

The American Lutheran.

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every variety and style, will be printed at short
notice.

Poetry.

ALONE WITH GOD.
BY JOHN W. EDDY.

At night, when weary of the crowding cares
Which, through the day, oppress me
How long my soul to lift itself in prayer,
Above the toll, to be alone with God.
Alone with God!—no cruel eyes to see
The sacred thoughts that burn within my
breast;
Unknown to all except my God and me;
Too sacred here to be made manifest;
Too real to live always to be unblest;
Too holy not to seek a fadless bloom;
Too earnest not to find infinite rest;
Too lasting not to look beyond the tomb.
Alone with God!—above the doom-capped
heights
Of doubt's cold mountain, where my soul
once stood,
I see before me the eternal lights
That glow along the pathway of the good.
As Meets with the Tables, on the brow
Of rock and sand, stood with God apart,
So he is writing with his finger now
His blessings on the tablets of my heart.
Alone with God! no higher boon I crave;
What could the highest angel wish for more,
Alone with God! no fears can fill my gress,
But golden visions of the Shining Shore!

BEARING THE CROSS.

The heavier cross, the stronger faith;
The louder pain, the deeper root;
The vine-twig sweetly sown;
When men have pressed the clustered fruit.
And courage grows where dangers come,
Like pearls beneath the salt-sea foam.
The heavier cross, the heartier prayer;
The bruised herbs most fragrant are;
If wind and sky were always fair,
The sailor would not watch the star;
And David's Psalm, "and he'll be sung,
If grief his heart had never rung.
The heavier cross, the more aspiring;
From valleys we climb to mountain crests;
The pilgrim, of the desert tiring,
Longs for the Canaan of his rest.
The dove has here no rest in sight,
And to the ark she wings her flight.
The heavier cross, the easier dying;
Death is a friendlier face to see;
To life's decay one bids de-fying—
From life's distress one then is free.
The cross sublimely lifts her faith;
To him who triumphed over death.
Thou Crucified! the cross I carry—
The longer may it dower be;
And, lest I faint, whither I carry,
Piercing thou dost lead me;
That faith, hope, love may flourish there,
Till for my cross the crown I wear!

Communications.

For the American Lutheran.
The Angels of the Bible.

CHAPTER XII.

(Continued.)

Angel Ministry for Christ.

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

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The scene upon the mount, where Jesus
took Peter and John and James, when "as
he prayed the fashion of his countenance
was changed," was most deeply interest-
ing in itself. "And he was transfigured
before them. And his raiment became
shining, exceeding white as snow," Mark
9: 2, 3. "And he was transfigured before
them; and his face did shine as the sun,
and his raiment was white as the light."
AND BEHOLD THERE APPEARED UNTO
THEM MOSES AND ELIAS TALKING WITH
HIM," Matt. 2: 3.

"As the chosen three
On Taber's Mount, admitted to behold
The blossoming of that fair tree, whose
fruit
Is coveted of angels, and doth make
Perpetual feast in heaven; to themselves
Returning at the word when deeper sleeps
Were broken, their tribe diminished
saw;
Both Moses and Elias gone, and changed
The stole their Master wore."—Dante,
Purg. Canto 32.

These angels, "who appeared in glory,
and spoke of his decease which he should
accomplish at Jerusalem," were formerly
men on earth!—and their appearance
gives new interest and still deeper signifi-
cance to the scene. For their presence
with Jesus in the flesh, taught in advance
the great doctrine of resurrection from the
dead, which he himself so soon to
prove by his own triumphant example.

Christ was indeed transfigured; but not
yet glorified, because he had not yet ex-
perienced the final temptation, agony, and
death upon the cross. Moses and Elias
had already passed through the dark val-
ley; and their cheering words may have
been necessary to Jesus in anticipation of
his own fearful death. For although Di-
vine, he was also endowed with a veritable
human nature, "made subject to vanity,"
and needing to be ministered to by angels.
Indeed, from the very glory which he had
with the Father before the world was, and
which he had laid aside to take upon him-
self the form of a man, he was doubtless
so much the more capable of feeling to
their fullest extent, all human sufferings.

So, therefore, was Jesus not above com-
muning with Moses and Elias; although
they were themselves only redeemed
through faith in his own future coming
and finished work, and only sanctified
through the atoning sacrifice which he
was about to make. Great indeed is the
mystery of Godliness for thus was God
himself manifest in the flesh, and seen of
angels, 1 Tim. 3: 16.

But the most imposing of the transac-
tions upon the mount, was the closing
scene, the cloud that overshadowed them
all, and especially the voice out of the
cloud saying, "This is my beloved Son, hear
him," Luke 9: 34, 35. Upon this occur-
ence at the descent of the Holy Ghost, Matt.
3: 17, where similar words were spoken,
no mention is made of angels being
present. But so frequently is God
spoken of as the God of Hosts, and as be-
ing surrounded by his holy angels, that we
cannot but presume that they were present
also in this instance. And here we may
remark that the baptism of Jesus by John,
and the public recognition of Jesus Christ
as the Son of God, by God himself, and by
the descent of the Holy Spirit upon him,
is almost the only great event in the earth-
ly life of our blessed Saviour, which is
dwelt upon by all four of the Evangelists.
Compare Matt. 3: 16; Mark 1: 10, 11;
Luke 3: 22; John 1: 32, 33; Luke
4: 1, and Acts 1: 2. The same Spirit of
God, the Comforter, was, after his glorious
ascension, bestowed upon his disciples, ac-
cording to his promise, Acts 1: 8, and
2: 4.

But even after this descent of the Holy
Ghost upon him, even when thus full of
the Holy Spirit, and even after the trans-
figuration itself, Jesus still so largely par-
took of the human nature and was subject
to such terrible agony or inward struggles,
that we find him exclaiming to his disci-
ples, "My soul is exceeding sorrowful,
even unto death," Matt. 26: 38, but a
little while before he had mourned over
the impending destruction of Jerusalem,
Matt. 23: 37. But now, being in an
agony, or intense spiritual strife within
himself, he prays that the cup may be re-
moved.—Nevertheless, not my will, but
thine be done." And there appeared an
angel unto him from heaven, strengthen-
ing him," Luke 22: 42, 43. His prayer
was heard and answered. The bitter cup
was not indeed removed; but all needed
strength was given him, to enable him who
"was bruised for our iniquities," to drink
it to its lowest dregs. For thus was he
afflicted in all the affliction of his people;
thus, by his own suffering, in his love and
pity he redeemed them; so he became their
Saviour, Is. 53: 9. And thus also it
comes to pass that we have not an High
Priest which cannot be touched with the
feeling of our infirmities; but was in all
points tempted like as we are, yet without
sin, Heb. 4: 15.

An angel, "whose countenance was like
lightning, and his raiment white as snow,"
Matt. 28: 3, guarded the sepulchre, from
which the crucified Jesus had already
risen.
"And an angel's similitude by the unsealed
grave,
And by the stone;
And the voice was angelical, to whose
words God gave
Strength like his own."

And behold there was a great earth-
quake; for the angel of the Lord descend-
ed from heaven, and came and rolled back
the stone from the door, and sat upon it."
What glorious angelic hosts attended him
in his last agony upon the cross, and min-
istered to him as he triumphed over death
and the grave, the scriptures tell us not.
But if his very sepulchre was thus guard-
ed as a sacred spot, the Saviour himself
could scarcely have remained unattended
When Mary stood without at the sepul-
chre weeping, and as she wept she stooped
down and looked into the sepulchre, she
saw two angels in white sitting, the one at
the head, the other at the feet, where the
body of Jesus had lain, John 20: 11, 12.
These sat to comfort the disciples thus be-
reft of their beloved Teacher. And while
Mary thus conversed with the angels, Jesus
himself appeared unto her; the first to
behold the risen Saviour.

"So, then, after the Lord had spoken
unto them, he was received up into heaven,
and sat on the right hand of God," Mark
16: 19. "And it came to pass, while he
blessed them, he was parted from them,
and carried up into heaven, Luke 24: 51.
"And when he had spoken these things,
while they beheld, he was taken up; and
a cloud received him out of their sight,"
Acts 1: 9. Such are the notices which the
Evangelists, and the writers of the
Acts of the Apostles, give us of the final
ascension of our Lord. When Elijah was
"taken away from," Elias, "there ap-
peared a chariot of fire, and horses of fire,
and parted them both asunder; and Elijah
went up by a whirlwind into heaven," 1
Kings 2: 9, 12. This array, which Elias
called "the Chariot of Israel and the
horses thereof," was doubtless the form
assumed by the angel hosts who were ap-
pointed to translate the venerable prophet
from earth to heaven.

Nor can we believe that the Son of Man
himself, whose long-expected coming was
also immediately announced by angel
messengers in advance, and who was so
constantly "watched and tended" and

waited upon by ministering spirits during
all the phases of his life on earth, could
have been "parted from" his disciples
and "carried up into heaven," unattended
by angelic hosts of high degree. And
this conclusion seems to be completely jus-
tified by the appearance of the "two men"
who stood by the disciples "in white ap-
parel," "which also said, ye men of Gal-
ilee, why stand ye gazing up into heaven?
This same Jesus which is taken up from
you into heaven, shall so come in like man-
ner as ye have seen him go into heaven,"
Acts 1: 10, 11. If we compare this
statement with the numerous descriptions
of the future or second coming of our
Lord with his holy angels, we shall natu-
rally conclude, that the disciples of Jesus
well understood that he was at this time
also "carried up into heaven" by the
angels. Such was the understanding in
later times; says Bishop Hall: "Amongst
those millions of angels that attended this
triumphant ascension of thine, O Saviour,
some are appointed to this lower station to
comfort thy astonished disciples, in the
certain assurance of thy no less glorious
return."

And if "confirmation strong as holy
writ" were needed in addition on this in-
teresting point, it might be found in the
consideration of the text, "and a cloud
received him out of their sight," and com-
parison with other passages in which the
term cloud occurs. For this term has
most important meanings. Indeed it is
most probable that the superior celestial
nature of the angelic hosts, who were ap-
pointed to accompany the Lord Jesus
Christ in his ascension into heaven, ren-
dered them invisible to all mortal eyes, so
that only a cloud was seen. In Psalm 104:
3, the Lord God is spoken of as one "who
maketh the clouds his chariot." And of
his second coming it is written: "They
shall see the Son of Man coming in the
clouds of heaven, with power and great
glory," Matt. 24: 30. So also the "two
witnesses" mentioned in the Apocalypse,
"ascended up to heaven in a cloud," Rev.
11: 12. And in Hebrews 1: 12, the
Apostles writes: "Wherefore, seeing we
also are compassed about with so great a
cloud of witnesses," By a "cloud," and
"clouds," therefore, we may well under-
stand that most glorious bands and hosts
of angels are intended beings too innumerable
to be distinguished by the natural vision
of man. So in the sidereal heavens "the
milk-way," which bears a powerful
resemblance to a constellation of innumerable
glorious stars, to the unaided eye appears
as a diffused mass of celestial light. I
think by implication rather than by any
direct statement of the scriptures, we con-
clude that our blessed Lord was received
up into heaven attended by angel hosts of
the highest order. And this conclusion is
greatly strengthened by the numerous pre-
dictions, contained in the Sacred Scrip-
tures, of the second coming of our Lord
in the midst of his holy angels. "When the
Son of Man shall come in his glory, and
all the holy angels with him," Matt. 25:
31-33-34-35.

The words of the Psalmist, "For he
shall give his angels charge over thee, to
keep thee in all thy ways," Ps. 91: 11,
are quoted by Satan, as prophetic of the
appearance of our Lord Jesus on earth,
and of the angelic ministry which should
be appointed for him, Matt. 4: 6. And
although the angels are to be the glorious
attendants of his second coming, our Sa-
viour himself declares that they know not
the day, nor the hour thereof, Matt. 24:
35. And that they are also to be the wit-
nesses as well as the active ministers in the
last judgment, which is to be celebrated
at that second coming is plain from the
text referred to in Matt. (18: 39) "And
the reapers are the angels," and from our
Saviour's own words, "Whosoever shall
conserve his own brother, him shall the Son
of Man also conserve before the angels of
God," Luke 12: 8. The second coming of
the Saviour and Judge of the world is also
referred to by the Apostle: "And to you
who are troubled, rest with us, when the
Lord Jesus shall be revealed from heaven
with his mighty angels," Thess. 1: 7-9.

And again in the Gospel of John, where
Jesus refers to Jacob's vision (Gen. 28:
12) and applies it to himself: "Verily,
I say unto you, hereafter ye shall see
heaven open, and the angels of God ascend-
ing and descending upon the Son of Man,"
John 1: 51. "Behold he cometh with
clouds; and every eye shall see him,"
Rev. 1: 7.

Long before the angel of the Lord ap-
peared unto Zacharias, and to Joseph, and
to the Virgin Mary, the future coming of
Christ had been predicted, nearly always
no doubt through the medium of angels.
As we have shown from scripture, angels
attended upon him, and ministered unto
him from the manger to the Cross, and
from the resurrection to his final ascension
into heaven. And finally very many pas-
sages of scripture, some of them already
mentioned, declare his future, second com-
ing "with his holy angels." This minis-
try of angels for our blessed Saviour, a
ministry so entire and complete, a ministry
valued, sanctioned and supported by the
Holy Spirit of God himself, a ministry,
finally, which with all these awful sanc-
tions attests the validity of Jesus' claim to
be the everlasting Son of the Father, can-
not but possess the very deepest interest
for all his disciples. And this not alone
from the nobler and higher views with
which this blessed ministry is fitted to in-
spire our minds in reference to the truly
divine nature of Christ, even in the period
of his infancy and in his season of deepest
humiliation. But also because from this
ministry of angels for our Saviour, we can-
not fail to learn much respecting the same
angelic ministry for all those who love him
and are looking for his glorious appearing,
Titus 2: 13. For, as will be more particu-
larly shown in the succeeding chapter,
Christ is our great antitype and exemplar
in this as in other respects. And this
blessed ministry of angels, which thus so

faithfully attended him during all his life
and mission on earth, becomes, therefore,
the veritable type of that which is vouch-
safed to all his followers, Heb. 1: 14.

*The sleep of death, in the instance of
the daughter of the Ruler of the Syna-
gogue, and of Lazarus.
†Saint Luke, according to the unani-
mous testimony of the early Christians.—
Horne's Introduction, Vol. II, p. 318.

†Joseph Hall, Bishop of Norwich:
born, 1574; died, 1656.

§Gen. 12: 3; 28: 8; 49: 10; Deut.
18: 18; Psalms 2: 16; 22: 40; 90:
45; 48; 68; and 72; Isaiah 53; Micah
5: 1; Zech. 12: 12, 13; Hag. 2: 7-9;
Mal. 3: 1; 4: 5, 6.

For the American Lutheran.

Scraps from a Pastor's Diary.

Mr. Editor.—In a former communi-
cation I gave you some of my experiences in
one of my charges, and I will now proceed
to give you a few more of the same sort.
In that same charge there were many
who opposed protracted and night meetings
and revivals of religion. Many would
prefer going to a night frolic than a night
meeting to worship God. One of my con-
gregations being much scattered, I con-
cluded to hold a meeting for these distant
members in a school house in their vicinity.
The enemy found this out and deter-
mined to head us off by appointing a
meeting of a different character at the
same time and place. True to promise
both parties met to hold their respective
meetings. We happened to head them off
and got into the house first. Nothing
daunted the others also came in, took their
seats and commenced operations. While
the congregation was gathering we sang a
few hymns and had several prayers. While
thus engaged, the others were
laughing and talking and pursuing the
object of their meeting. When the time
for preaching arrived, I politely requested
the others to put by their instruments and
attend to the sermon. But they paid no
attention to it. I determined that the
devil should not triumph. I quietly in-
quired who those young men were and put
down their names. But this raised a
storm. I then calmly told them that if
they would acknowledge that they did
wrong and promise to do so no more, I
would let them off, but if they did not I
would have them prosecuted. All did so
but two, and these were twin brothers and
good friends of members of another church.
Next day I prosecuted them. They paid the
cost of prosecution and promised to behave
themselves at all religious meetings in the
future, and agreed to have this promise
recorded on the Squire's docket. But the
spirit of revenge was still in them, and
they threatened to put powder under the
house and blow us into the air, or shut us
in and set the house on fire. This fright-
ened a few that they would not come, and
we had a precious revival. When they
found that they could not thus deter us,
they threatened to give me a sound thrash-
ing, but I gave them to understand that I
would not take it as long as I could pay
at the same game. This ended the chapter
of opposition at this place.

At another point I also held a meeting.
Here the Lord granted us an extensive
awakening, and many middle-aged and
young persons sought and found Christ
precious. This aroused the devil's wrath
and he sent his boys to stop the meeting.
Some ten or twelve young men band-
ed themselves together to club us all out
of the church. Of this I was duly apprised
and prepared accordingly. On the night
when the threat was to be executed, we
met as usual. I preached without being
disturbed, except the throwing of pebbles
against the window at my back and the
discharge of a pistol. While singing the
hymn after sermon, the boys came in bold-
ly, armed with staves and took their seats
in a body. Not exactly relishing the idea
of being clubbed, I determined to do what
I could to prevent it. At the close of the
hymn I arose, put on a fearless front, and
expressed my regret that those young gen-
tlemen had unadvisedly been detained, and
thus missed the benefit of the sermon.—
But, I continued, I will now preach
another sermon for their special benefit,
and that I wished it understood that I
preached to no one else but to those young
men. I then preached a second sermon
for that evening. Before I was done, the
heads so erect at first, dodged, and all the
courage was knocked out of them.

But this was not the end of the opposi-
tion. Another set took a different method.
One evening after the congregation had
retired a number of these base fellows got
into the church and played cards on the
Bible. The next evening when I took up
the Bible, I found it unusually thick, and
on examining it found it filled with cards.
I put my thumb under the lid of the desk
(we had no regular pulpit) and leafed
through the Bible as if searching for
proof texts, and as fast as I found the
cards I slipped them into the desk. I
found a whole pack, or deck of cards, and
the last one, the highest in the pack, gen-
erally called "Jack," was placed with the
face on my skeleton of the previous even-
ing. After disposing of the cards, I
preached as if nothing unusual had oc-
curred. After all, but one elder and one
deacon, had left, I asked them if they
could keep a secret. They replied in the
affirmative. I then produced the cards
and told them where I had found them
and requested them to say nothing about
them. On Sabbath following a young
man in conversation with the elder in-
quired of him whether he had ever found
out who had put the cards in the Bible.—
"Yes," said the elder, "you are one of them
for no one but those who did it and three
others know anything about it, and if you
don't give me the names of all the rest, I
will have you arrested and punished. This
so frightened the fellow that he gave every
name. These were written down and

handed to me in the evening. At the
close of the services, I referred to the
matter, holding up the written names, re-
marking that if this were the last offense,
I would let it pass, but if it were repeated
I would prosecute them to the utmost ex-
tent of the law. This had its desired
effect, and our meeting continued un-
molested for several weeks, and resulted in
the hopeful conversion of twenty or twenty-
five souls.

SIGNA.

The Pulpit.

Lecture-Room Talk.

BY HENRY WARD BEECHER.

Confidence and Sincerity in Prayer.

Friday Evening, June 24, 1870.
I am struck in looking through the New
Testament, to see how few of the disci-
ples were made of the mercies of
Christ, were made in churches—that is,
in synagogues; or in temples—that is, in
places of worship. I am struck to see how
the features of the disposition of Christ
were made known to people who were oc-
cupied in their business; to the sick; to
fishermen in their boats; to travelers; to all
classes of the common people. In other
words, we do not find Christ mostly sig-
nally in set ways and places; but while we
are endeavoring all the time to live a Christian
life, we are likely to have these disclosures
in the shop, on the ship, in the midst of
our avocations, everywhere and under all
circumstances. A very present help
Christ, not only in time of trouble, but all
the time, and in all places.

Mr.—asked whether we ought to confine
our utterances of praise to God to those
times when our hearts make us praise
him.

Not only that; but we ought to be gov-
erned by the same rule in regard to all
other feelings. To go to God with a cold
heart and tell him that we burn with love
to him, is simply an insult. To say that we
love him, who is not in him when we know
that we do not put a bit of trust in him,
to express the utmost confidence in him,
and yet hold back and shrink from him
with fear—these things are exceedingly
offensive; and not the less so because they
are formulated.

People seem to think that a prayer
should run through every mood and tense
of feeling, regularly and always. I am
convinced that a prayer which is drawn up
from the average want of a congregation
may include a variety of forms of feeling;
but it is supposed that only those will be
accepted by any listener which meet his
wants. If there are parts of the prayer
which one cannot adopt as his own, they
may be adopted by others whose state of
mind is such that they can receive them.
There is a distinction, therefore, to be
made between a prayer provided for the
average want of the congregation, and a
prayer uttered in private. I am persua-
ded that men pray too much and too long,
and so very little. They attempt, as it
were, to run a mile twenty-four hours with
a stream that will not supply water enough
to run more than ten hours.

If persons, at any given time, would
take a little note of how much they ex-
press to God their real feelings, they would
find that it would not fill one-quarter of the
prayers they usually utter.

I remember well the old family prayers,
I except my father, because he made short
prayers, and I think mostly felt them.—
But I have been in my life-time a good
deal abroad, and I remember pray-
ers that were stereotyped that if my
thoughts wandered, the moment they re-
turned I knew just how far the prayer had
progressed. The same prayer being made
every day, the different points in it were
as a guide board on a road. It began at
the same place and ended at the same place
five times as long as they needed to be, so
far as any profit was concerned. And
such prayers are not only, in the main,
profitless, but damaging. They spoil what
otherwise would be developed into a service
of true devotion.

Take the prayer which our Lord framed
as a model. How very simple and short
it was! How few persons there are who
cannot strike the feeling in one or the
other of these petitions! How few per-
sons there are who in sobriety of mind,
can go through that prayer without feel-
ing that one chord, at least, in their soul,
vibrates in response to it! All can unite
in this prayer.

Very long prayers, and of all things in
the world eloquent prayers, such as are
frequently made, are, it seems to me, not
only useless, but insincere.
Some of you will say, "If I did not
pray anything I felt, oftentimes I should
not pray at all." Very well; I think not
praying would answer just the same pur-
pose as praying, under such circumstances.
Not to pray at all is better than to run
through a prayer that you do not feel.—
You are no worse without it than you are
with it.

But waiting, and above all, watching
upon prayer, according to the divine ex-
hortation, will prevent not only too great
length of prayer, but insincere prayer.—
Let one prepare his mind by reflecting up-
on the grace and mercy of God; let him
go through a process by which the imagi-
nation and the feelings are sanctified; let
him endeavor as much as possible to bring
himself consciously into the divine presence;
let him rid his soul of all lower associa-
tions, by meditation and singing and read-
ing the Scriptures; and then, by and by,
when the fervor comes, let him pray just
what he means, and just what he feels,
and stop when the feeling ceases. It
seems to me that such praying would be
more profitable to the subject of it, and
much more worthy of God.

My.—remarked that if it were
true that we were never to use forms of
prayer which were replete with fervent

feelings for the sake of raising ourselves to
the plane of those feelings, he did not see
what would be done with our hymn books,
half the hymns in which were prayers, and
prayers couched in language above our or-
dinary moods; or with the Psalms of
David, which were inspired of God, and in-
tended to be sung by all the congregation.
It seemed to him that if men were never
to say what they did not feel, half the
means would be out of off by which, in church,
they rise to a higher state of feeling.

I would not tolerate any friendship with
myself, and you would not tolerate any
friendship with yourselves, which was not
sincere. And it is not consistent with the
highest conceptions of God for a man to
approach him with aspirations of adoration
and praise, or with confessions of sin,
which he does not feel. And all the more
because we are to live so that we shall not
need any appliances to prepare us for pray-
ing. We are to pray always. We are to
abound in prayer. We are all the time to
be in a spirit of prayer out of which such
expressions and aspirations will be literally
true. They will be more intense at some
times than at others; but they never should
be less than simply true to our own conscious-
ness. I do not say that a man must feel
intensely before he utters a word. A man
may recognize a thing with tender con-
sciousness, and not an intense feeling, of
its truth. And that is acceptable to God.
But no man has a right to employ langu-
age in prayer which does not represent
anything that exists in him at the time.

As to singing, my own impression is that
there are many hymns which many per-
sons cannot sing. It is true that many
hymns are prayers; and it has been the
work of my life to try to impress upon the
minds of those under my care, that hymns
were very sacred. Yet there are many
persons who, when a hymn is being sung
which contains the most pathetic addresses
to God, sing for the sake of the music, ap-
parently; because they will, right between
the most tender and soul-humbling stanzas,
in which are condensed, perhaps, the ex-
periences of thirty years of striving with
God, stop and whisper about a ribbon, an
engagement, or some coming thing, and
then go back to their singing. I think
that next to prayers there is nothing that
is more abused than hymns. I think that
formulated prayers, and spontaneous pray-
ers, and hymns, lyrical prayers, are all of
them in need of more consideration. We
in many ways violate our liberty of prayer
almost unconsciously.

I always try, during singing, to give my
whole attention to the hymn that is being
sung; but I sometimes catch my thoughts
wandering from it. Now and then a per-
son comes to the platform and hands me a
note while he is singing; and I always
feel that there is a discord in it. I feel
about it very much as I should if the sec-
tion should come to me in the midst of
prayer, and say, "Would you like to have
the windows open?" and I should stop
and say, "Yes, the two on this side, if you
please," and then should go on with my
prayer again! Everybody would be shock-
ed at that; but nobody is shocked when, in
the midst of a lyrical prayer which I am
professing to sing and enjoy, a brother
comes to me with a note to remind me that
there is a collection to be taken up for this,
that or the other benevolent object.

Mr.—desired to know if Mr.
Beecher meant to be understood as saying
that no one, if called upon to pray in meet-
ing, should ever pray from sense of duty,
when he did not feel much of the spirit of
prayer.

I would have you pray from a sense of
duty, if called upon, even when you do not
feel like it; but I would have you pray
constantly of a petition that you may feel
like praying, rather than of utterances
which are not true. I insist that your
prayer and feeling should agree. But I
hold that you are bound to be in such a
spirit that you shall be able sincerely to ut-
ter some sort of prayer when called upon.
All Christians have not the same gifts, and
all cannot pray alike; but I hold that it
is every Christian's duty to live in such an
experience that he can at any time make
a prayer that shall be an expression of
true feeling. It does not follow that you
shall make a prayer of confession when you
do not feel like confession, or that you
shall make a prayer of praise when you
do not feel like praising. It is those
prayers in which one gives utterance to a
series of set expressions, as one takes down
articles of merchandise from a shelf in a
haberdashery's shop. When prayer is pub-
lic, the range may be wider than where it
is private. The topics which a prayer
should cover varies with circumstances; but,
as a general rule, there would be more
edification if persons prayed less according
to prescribed usage, and more according to
individual experience.

There are some things which ought not
to be disclosed in public prayers; but there
are many experiences not ordinarily incor-
porated into public prayers which would be
most edifying. Our prayers do not fol-
low the average of the real and the pass-
ing, and trouble through which we pass,
though I think it would be profitable if
they did. I have heard some men who
prayed exactly in that line of their experi-
ence. I knew by the way they poured
out their feelings that they were praying
according to the dealings of God with their
selves. Although everybody listened at-
tently, and the meeting was hushed
down, and what they said sounded queer,
I felt, "That is refreshing! That is gra-
tious Nature!" And if you were brought
up to the standard of feeling that it was
your duty to be ready at all times to pray
both for yourselves and others; and if,
at the same time, you did not feel at liberty
to pray except in consonance with your ex-
perience, your prayers would be tenderer
more powerful with God and men, and con-
sequently more profitable.

And that which I say of spoken prayers
I say of prayers that we sing in the form
of hymns which I think are the most ex-
quisite prayers that are ever uttered.
We have hardly entered upon the sub-
ject. The whole question of singing by
choirs remains untouched. I like music;
but when I see to what uses words are put
for the sake of music, I feel as though if
the Lord is not crucified over again,

Household and Farm.

From the Hearth and Home.

Mrs. Kate Hummel's Diary.

June 20th.—Housekeepers' Club this afternoon as usual. A letter was read from a lady requesting to know how to restore gilt frames that have become fly-specked.

Mrs. Field.—I do not think they can be restored except by being re-gilt. I will give the lady a recipe for keeping flies away from them.

TO PROTECT FRAMES FROM FLIES.

Boil three of four onions in a pint of water and brush over the frames with the infusion.

Mrs. Eaton.—In looking over Mr. Eaton's exchange the other day, I found a couple of recipes for making yeast which I have tried and find very good. Some member of the Club may be glad of them.

YEAST FOR HOT WEATHER.

In four quarts of water boil two ounces of hops half an hour, strain and let it stand till lukewarm, then add two tablespoonfuls of salt, half a pint of sugar, and a pint of flour; mix all smoothly together, and on the third day add three pounds of potatoes boiled and mashed. Let it stand over night, strain, bottle, and keep in a cool cellar. Strain frequently, and keep near the fire while making. Half a cupful will make six good-sized loaves. Where it is desirable to have the bread raised quickly, add to the sponge a tablespoonful of yeast made after the following recipe:

YEAST.

One pint of shorts, one tablespoonful each of ginger, salt, soda, and sugar; pour on boiling water and stir till the ingredients are well mixed; let it stand over-night and in the morning add warm water till it is the thickness of common batter; let it rise then bottle and set away in the cellar. This will give bread ready to bake in two hours.

A letter was read from a lady in Vicksburg, who wishes to know how to put down cucumbers in salt so they will keep.

Mrs. Jamison.—Let her provide a good cask barrel and a bushel of coarse rock salt, such as is used for putting down pork, fine salt is not strong enough. Into the barrel put first a layer of salt, then on cucumbers, then of salt, and so on. Over the whole put a rack or barrel cover, with a heavy weight to keep the pickles under the brine. Add no water—the salt will extract sufficient moisture from the cucumbers. These should be about as long as one's forefinger, with half an inch of the stem left on. A careful search of the vines every other day is sufficient. Salt must be put on when there is not brine enough to cover each fresh addition to the barrel. Thus put down, cucumbers will keep good two years.

Mrs. Lester.—I must call the attention of the ladies to the necessity of looking to their cellars, drains, and wells, and assuring themselves by personal inspection that no causes of foul air exist around their premises. A dozen rotting potatoes in the cellar may breed sickness in a family. Every house should contain ample provision for disinfecting the various sources of bad air. A carboy or less of sulphuric acid, or a barrel of carbolic of lime, should be obtained where convenient. Ordinary lime, dry earth, wood or coal ashes, applied to decaying matters, will look up all unwholesome odors. The acid should be kept in the cellar, and very much diluted when used. If sprinkled along a sewer, it will completely deodorize it. The well and cistern should be carefully looked to, that no foul odors be near them to be absorbed by the water; that no refuse matter be allowed to accumulate in their vicinity to be leached into them by summer showers.

In a large public school in England, not long since, typhoid fever prostrated great numbers of the pupils, and was caused by the communication of the waste-pipe of the cistern with that of the water-closets. The odors of the latter penetrated the former, were absorbed by the water, and taken into the stomachs of the scholars, causing many severe cases of sickness and several deaths. The drain of the cistern should never communicate with that of the house unless it is trapped. In the case referred to, cleansing the cisterns and the free use of carbolic acid checked the progress of the disease. When we reflect that eighty out of every hundred parts of the blood, and seventy-five pounds out of every hundred-weight in the human body, are water alone, we see the necessity of having this element free from every thing harmful to the perfect health of these wondrous houses we live in.

Mrs. Knox.—My husband was telling me only a week ago a very painful incident which occurred last summer in Connecticut. The facts were given him by a physician residing in the town where the occurrence took place. A party of eighteen young ladies and gentlemen went out on a picnic excursion to the sea-side. Their dinner was spread on the grass, and near by they found a well belonging to an old farm-house, the ruins of which were nearly all gone. The water was very clear, cold, and delightful, and they drank freely of it. In less than a week nearly every one of the party lay sick of typhoid fever, and several of them died. On examining the well, the body of a lamb was found in an advanced stage of decay. The cause was the cause of all the mischief. Let excursion parties be sure that the water they drink is pure.

Mrs. Fisk.—This time of year we have so little variety for our meals that I have been trying different modes of serving up bread for the table.

FRIED BREAD is very good, and is prepared by simply dipping it in a couple of eggs well beaten, to which a cup of milk, a little pepper, and salt have been added, and then frying it in butter. If it is too soft to turn, set it in the oven and brown it on the top.

HAM TOAST

is also very good, and is made by chopping lean ham fine, mixing with it a little pepper, butter, and two well beaten eggs; warm all in a pan spread on hot buttered toast and serve.

Mrs. Lee.—Before we pass to the discussion of our subject, I wish to inform the curious in such matters how to make wall-baskets from old hoop-skirt. An old Maine friend showed me how only a day or two ago:

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The child then told her how she had been urged to join in some mischief she had been especially forbidden to meddle with, saying,

"I told her, that God would be displeased if I did so—my mother says he would; and then she answered, 'O I can ask God to forgive me when I get through! But I told her I should be ashamed to ask him, if I knew beforehand it was wrong. And, ma, wouldn't it be mean to do a wicked thing, and then think God will forgive you just because he is so good? I think it's real mean.'"

Mean, indeed! Little Laura, you are right. It is a great shame to venture on a wrong thing, and then presume upon forgiveness. Besides, God never forgives in that way. He is not so easy with a sinner as that, and whoever supposes that a thing, does not know God aright.—*Lit. Pilgrim.*

Mark Twain declares that he will not lecture this year. He says he has figured up his income, and finds he has all the money he wants, and "don't see the necessity of crucifying himself before an audience every night."

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