himself. II Cor. 5:19. All this and more, is contained in these blessed words of our Saviour, "Let not your heart be troubled, ye believe in God, believe also in me." John 14:1. How entire, how unlimited should be our present faith in this incarnate manifestation of the infinite love of God, may well appear from the thought that we shall forever see more and more to wonder at and admire, as through the eternal ages, and in company with the blessed angels themselves, we more and more fully understand the nature and extent of the redemption wrought by Jesus Christ.

* Hagenbach, History of Doctrines, I. p. 140.

† For a most remarkable example of such temptations and of inward conflict with them, see John Bunyan's accounts of his own experience, in Southey's Memoirs, prefixed to his edition of the Pilgrim's Progress.

‡ Wm King, D. D., Bishop of London, author of "A Discourse Concerning the Origin of Evil," published in London, 1702.

Railroad and telegraph from Buenos Ayers to Santiago, Chili, are projected.

For the American Lutheran.

The Penitent, his Difficulties and Errors.

BY DR. J. H. MYERS.

CONCLUDED.

"He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Mark XVI. 16.

"Only believe and you shall be saved," is an expression sometimes used in speaking to the penitent. There would be no harm in this if the penitent could understand it properly, but he at once concludes that he can not be saved until he can exercise a certain amount of faith which he can not now exercise, and therefore he does not expect the blessing now, for if he at present had sufficient faith he would have the blessing, therefore he puts away the idea, the hope of the blessing until some future time, when he shall be able to exercise sufficient faith. But he does not know when to conclude that he has more faith than before, nor does he know how much additional faith is required to save him, and therefore he is not able to expect the blessing because he thinks he lacks the necessary amount of faith. This throws him back on feeling as the evidence; as soon as he has the feeling he will know that he has exercised the necessary amount of faith. Telling a penitent that he lacks the necessary amount of faith destroys the faith which he has.

Penitents generally lack faith only in themselves. They will tell you that they have all confidence in God's willingness to save them as soon as they come up to the requirements, but they think they have not yet done their duty or they would be blessed, and as soon as they have received the blessing they will know that they have come up to God's requirements. That God will bless them if they do their duty they do not for one instant doubt.

[W]e shall now endeavor to quote a sufficient number of texts to make it plain how much faith is required, and we shall quote such as will explain one another, so that the plan of salvation shall be so plain that the wayfarer man though a fool need not err therein.

"The soul that sinneth it shall die." "For all have sinned and come short of the glory of God." Romans III. 23. These two texts make it plain that all mankind are under condemnation. The next question that arises is this; Is there any way by which sinners can be saved from this condemnation? We have the answer in I Tim. I. 15. "For this is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am the chief." The next question is, can he save all? The answer is found in Hebrews VII. 26, as follows: "Therefore he is able to save them to the uttermost, that come unto God by him." The next question is, will he save me? The answer is, "He that cometh unto me, I will in no wise cast out." John VI. 37. Then the question arises, How shall I come to him? He answers, "Give me thine heart." We explained last week that this includes an entire surrender to God, and a resolution to serve God as long as life lasts. Here then is the solution of that question which causes the penitent so much trouble. He must have faith enough to enable him to come to God, and give Him his heart to be purified and sanctified to the master's use. He must be willing to become anything or nothing for God; to be merely an instrument in His hands for the recompishment of any and which God wishes to accomplish thru him. He must not suppose that it is necessary for him to redeem himself in part by praying for a few hours or days, or weeks for salvation, but he must believe that except the name of Jesus, "there is no other name given under heaven amongst men, whereby we must be saved." Acts IV. 12. If then the promise is that He will not cast out any one who comes to Him, and without adding, "provided he has sufficient faith," then the conclusion is inevitable that no more faith is required than will enable the sinner to come to Jesus. Otherwise the word of God contradicts itself which can not be. If the sinner does not believe that he must be saved through Christ then he will not come to Him, and therefore cannot be saved; but having sufficient faith to enable him to come to Christ in His own appointed way He can not doubt his acceptance without making God a liar.

How long must I pray before God will forgive my sins? If your prayers have any merit you need not say, you can save yourself by prayer. If they have no merit you need not pray an instant if you have concerned yourself to God because your sins are forgiven through the merits of Christ as soon as you have given Him your heart. But says one, "I have been such a great sinner, I can not expect salvation immediately." Why not? You expect to pray until you have redeemed yourself from the great sins, and then Jesus have the honor of redeeming you from the smaller ones? No matter how great your sins, they are forgiven the instant you resolve to serve God the remainder of your life.

Perhaps some one will wonder what prayer is for if these things are so. It is one of our weapons. You have just enlisted in the army of the Lord. You are now being armed for the life and you must be armed for the war. You must ask God for grace to enable you to keep down your evil inclinations, to crucify the flesh and be come perfect, even as your Father which is in heaven is perfect. This is why you need prayer. God is pleased to give you this strength, but He has ordained that you must ask for it, and if you ask for it you will receive it. You will not be forgiven without asking forgiveness, but the heart has desired forgiveness before you made your mind to serve God. It was this desire for forgiveness that made you form that resolution; hence the prayer was made before you decided to serve God, and the instant you made that decision your

prayer was answered, and your sins forgiven. But, says one, suppose we should believe this and not continue to seek salvation, and when we come to judgement we should find ourselves condemned, we would then wish we had not believed this doctrine. We would answer if you come to Jesus, fearing that He will cast you out, you need only remember that He can not do so without breaking His promise and you must either believe yourself saved, or believe that He will make Himself a liar. If these things are so then the way to heaven is plain; it is not to believe, but as the penitent makes it, "very mysterious." But in that case what would you do with the text that represents it as being so plain that a wayfarer man though a fool can not err therein? Refer to I Tim. II. 12-13, and you will find that all the unbelievably cannot keep you out of heaven, if you only have faith enough to enable you to serve God, and continue to the end in His service. If we suffer (with Him) we shall also reign with Him; (but) if we deny Him, He will deny us; (but) if we believe not yet He abideth faithful; He cannot deny Himself. In other words, He can not break His word to accommodate our unbelief. New stick to your doubts as long as you please, but serve God and His word is pledged to save you in spite of your doubts.

For the American Lutheran.

The late Educational Convention of the Lutheran Church in the State of N. Y.

The Rev. L. H. Hech, as Secretary of the above named convention, has published an abstract of its proceedings which, it is presumed, has been read with interest. This convention, although not coming up to the wishes or expectations of those who were instrumental in having it called, was not a failure, and it is to be hoped that it will ultimately lead to the adoption of such measures as will give a new impetus to the cause of Education in the Lutheran Church in the Empire State.

It was originally intended, that the Convention should consist of delegates chosen by the Presidents of the different Synods, and that it might embody the views of our Synods and congregations, and be substantially a convention of the Lutheran Church in the State of New York as represented by the respective Synodical delegations. It seemed therefore rather strange on the assembling of the Convention to find that the President of the Board of Trustees, of Hartwick Seminary, without solicitation from any source had appointed a delegation from that Board (of which delegation he constituted himself the chairman) evidently with a view to exercise a sort of censorship over the Convention and as far as practicable to control its action. Had the President of the Board of Trustees appeared with his associate delegates, and asked to be admitted as *advisory* members, or if he had come prepared to lay before the Convention a satisfactory statement of the financial condition of the Seminary, such a proceeding would have been unobjectionable in every respect and the President and the associate would have been cordially welcomed. But when the President of said Board, not only sought admission for himself and his delegation to said convention, with equal right with the delegates selected from the Synods, but when admitted also sought to dictate a course of action to the Convention in rather an arbitrary spirit, this was an improper and a disreputable to the Convention which was highly censurable. The President of the Board of Trustees, seemed to be laboring under a vague suspicion that the delegates from the Synods might have hostile designs towards Hartwick Seminary, and hence his presence as its special Patron Saint was necessary to watch their movements and counteract their designs. Thus, whilst he really came to control as for as he could, the action of the Convention and dictate its policy, he seemed strangely oblivious to the rights of the legitimate delegates to differ from him, or to suggest any measures, except such as received his endorsement. When called upon to give a statement of the financial condition of the Seminary, he found himself without any data, and the Convention had to grope its way in the dark as to the resources of the Seminary and the means necessary to put it in proper condition. These remarks are made "in no sorrow than in anger," without intending any possible disrespect to any one, solely with a view to prevent a recurrence of such proceedings when the Convention shall meet again in June. If the Board of Trustees desire to communicate any facts, or if they wish to confer with the Convention as to the best means to advance the interests of Hartwick Seminary, the presence of their delegates will be a source of pleasure to the Convention. But, it is to be hoped that a second attempt on the part of the President of the Board of Trustees, will not be made to take the Convention into his own hand and force his measures through, without regard to the feelings of others, and in violation of those proprieties which ought always to be observed in deliberative assemblies.

It is an oft repeated and melancholy fact, that very little has been done by the Lutheran Church in the State of New York in the cause either of Theological or Classical Education. Hartwick Seminary, has been sustained, not by the churches, but by funds bequeathed by the venerable Lutheran clergyman whose name it bears since 1810—now fifty four years, it has been the only Educational institution in the Lutheran Church in this State. That it has supplied many of our churches with their most efficient and useful Pastors, is cheerfully and gratefully admitted. But the Institution has never been what the wants of the church have really demanded. Not only has it lacked competent means for furnishing through Classical and Theological training, but it has failed to supply the needs of our churches. It is doubtful if in the fifty four years that the Seminary has been in existence, it has furnished sixty ministers, for our churches and if the churches had depended upon Hartwick alone for

its Pastor a large number of them would not have been supplied. As it is, out of the sixty-two Ministers belonging to the Hartwick, New York and Franklin Synods, about twenty (nearly one third) are from other states and were educated at other institutions. For all this the Board of Trustees at Hartwick are not responsible, for it is conceded that they have done the best they could, with the means at their disposal.

For some years, efforts have been made at different times to have the building at Hartwick enlarged and the endowment increased, so as to establish a full corps of Professors and thus put the Seminary upon a proper footing. When the Hartwick Synod met at Lockport in 1859, two resolutions were adopted, one suggesting to the Trustees the propriety of enlarging the Seminary building department; the other resolution pledged Hartwick Synod to the payment of its quota of the expenses necessary to the enlargement &c., "provided the Trustees would make such changes in the government of the Institution, as would give the Synod a proper representation in the Board." These resolutions were communicated to the Board of Trustees at its meeting held in August 1860, but the Board took no action in reference to them.

Thus matters stood until about three years since, when the Board of Trustees resolved, to enlarge and improve the buildings, and to make an effort to create a suitable endowment fund. It was originally intended to expend only \$11,000 on the improvement of the Seminary; the Board appropriating \$6,000, and the citizens of Hartwick contributing \$5,000. The improvements cost however nearly \$24,000; this consumed the \$5,000 contributed by the citizens, and exhausted the old endowment fund of \$18,000, except perhaps about \$1,500. This latter sum with collections made and reported by Dr. Schell, as financial agent, leaves an endowment fund now at the disposal of the Board of about \$10,000.

The late Educational convention was called to consider what was necessary to be done for the better endowment of Hartwick Seminary and to provide additional educational facilities for the youth of the Lutheran Church in the State of New York. Much as Hartwick may have done for the churches in providing them with pious and able pastors, it never has attracted many classical students, simply because, it has not the proper facilities for educating them. Hence, beyond its claims as an institution for training Theological students, it has had very little hold upon the affections and sympathies of the congregations, and they consequently have not been inclined to do much for it.

At the late convention two sets of resolutions were introduced. The one proposed 1. That the Convention should recognize Hartwick Seminary as the Educational Institution of the Lutheran Church in the State of New York. 2. That Dr. Schell, should be authorized by the Convention to resume his duties as Financial agent, to complete the endowment. 3. That the Convention pledge itself for the support of a Theological Professor, which Dr. Schell, was prosecuting his agency. To the first resolution, there was no serious objection. To the second and third, it was objected that the Board of Trustees had previously engaged Dr. Schell, and commissioned him to act as Financial agent and they could do so again, even without any authority from this convention, and it was not necessary for the Convention to assume any responsibility in this matter even if it had the authority to do so, and further that the Convention had no right to make pledge for the support of a Theological Professor, having no instructions from the Synods to incur any such liability. The other set of Resolutions embodied 1. The recognition of Hartwick as the Educational Institution of the Lutheran churches in the State of New York. 2. The creation of an endowment for two Theological Professors, to be under the control of the Board of Trustees. 3. The creation of classical and collegiate departments to be endowed by the churches, and to be under the control of another Board of Trustees, to be chosen by the Synods, that may co-operate in this movement, each Synod to have an equal representation in the Board.

It was argued, that to enlist the sympathies and the pecuniary aid of our churches we must furnish at Hartwick such facilities for classical and collegiate education, (besides a Theological Seminary) as would attract the youth of the churches, and thus build up an Educational institution which will be an honor to the Lutheran Church and a source of unspeakable blessings to the youth, for whose intellectual and moral training, it is the manifest duty of the church to make the most liberal provision.

No definite action was had on any of these resolutions. It was deemed best (as the Synods were only represented in part), to call another convention at Hartwick, in June next, during the annual session of the Board of Trustees. This convention will embrace a large lay representation. Let our most intelligent and independent thinking laymen be selected. We want men who have minds of their own—men who will derive liberal things. Let the Board of Trustees send up a delegation if I please, to advise with, but not to dictate and attempt to control the action of the Convention. Let the Board also lay before the Convention a full and satisfactory statement of the Financial condition of the Seminary. Unless the churches and Synods can be induced to come to the rescue of the Seminary, its days will soon be numbered, and it therefore becomes the Board of Trustees, in view of the pressing needs of the Institution, to meet the delegates from the Synods in a spirit of candor and liberality and prepared to make such compromises and concessions in reference to the future management of the Seminary as will inspire confidence and produce such harmonies and efficient action, as will make Hartwick Seminary an honor and a blessing to the Lutheran Church in the State of New York in all coming time.

PHILO HARTWICK.

Practical.

From the Christian Intelligencer.

Fulton Street Prayer-meeting.

A field-day in the Fulton street Prayer-meeting in opposition to the monster vice of the day—INTemperance. It was represented as prevailing to an alarming degree among all classes and both sexes. It invades our churches, and insinuates itself into our homes. It strikes down our noblest and best. No rank is superior to its power. We have never known so many intemperate men made the subject of the prayers of the meeting as now.

THE SHAME OF OUR CHURCHES.

A gentleman said he was called to help some a well-known business man and a prominent member of the church. Said he: "I cannot tell you how much ashamed I felt in the street in helping him along toward his home, and now fearful I was that I might meet some one who would know us both. I cannot tell you how mortified his poor wife and children were to see the husband and father come home in such a beastly state of intoxication. Oh! it is so shocking to find members of our churches going down to drunkard's graves in the midst of all counter influences. If any class of men should be made the subject of prayer it is this. I cannot but feel that this man is a Christian; but oh! so sadly fallen."

"No, no!" said a middle-aged man, springing to his feet in the back part of the church. "Oh, no!" he again repeated, "do not say that such a man is a Christian. He cannot be. No sincere Christian would so offend Jesus, his almighty Saviour and Friend as this man must do—deliberately drowning his soul in perdition. That is not my experience. I was a drinking man for many years, but not a professor of religion. How do you think I threw off the shameful habit, the root-destroying sin, I will tell you. I became alarmed at my salvation. I knew I was sinning against God and a good conscience. I knew that I had no power in myself to resist the temptation. I knew none but Christ could save me from my sins, and from this sin as well as others. I resolved to tell Him all about it. I got down on my knees, and I besought Him with many tears to take the cursed appetite from me just then and there, and never let me feel its power any more forever. And I stand here to tell you, that on my knees remained till I had given myself to Jesus in an everlasting covenant never to be forgotten. I resolved to live to Him, and never to do anything to offend Him. And I do assure you that never, for a single moment since that act of prayer and consecration, have I had the least desire to taste the intoxicating cup. When I had given it up altogether—standing free by the grace of God—I could see how much greater the sin was than I had believed it to be before my reformation."

"This led me to see that I had given my self up to the power of another sinful habit, that of CHEWING AND SMOKING TOBACCO. I had not seen this before. But now I saw plainly that duty to Christ must lead me to cut this off also. It was like cutting off a right hand. But I saw that it must go, and that I must have help about it; for the passion for it was very strong. I went to Jesus and told Him all about it. I confessed my weakness, and asked Him to take the plague out of me, so that I should give Him offence no more. I shall tell you more than the truth, when I say that the use and desire were dropped at once and forever. Now I do not believe any man addicted to the use of rum and tobacco can lose his appetite unless the Saviour helps him. It is years since I reformed, not by my own strength, but by the power of Jesus. I believe in Jesus as a Saviour, and He can save us from all sin."

Prayer was offered for all the cases of intemperate persons which had been spread before the meeting. One and another had requested prayer for some dear friend who was ruined by intemperance. One said he had a brother who had been addicted to this vice for thirty years, and he asked prayer for him. No power but an arm divine could snatch him from the drunkard's grave. "I pray for him," said he, "and I ask you to pray for him. All my hope for him is in God."

When prayer had been offered, another speaker arose and said: "I am a clergyman, and I wish to tell you an experience which I have passed through, for perhaps it may do good to some one here."

"As is the case with many in my profession, I was in the constant habit of smoking tobacco. I was directed to do so for an affection of the throat by my medical adviser. It became an inveterate habit with me. It occupied much of my time, I became such a slave to it, that I was ashamed of it. I often felt the impropriety of having my study filled with tobacco smoke when persons came in to converse with me about the subject of religion, and especially when awakened sinners came anxious to know how they could be saved. I felt it wrong in me to illustrate the Christian life of a minister of the gospel by clouds of tobacco smoke floating around my room. I felt ashamed of my habits, and resolved on reform. I laid down the rule that I would be careful and circumspect, and not betray my weakness before others. I would smoke in private. I reserved to myself the privilege of having a good smoke with a brother minister or now and then. I did not yet see how criminal my habit was. But I found one thing true; that was, the more I reformed the more wicked the habit seemed. I felt uneasy about it. I journeyed during my summer vacation, and would stroll off alone to indulge in smoking. I would steal back to my lodgings like a guilty thing, and feel ashamed of myself for being such a slave to a sinful habit. I said to myself this must not be. It shall not be. I did not see how sinful it was as I do now."

"One day I was in my study and reading my Bible. I came across the passage,

"Whatsoever you do, do all to the glory of God." My heart smote me. I did not do all to the glory of God. There was one thing I did I knew was not for His glory I knew I was the slave of a habit I was ashamed of. I endeavored to conceal it. I said to myself, this does not well become a Christian minister. It must end right here. I knelt down by my chair, laid my Bible before me in it open to this passage, with my finger upon it, and there I begged my Saviour Jesus to take all this appetite away. I was in earnest. I longed to be delivered and I was. I arose from my knees, and the habit was ended. The old appetite has never come back. For days I was restless and uneasy. I did not know what was the matter with me. I had now just begun to find out how ruinous the habit was. It is a sin and a shame for Christians to indulge in it. It is a sin and shame that Christian ministers will indulge in a habit which leads so many of our young men to fall in to the same, and from that into the habit of intemperance."

THE OLD MERCHANT'S TESTIMONY.

"I formerly indulged in smoking," said he, "and I will tell you how I came to quit it. I had a merchant friend who was intemperate to a degree that alarmed me. He was my friend. Our places of business were near each other. I found him one morning, and he was a good deal inebriated. I took him by the arm, and led him into my store. I said 'Now there must be an end to your drinking, or you will be a ruined man.' I had lighted and sat com placently smoking my cigar, while I expatiated with him."

"Look here," said he, "you sit there and make yourself very comfortable smoking, and you are alluring me for drinking on a comfortable glass of port. Now," said he, "I have one thing to propose. If you will put away your smoking, I will put away my drinking."

"Done," said I. "It is done." And to this day we have kept our pledge. This little beginning led to our conversion and salvation. We were doubly saved."

THE PULPIT.

From the Christian Union.

Lecture-Room Talk,

BY

HENRY WARD BEECHER.

Power of the Hidden Life.

FRIDAY EVENING, March 18, 1870.

Any one that has been curious to trace the history of the minds of men, especially as exemplified in our Lord's disciples, will be struck by the low point at which they were first taken up by him. They were not deficient in capacity; but they were without spiritual experience or spiritual knowledge. In reading the Gospels we cannot but think how low down they were. And it cannot but excite a smile in us when we see what absurd meaning they put upon instructions of Christ which were very plain to us; when we see what material and physical interpretations they gave to what seems to us the most familiar truths.

But as they came with Christ, they became more and more enlightened. It was, however, a kind of outward enlightenment. It did not go further, we must say, than the outside of the reason. It carried with it a little personal affection; but that was not overpowering in its nature.

At the death of the Saviour they were panic-stricken. There were none, apparently, of all the disciples band that knew what to do, except the women. They loved, and loved proved a pilot, and was the only wisdom, as it always is.

After the Master reappeared, and the disciples gathered once more about him, they were dazed; they were bewildered; they did not know what to do. He ascended from their midst, telling them to abide in Jerusalem until the Spirit was given them. In the day of Pentecost the Holy Spirit descended upon them; and from that hour, from that moment, these men were so unlike what they had been before that they did not seem to be the same people. These timid men became actually bold. These misinterpreting men became clear-sighted and wise. These once fearful trembling men, now faced kings, and courts, and judges, and rulers, and evidently were not only the masters of their own circumstances, but the lords of their masters. And we do not read that they ever shrank afterwards. From that time their life rose, by a wonderful buoyancy, to a far higher plane than it had ever been on before. Their intuitions became different. The whole outlay and effort of their life became different, and went on to the end, so far as we have any record of it, in a most triumphant and blessed experience.

Now, I have recited this because I think it epitomizes Christianity from that time to this day. The first steps in a voluntary Christian life are very apt to be steps of thought—steps of intellectual perception. Men begin to think, that is exactly the phrase—they begin to attend to things. The next is a little process of sympathy. They begin to feel serious. They begin to feel uneasy. They begin to have some benevolent impulses. There are some things in the Christian life which they desire to do for others. If they have been living outwardly wicked lives, they desire to reform, and come near to God in some way.

By and by another step is taken. They begin to feel that their sins are forgiven. They begin to feel that they have a right to call Christ Master. They have some pleasure in prayer, and a good deal more in meetings, and in the prayers of others. And they begin to say, "We hope we are beginning a Christian life."

But by-and-by such persons seem to have been converted all over again. It is not unfrequently the case that they live a year, or two years, in this lower form—in what I may call the twilight—of Christian experience. And then, by some stroke of

trouble, by some work of instruction, by some enlightenment of the Holy Ghost, without any apparent outward means, they rise into a higher state of feeling. They get a view of Christ which is sweeter and more soul-filling. There is developed in them the element of heroism. They rise above the power of the senses, and into a state of intense love and devotion. There is this phase of experience which, where once touched, almost never grows dim, but almost always grows brighter and brighter, unto the perfect day.

Now, this is what I call equivalent of the day of Pentecost. Every person who has been brought to Christ may company with him for years, as the disciples did on earth; but every Christian ought to have his day of Pentecost. In other words, he ought to come (the sooner the better) into Christian manhood. He ought to come to a higher sense of the love of God to his soul in Jesus Christ. He ought to have a more enthusiastic, passionate, clinging and fiery love of Christ—one that shall lift him above pain, and temptation, and circumstances in which before he was circumvented and oiled, into a higher region of Christian experience in which Christ becomes to him all in all.

Brethren, this is the privilege of the Christian life. This is the condition of perfect victory over temptation and sin. It is in Christ that you

The Only Chance.
By HENRY S. OSBORN, LL. D.
There is a little island in the Mediterranean called Malta. It is a beautiful place because the air is so pleasant and the trees, rocks and fruits so unusual, and one is always seeing something curious or delightful. Oranges grow out in the open air and roses and other flowers bloom in winter; the air is always so mild that when we went to bed at night, we never feared that in the morning there would be snow or frost. There is a beautiful town in the island called Valetta, and this town is built upon the high rocks overlooking the waters for many, many miles. Now this island is the very same spoken of in Acts, last chapter, but there it is called Melita. The beautiful town of Valetta is built entirely of a cream-colored stone, so soft that the carpenters use their planes and smooth the blocks as they would oak, or pine wood, and the roofs of the houses are covered with this stone, in the place of shingles or slate, and are so flat that you may walk upon them, and, if your neighbors permit it, you might walk every evening a long distance upon the tops of houses as though you were walking in the street, and you might pass many persons, either sitting out enjoying the sea breeze, tending their roof-plants, reading, or chatting, as independent of the streets as though there was not a street in the city.

We have been in Valetta more than once, but only once have we seen anything like the scene we shall now describe. There was a beautiful morning sky which was early overcast by storm clouds. The wind, blowing strongly into the harbor, now became every hour fiercer, and the waters of the sea came in and rose high to the stone wharves, for all the wharves and piers were of solid stone massive and large, with large iron bolts, and great rings fastened to these bolts, rings so large that a child might crawl through them. It was a fearful sight to see some fleet and beautiful vessel come in, driven before the gale, almost bursting its snow-white sails as it barely passed the terrible rocks at the mouth of the harbor, and at last, amid the cheers of hundreds on the high rocks, come round these rocks and drop its anchor close in the harbor. There was only one opening to this harbor, and that opening lined on each side with long rows of houses, or cannon, and the main part of the city was so high that it had to be reached by long flights of stone steps. But the storm now raged so furiously that no one could stand near the wharves, for great billows came in from the sea, so strong and so high that frequently they lifted great blocks of stone, and indeed several times pushed aside the great cannon, and dashed into the air to a height greater than that of a very high house. Still several brave and skillful captains got safely in but such was the fury of the storm that three beautiful vessels dashed to pieces even after they had got safely into port, and had passed the terrible rocky jaws of the harbor.

But now came the most exciting scene of all, for, from the tall watch-tower of the city the alarm was given that a large schooner, with all sails set, was flying before the wind, and making for the harbor. Hundreds ran to the heights, and lined all the shores wherever any one could get a sight. True enough, there she was, all the passengers and crew on deck, and they were rushing at a fearful rate, surrounded by foam and spray. "Ah," said one old seaman, yelling at the top of his voice, "they are strangers, they don't know their way—they'll lose port—they are going by—they only chance!" But it was plain that the steersman intended to make for the opening; he was too late by half a minute; the port was narrow; he had gone too far; it was impossible to recover the lost half minute, and we saw, from our high position, the beautiful vessel strike the rocks, and amid the horror and lamentations of hundreds, who could see every one of the crew, and yet could save none she went to pieces, until not a plank remained fastened to another, and not one person on board remained alive to tell her history. Such was the storm of Malta, the Bible Melita, and many a time have we sat in our quiet room, of a stormy night, and thought of the poor strangers—and one was a female—who were plunged into the waves, and disappeared from sight, and beyond all our power to save. In this great city of New York, and in our land, how many have one chance, their only chance, to hear or speak one word of hope, of joy, of encouragement of evidence, of correction, a chance to turn, to do better, to be wiser and truer, and more honest, a chance to honor God or Jesus, to say a word for the Sabbath, a word for the Sabbath-school;—you may be God's steersman to save some soul; don't lose your chance!—*Evangelist.*

Invisible fidelity, good-humor, and com- placeency of temper outline all the charms of the faces, and make the decay of it invisible. All the chronic duties are but so many privileges, tending to his advantage and happiness both here and hereafter. St. Bernard calls holy the door-keeper of the soul. As a nobleman's porter stands at the door and keeps out vagrants, so the fear of God stands and keeps all sinful temptation from entering.

MARRIED.—At the residence of the bride, on the evening of March 24th, 1870, by Rev. H. D. Kutz, Mr. William H. Hoofnagle, to Miss Frances A. Nissley, both of Danbury, Conn. P.

The use of this Vegetable Steiffen Hair Renewer will keep the hair from falling out. Dr. Wistar's Wild Cherry Balm.—This Balm's compound has become a household fixture. Let all who suffer, and have in vain attempted to cure their coughs, colds, bronchitis or pulmonary complaints, make use of this unexcelled remedy. It can be relied upon, the passes of testimony that has been published since its introduction, being ample proof of its efficacy.

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