

Angels and Cherubim.

BY REV. R. G. MOSES, NEW JERSEY.

When respectable authorities like "Worcester's Academic Dictionary" say that *cherubs*, *cherubim* are angels, it is not surprising that such is the popular belief. But what saith the Scripture? Our Temple lessons bring this question up; for although the record distinctly says that Solomon made the *cherubim* (not *cherubim*-s) in other passages, such as Genesis iii. 24, Ezekiel x, etc., they are evidently not of man's handiwork, whatever they may be.

It may be useful to begin the inquiry with angels. There has always been a great deal of mere fiction and fancy mixed with the sound doctrine of angels. The indisputable testimony of the Scriptures to the existence of an order of beings in some respects very like to men, and yet remarkably different from men, naturally provokes curiosity concerning their nature, number, history, place of abode, ministry, and much else. The Jewish writers reckoned the good angels more than three hundred thousand millions; and the bad, numerous beyond numbering. The so-called Fathers followed in the wake of the Talmudists in this as in other matters. Cyril of Jerusalem thought the angels, would at last outnumber mankind. Hilary says: "Angels are to men as one to a hundred, for Scripture says if a man have a hundred sheep and lose one, he leaveth the ninety-nine, and goeth after that one." Isidore supposes that the number of elect men would be equal to that of fallen angels, and that the former were intended to fill up the places vacated by the latter.

Since Milton's time very much of the angelology of "Paradise Lost" has passed current among Protestants, at least, for sterling Bible coin. It would surprise some good people wonderfully if it could be revealed to them how much they believe about angels on Milton's authority alone. They are "traditionalists" without knowing it, and probably scorning the idea. And on the other hand, and which is more remarkable, in revolting from medieval superstition and the traditions of men, vast numbers of Protestants have practically let go sound teaching about the being and ministry of angels which Roman Catholics hold fast, and abundantly publish, also to their great advantage and the detriment of Protestantism. For example, multitudes of people who confidently believe that angels have wings (although the Bible always gives them the human form, and is silent altogether about wings), are more than half disposed to think they are listening to "flat Popery" when told that every Christian, if not every human soul, has a guardian angel. (See Matt. xviii. 10; Acts xii. 15; Heb. i. 14.)

To a similar source the notion that cherubim are angels is to be attributed. How firmly it has rooted itself, we all know from current phrases, and familiar, or even irreverent allusion to cherubic protection. Nevertheless it is not a Biblical doctrine. There are differences of opinion amongst the learned whether the cherubim are actual existences or not. Some hold that they are an order of spirits in near relation to God, like angels, and yet not angels; distinct from them in nature and in function. Others regard the cherubim as simply *Symbols of Divine attributes*, such as omnipotence or omniscience. The most competent authorities consider the Bible references to Cherubim to be most in harmony with the idea that they are magnificent symbols of the Infinite and Divine. In the visions of Ezekiel (chapters i and x) five are spoken of; each has four faces, a man's, a lion's, an eagle's and the face of an ox; and "there appeared the form of a man's hand under their wings." But they utter no voice, nor are they in immediate communion with mankind, for "a man clothed in linen" intervenes between the cherubim and the prophet. "The sound of the cherubim's wings was as the voice of the Almighty God when he speaketh."

It is difficult to avoid drawing the inference that these wondrous forms are symbols and not real beings. Yet it is a very ancient and cherished belief that the cherubim with the seraphim are superior orders of spiritual beings. "To thee, cherubim and seraphim continually do cry, holy, holy, holy, is the Lord God Almighty." In Isaiah's vision (chap. vi.), which is the only passage in the Bible

where we read of seraphim, there seems to be a distinct recognition of an order of celestial beings. Why they are so called by the prophet, whether because they are the most eminent of creatures, or because of their flamelike aspect, the burning ones, we cannot tell. Milton's Where the bright Seraphim in burning row,

gives the generally received opinion; and Isaiah's description of their song intimates their ardent interest in human salvation, for they sang, "the whole earth is full of his glory." But what is thus said of the seraphim makes the silence of the Bible about the cherubim the more impressive. Wherever mention is made of them, they are either manifestly carved and graven forms, or supernatural appearances adapted to inspire awe. Those which were in the Tabernacle and Temple were certainly the work of man's hands. All the other references may well be understood of mysterious symbols prepared for the instruction and salutary warning of those who gazed upon them. In short, for anything the Bible says about them, the cherubim are not angels, nor anything like angels.—*Baptist Teacher*.

Gospel Triumphs in India.

A CORRESPONDENT of the *Bombay Guardian* sends the following to that paper:—

A few years ago a native agricultural labourer from Tuloor, in the vicinity of Chingleput, was passing by the Methodist pendall in Poodopett, of the city of Madras, while preaching was in progress. He heard the Tamil local preacher, Brother Benj. Peters, declaring the Gospel of the Son of God as a present Saviour, granting immediate pardon, instant change of heart, and the dwelling of Christ in the heart as the power against sin.

On his return to his village, fifty miles distant, this Romanist spoke to his father of the wonderful things which he had heard the preacher say. To him, who had never been taught even the alphabet of his language by the mission which had kept him in darkness, so that he was not able to get at the Bible, and hence into liberty, the doctrine of present salvation, to be known in the heart, was a new revelation. The father consulted with a few neighbors, who appointed a delegation to go to the city and seek the preacher, with an invitation to come and tell them "all the words of life."

The four men walked the fifty miles on the good errand, searched for the local preacher, who brought them to my study, when lawyer Gordon spoke to them of Jesus, and in the prayer-meeting they were brought into the joy of salvation, expressed by the leading man, who said, "I came here very hungry in my soul, but now the hunger is taken away." His face shone with the glory of God. These men attended the Methodist meetings every day in Madras for a week. Then four assistants and myself went to Tuloor and adjacent villages, preaching Jesus to the Romanists and the heathen.

Sixty men and women, renouncing the superstitions of Romanism and severe persecutions, have confessed Christ as a present Saviour received by that faith which brings the witness of the Spirit. Great bravery is the result, and love for their enemies. They have thrown up a temporary pendall, to be succeeded by a more permanent one, on ground granted by the Government authorities on a little hill beside the village, where the majority of the converts reside, but within one to three miles of many villages adjacent and in sight. This pendall, a city on a hill, will be used for a daily school and preaching services.

As the outgrowth of this success, a call has come from sixteen families in a native village, fifty miles in another direction, where acquaintances live. The Madras District Methodist Conference last week organized a Sunday-School Missionary Union, to support the preacher at Tuloor by collections at monthly missionary concerts. Special prayer is requested for this work. Daily meetings have been held for the past two weeks on account of the multitude in the city, due to the visit of the Prince of Wales. Hundreds of short sermons have been preached in the streets in the eastern portions of the city, where the native visitors mostly congregated, and the Esplanade Methodist pendall has been filled and surrounded each evening with hundreds of natives.

Thus tens of thousands have heard the Gospel. Several men have come to my study as enquirers; and three educated high caste men have sought Jesus, and they ask for baptism soon.

CORRESPONDENCE.

For the Christian Messenger.

About Miracles.

Dear Editor:—

The following may "throw some light," on A. S. S. Teacher's question in the last *Messenger*.

An aged member of a Baptist Church, well reported of for piety and truthfulness, called to see me to-day, and related to us the following: (I give it as nearly verbatim as I can remember.) He said "When I was a young man, having a wife and one child, I lost my health, became quite feeble, could only walk a short distance. My parents and acquaintances generally, and I too, thought I must soon die. One day however, I walked to see my parents, who lived a mile and a half distant. On returning, when I had got part way home, suddenly the fact, that Jesus, when on earth, healed all the sick who came to him, and that His power and grace are still the same, flashed into my mind. I at once said, 'I too, can be healed, and I may be healed now.' So without thinking of any thing else, I dropped down on my knees and asked the Lord to heal me, and in less than two minutes, I was as sound a man in body, as it is possible for a mortal to be. Got up, and ran home, as light on foot as a fox, and that was the end of my illness. These things (said he) I affirm to be facts."

The writer could give several instances of prayer having been answered as directly and as surely as the one here noticed, but this will suffice to prove that *the sick in our day*, are miraculously healed in answer to prayer.

The age of miracles has not yet passed, nor will it be passed, until the promise of Jesus in Matthew xxviii. 20, "Lo, I am with you *always*, even unto the end of the world," shall have become null and void.

R. S. MORTON.

June 24th, 1876.

For the Christian Messenger.

Ordination at Windsor.

Minutes of Council held at Windsor 23rd June, A. D. 1876, to consider the propriety of ordaining to the work of the Christian ministry Bro. ELIAS W. KELLY. Rev. S. W. DeBlos was chosen Moderator. The meeting was opened with prayer by Rev. A. E. Ingram. Bro. Henry Lovett was elected Secretary. The delegates present were as follows:

1st Horton Church.—Revs. S. W. DeBlos, Dr. Sawyer, D. M. Welton and John Chase.

Kentville.—Rev. A. J. Stevens, Bro. C. A. Harrington and Henry Lovett.

Falmouth.—C. Bacon, C. Young, T. Kenedy, George Young, and Andrew Shaw.

Newport.—Rev. A. E. Ingram, Dea. S. P. Dimock, Bros. Enoch Sweet, (Lic.), John J. Dimock, and Jos. Walley.

Hantsport.—Rev. J. C. Blakeney, Dea. Edw. Davison, and Bro. Trask.

Granville St., Halifax.—Rev. E. M. Saunders.

Ellershouse.—M. W. Brown, (Lic.) Windsor.—Deacons Harding, Redden, Bennett, Fuller, Curry, Bros. Brown, Sharp, Curry, Shand, Davison and Lavers.

It was voted that the following persons present be invited to a seat in Council, Revs. J. A. McLean, William Spencer, J. F. Avery, B. P. Shaffner, (Licentiate), and Otis Redden, (Lic.) Bros. Arthur Armstrong, J. K. Martin.

It was voted that Bro. Kelly be called on to relate his christian experience, call to the ministry and views of christian doctrine.

Bro. Kelly after fully relating his christian experience and call to the ministry, and briefly his views of christian doctrine, was interrogated by the Moderator and several Ministers of the Council. The Candidate then, by request, retired.

It was moved by Rev. E. M. Saunders, seconded by Rev. J. C. Blakeney:

That the Council being perfectly satisfied with the christian experience, call to the ministry and views of christian doctrine as expressed by the candidate, Therefore resolved that we advise that the ordination take place as proposed by the church in calling this council.

It was resolved, That Rev. D. M. Welton preach the ordination sermon at 3 o'clock, P. M. That the Council omit asking further questions this afternoon, but that the Moderator state to the meeting that the candidate had satisfactorily answered all questions.

That Rev. John Chase offer the ordaining prayer. That Rev. J. C. Blakeney give the right hand of fellowship to the

Candidate. That Rev. Dr. Sawyer give the charge to the Candidate. That Rev. E. M. Saunders give the charge to the church. That Rev. A. E. Ingram, offer the closing prayer; and the benediction be pronounced by the Candidate.

Resolved.—That the minutes be forwarded by the Secretary to the CHRISTIAN MESSENGER and *Christian Visitor* for publication.

The services were observed in the above order in the presence of a very large congregation.

HENRY LOVETT, Sec'y.

For the Christian Messenger.

Ordination at Hammond's Vale, N. B.

In compliance with the request of the first Baptist Church at Hammond Vale, N. B., a council this day convened at the Baptist Church at 10 o'clock, A. M., to consider the propriety of ordaining to the work of the Gospel Ministry, Bro. W. Keirstead. The Council was organized by choosing Rev. W. A. Corey, Moderator, and E. H. Howe, Clerk. The Church being called to assign its reasons for calling this Council Bro. W. Fowler gave the reasons. Delegates were present from following churches, viz.

Sussex.—Rev. J. F. Kempton, Dea. C. H. Hobbs, William Dunham, C. Friars.

First Springfield.—Rev. W. A. Corey, Dea. W. Witmore.

First Studholm.—Rev. E. Keirstead, Dea. W. Ganonge, J. I. Keirstead, E. H. Howe.

Hammond Vale.—W. Fowler, I. Titus, Dea. Tabor.

Saltsprings.—Bro. D. McKenzie.

Bro. Keirstead was then called to relate his christian experience call to the ministry and his views of Christian doctrine, ordinances and church polity.

Bro. Keirstead having retired from the Council, it was moved and voted that his views of experience, call to ministry doctrines, ordinances, and church polity are satisfactory and that his statements be accepted by the Council. On motion it was unanimously decided that we proceed to ordain Bro. S. Keirstead to the work of the Gospel ministry.

The ordination exercises were arranged to take place at 2 o'clock as follows:

Sermon by Rev. J. F. Kempton.

Prayer by E. H. Howe.

Charge to candidate by Rev. W. A. Corey.

Right hand of fellowship, and charge to the church, Rev. E. Keirstead.

Benediction by candidate.

Rev. W. A. Corey preached a very touching discourse to a large and appreciative audience, after which the meeting dismissed to meet again at 2 o'clock, after singing, and prayer by Rev. W. A. Corey. The sermon by the preacher was a fine effort, rich in thought well calculated to awaken intensified desires to greater activity in view of the strict account which ministers must render to God of each day's proceedings.

Bro. Weden Fowler was ordained Deacon of Hammond Vale Church in connection with the services.

Benediction by candidate.

REV. W. A. COREY, Moderator, E. H. HOWE, Clerk.

June 22, 1876.

For the Christian Messenger.

In Memoriam.

MRS. MARY DURKEE.

While we have reason for joy at the increase of members to our Zion, we are called to record the death of others. Our dear sister, Mary Durkee wife of deacon Jacob Durkee, of Pleasant Valley, Yarmouth Co., departed this life on the 7th of May, 1876, aged 53—in the full assurance of a glorious immortality. Sister Durkee was the subject of early impressions and a saving work of grace, still her sense of sinfulness, and unworthiness was so great, she could not allow herself to believe she was a child of God. Feeling satisfied of her love for christian people and the cause of God: she would often wonder how this could be if she was still a stranger to grace, and was often encouraged from the sweet words of the apostle "We know we have passed from death unto life, because we love the brethren." In the spring of 1853 the writer made a visit to this place, and the Lord was present to bless the word spoken to the comfort of his people the encouragement of the halting, at which time Sister Durkee was enabled by divine grace to profess her love for the Saviour, and to follow

him in baptism in union with his church. She continued a worthy member until called to join the church above. The sickness, with which she died was short but very severe. Her confidence was unshaken in God, so that in severe pain she would sometimes break out in telling the joy that filled her soul to think of the riches of divine grace that stooped so low, as to bring salvation to her. Again she would sing with all the clearness and strength of her youth some of these sweet stanzas which she formerly sung. She had built on the Rock, and now the storm had come, she was not moved, but could "bid farewell to every fear." This state of her mind continued until a short time before her spirit joined the Redeemer above.

"Truly the righteous have hope in their death." In her death our Brother Durkee, has lost an affectionate wife, the children a tender mother, the church a worthy member, and the community a kind friend. The occasion of her funeral was improved by the writer from Psalm 116: 15, her own choice. Our sister has left a husband ten children, four brothers and three sisters, with a large circle of friends to mourn. May the Lord comfort the bereaved.—*Communicated by Rev. J. A. Stubbart*.

MRS. GARLAND COX.

of Canning, Cornwallis, Nova Scotia, departed this life on the 14th day of March, 1876, at the age of sixty-eight years. Her name before marriage was Eliza K. Pineo. She was the second daughter of the late George D. Pineo, Esq., of Canning. Our departed sister was in many respects a remarkable woman. Her personal character was very attractive. In disposition she was amiable and gentle to all: in her life she was pure and lovely. She was a woman of superior intelligence; her mind was clear and penetrating, but above all she was remarkable for her strong common sense.

She was a godly woman in her life and conversation. Her piety was of no common type. She had great reverence for the word of God, and made it her study through life. She had a clear understanding of the Scriptures, and a remarkable insight into spiritual truth.

God by His Spirit changed her heart when quite young, and grace completed the work in righteousness.

She longed at times for the rest that remains for the people of God, and she rejoiced in hope of the glory of God. In all the relations of life she was true and faithful. She discharged all the duties devolving upon her with exactness and fidelity. She was a faithful and devoted wife: a most loving and self sacrificing mother and a worthy member of the church of Christ. Our sister has left an influence behind her for good that will always be felt by all who knew her. She leaves a husband and five children to mourn their loss—a daughter and four sons, three of whom are ministers of the Gospel viz., Rev. G. D. Cox of Hillsburgh, so well known in this Province. Rev. J. H. Cox and Rev. O. E. Cox now laboring in the state of Massachusetts.—*Com.*

(Christian Visitor please copy.)

RELIGIOUS INTELLIGENCE.

For the Christian Messenger.

Organization of a Baptist Church in Alberton, P. E. Island.

By request of the Cape Wolf church a council met in Alberton on the 15th inst., at 10 A. M., to consider the propriety of organizing a Baptist church in that growing town.

After singing the grand old hymn of consecration, commencing

"I love thy Kingdom Lord," and prayer by Rev. Alfred Chipman, the following delegates presented credentials.

Charlottetown.—Donald McDonald, Pastor; George Davis.

Bedford.—Alfred Chipman, Pastor; John Baker.

Summerside.—J. Murray, Pastor; S. Baker, Charles Schurman.

Cape Wolf.—John A. Gordon, Pastor; E. Lidstone, S. Lidstone.

East Point.—John A. Ford, Lic.

Other Brethren were invited to a seat. Rev. A. Chipman was chosen Moderator and Rev. J. Murray, Clerk.

J. P. Fielding acting in behalf of the brethren desiring organization, then gave their reasons for such desire, which