

THE AMERICAN LUTHERAN.

REV. P. ANSTADT & C. LEPELEY, EDITORS.

Sellinggrove, Pa., August 22, 1867.

We send this number of our paper to a number of friends who are not yet subscribers, but who we hope, will become such when they see the American Lutheran. Those who positively do not wish to have the paper, will please notify us immediately. Those who do not thus notify us, will be regarded as subscribers.

Ministers who will act as agents in their congregation and secure three or four subscribers receive their paper gratis.

SEWING MACHINES.

We have in our possession a number of du-bills for Sewing Machines which we obtained for advertising, and which we will sell cheap.—A Howe Sewing Machine. Price \$60. We will sell it for \$45.

An Empress Sewing Machine. Price \$60.—We will sell it for \$45.

A FINKLE & LYONS Sewing Machine. Price \$60. We will sell it for \$45.

These are all first class family Sewing Machines.

Melodeons.

We have also du-bills for Melodeons and Cabinet Organs which we will sell cheap, namely Princes Cabinet Organ Price \$150, we will sell for \$125.

Pelouets Melodeon.

Five octaves, Rosewood case, Price \$110, we will sell for \$85.

Persons wishing to obtain any of the above articles at the prices stated will please give us notice at their earliest opportunity.

CONTROVERSIAL.—We direct attention to the article under this heading on the first page of this paper. It is a review of Dr. Krauth's article in the July number of the Evangelical Review on the Sacramental Presence. It is from the pen of one of our clearest thinkers and writers. It will be followed by others on the same subject, and we will leave it to our readers to judge, how completely he wipes away the cobwebs of C. P. K.'s sophistries.

DOCTORS OF DIVINITY.

The following Lutheran ministers were decorated by Pennsylvania College at its last commencement:

Rev. W. M. Baum of York, Pa., Rev. Luther E. Albert of Germantown, Philadelphia, and Rev. B. Sadler, of Lutherville, Md. The degree of LL. D. was also conferred on Stephen Callwell, Esq., of Philadelphia, and Edward M'Pherson, Esq., of Gettysburg, Pa.

The nomination of Rev. Riis of Manayunk, by the Pa. Synod to the Greek Professorship in Pa. College, was not confirmed by the Board of Trustees.

A committee was also appointed to institute a law suit against the Synod of Pa., for the custody of the endowment fund of the German Professorship in the College.

Rev. Victor L. Conrad was elected Professor of Natural Science in Pa. College.

The 350th Anniversary of the Reformation.

On the 31st of October it will be 350 years since Luther nailed his 95 theses on the church-door at Wittenberg, which event is generally regarded as the beginning of the Reformation. The Missouri Synod has made arrangements to celebrate this anniversary in a suitable manner. The Joint Synod of Ohio has also determined to celebrate this seventh Jubilee by calling upon all the members of their churches to make thank-offerings unto the Lord for the Reformation and its valuable blessings. The donations are to be devoted to the endowment of Capital University and the Theological Seminary at Columbus, Ohio.

The Synod of Pennsylvania, is also making arrangements for celebrating this jubilee with the view of endowing their seminary in Philadelphia and the College at Allentown.

Lastly the Board of Directors of the Theological Seminary at Gettysburg appointed Drs. Baum, Morris and Conrad a committee to draw up a series of resolutions designed to effect the suitable commemoration, by the Churches of the General Synod, of the approaching 350th anniversary of the Reformation. The effort contemplates the raising of \$500,000 for benevolent and church purposes. The President of the General Synod, Rev. Dr. Brown is requested to send forth an appeal to Synods and Churches, in furtherance of this important movement.

A STRIKING COINCIDENCE.—At the late Commencement at Gettysburg, there sat on the stage three fathers, Drs. Brown and Sadler, and the Rev. G. Parson who belonged to the same class, and graduated twenty-five years ago, each of whom had a promising son in the class which graduated this year.—*Luth. Obs.*

A CONFERENCE AUDIENCE.—“The Pittsburg Conference at its last session resolved, that hereafter every candidate for admission into that body shall be required to preach a short sermon before the Conference prior to his admission. This we regard as a very wise arrangement.”—*Methodist Reporter.*

The above recalls the *entre into* the M. E. ministry of a somewhat eccentric minister in this conference, lately deceased. His admission was opposed by many in the Conference, and on the occasion on which he was to preach his trial sermon, he found not only the usual Conference Committee in his audience, but also the most part of the entire Conference.—Abandoning the text assigned him, (some-where in the Gospels, it is said,) he chose another in Genesis.—“By the life of Pharaoh! ye are all spies, and to spy out the nakedness of the land are ye come!” and preached with such point and force, that his opponents yielded, and he became one of the most popular preachers in the Conference.

REV. LAMPE'S VISIT TO SELING-GROVE.

Rev. Lampe, of Reading, Pa., has been to Selinggrove, and gives the result of his experience and observation in a lengthy article in the last number of the Lutheran and Missionary.

We will notice some of the points he makes with a few practical comments of our own.

He begins by saying that “Selinggrove, though numbering about 1800 inhabitants, can boast of two Lutheran congregations, one of which, the Mother congregation, is called ‘Old Measure,’ or ‘Evangelical Lutheran,’ and the other, ‘New Measure,’ or ‘American Lutheran Church.’”

On this we remark, that Rev. Lampe was either misinformed, or willfully mis-stated the names of these churches. The one is called the “First Ev. Lutheran church,” and the other is called the “Second, and sometimes the English Ev. Lutheran church” of Selinggrove.

We are not ashamed of the term American Lutheran, in distinction from the term German or Swedish, or Symbolical Lutheran, but we contend that we are as evangelical, if not more so, than those who wish to lay exclusive claim to the title. Who that is acquainted with the two Lutheran congregations in this place, would stultify himself by asserting that the First Lutheran church was the only Evangelical Lutheran church in the place, and that the Second Lutheran church had no claim to that title. We lay claim to the title “Evangelical,” because we do not hope for justification on account of our good works, but profess to be constrained to the performance of them by the love of God, and trust for salvation alone on the merits of Christ.—In so far as the Symbolists entertain these views, and have not adopted Romish views and practices on the sacraments, and thrown aside morality as altogether worthless, they may also lay claim to the title “Evangelical,” and consequently this cannot be a term of distinction between us. But Mr. Lampe is very desirous for a distinction we would suggest that he continue to call us American Lutherans, but himself and his adherents *Lager Beer* Lutherans.

Rev. L. continues by informing the reader that he came to Selinggrove with much fear and trembling on account of the many “fierce assaults on us poor Symbolists by those ‘River Brethren.’ I am however happy to state,” he says, “that there was no occasion for trembling on my part, for all the Lutheran clergymen in Selinggrove met me with much politeness and kindness.”

Rev. L. told the truth in this instance, he was received with politeness and kindness.—We have no such barbarians here as we sometimes find among Symbolists. Whilst we pity the errors of the Symbolists and deplore the sad state of the Lager Beer men, we meet all with christian politeness and kindness. When Dr. Passavant, some years ago, visited Selinggrove for the purpose of imparting “his paternal blessing on the Missionary Institute,” he was received with marked politeness and kindness. But the kindness was illly requited; for he afterwards published in the papers that he was favorable only to the literary department of the Institute, but not to the Theological, that in his prayer, however, he could not make the proper distinction, he could not do like the Presbyterian elder who owned the half of a mill, and used to pray for only his half of it. If we had much faith in the prayer of such a symbolist and Jesuit as Dr. P., we might attach a great efficacy to his prayer, notwithstanding its duplicity; for the Missionary Institute has flourished greatly since that “paternal blessing.” We hope Bro. L. will be more grateful for kindness received than Bro. P.

Rev. L. continues his report. “I preached in the congregation at Selinggrove both morning and evening, and had intended to fill the pulpit at Kratzersville in the afternoon, but as Rev. Anstadt, who preached there in the morning had not made the announcement, only few persons were present. Rev. Anstadt is still pastor of that congregation, and I presume will continue to be for some time to come.”

On this we beg leave to remark: The congregation at Kratzersville belonged originally to the New Berlin charge. When we came to Selinggrove, more than seven years ago, they were vacant and applied to us to become their pastor. We accepted their call and have served them ever since as well as our multiplied engagements permitted us to do.—The New Berlin charge was in the meantime differently arranged, so that this congregation was not needed by that charge. We have never yet resigned that congregation, and are consequently still pastor. It is therefore a specimen of the coolest impertinence that we have ever seen or heard of Rev. Lampe to make an appointment in our congregation with the view of supplanting us and then expecting us to publish his appointment! How little modesty or decency, and how little regard for order the man must have who can perpetrate such an act as this, we leave an enlightened christian community to judge.

When Rev. L. states that “The Evangelical Lutheran congregation in union with the Kratzersville congregation sent a delegate to our (Pennsylvania) Synod, at its last meeting in Lebanon, requesting our worthy President to recommend to them a minister from our Synod,” he does not state the case correctly. That delegate to the Pennsylvania Synod at Lebanon, was never appointed by the congregation at Kratzersville, nor commissioned to make any such request. He appointed himself and then visited two or three men in the congregation, and by misrepresentations procured their signatures to his petition for a pastor from the Pennsylvania Synod. But the congregation proper knew nothing of this procedure. They desire to change neither their pastoral nor their Synodical relations, as they gave Rev. L. plainly to understand.

In regard to the “Old Evangelical” in Selinggrove, Rev. Lampe says, “that they desire to have a pastor who is a member of the Synod of Pennsylvania. Their constitution, it is true,” says Rev. L., “requires the pastor of the congregation to be a member of the Central Synod; but constitutions, now-a-days, you

know, are made of rags, and hence may easily be torn and destroyed.”

On this point we remark: This used to be the only Lutheran church in Selinggrove, and was served for many years by the sainted Father Shindel. About 25 years ago a great revival of religion took place under his ministry, during which the German Reformed, who then had a share in the church, with the approbation of some of the Lutherans locked the church doors on him. The greater part of the congregation then withdrew with their pastor, Father Shindel, and built a large new brick church. After that the congregation was served by Rev. Erlennmeyer who preached only German. The consequence was that nearly all the young people, who naturally preferred the English language, connected themselves with the English Lutheran, Baptist and Methodist churches. In the year 1860, Rev. Erlennmeyer resigned, and we took charge of the congregation. We commenced English preaching, introduced prayer-meetings, Sabbath schools, Bible classes, and had the church remodeled and papered, and there was a decided improvement as long as Mr. Beckman and Mr. Miller lived, who were the only men that took an active part in these things. But when the Lord called them home, there were none left who favored active measures, and our preaching was evidently distasteful to some of the leading men who were left, and we resigned the congregation in the fall of 1866. Since then they have been vacant.—By the advice of Rev. Erlennmeyer, we have been told, they wrote to the President of the Pennsylvania Synod for a pastor, and one of their members also visited the Pennsylvania Synod at Lebanon. And the President has sent the Rev. Lampe as we have seen. All this has taken place while the congregation is still in connection with the Synod of Central Pennsylvania, from which it has never yet asked for, nor received a dismission. Yet in the face of these facts, published by themselves, the President of the Pennsylvania Synod sends a man in the person of Rev. Lampe to take the congregation into the Pennsylvania Synod. “It is true, the constitution requires the pastor of the congregation to be a member of the Central Synod; but constitutions, now-a-days, are made of rags, and hence may easily be torn and destroyed.” So writes the Reverend Lampe. Does the Pennsylvania Synod and its President endorse this sentiment? Do they intend henceforth to disregard all Synodical boundaries, and congregational constitutions? Is it their policy to invade other Synods and rob them of their congregations? It is well that we know this.

But let from their own mouths come forth the words which they themselves do not complain if from henceforth we declare the whole territory of the Pennsylvania Synod missionary ground, and send our men into their congregations wherever we find an open door.

Editorial Correspondence

“WHAT IS UNIVERSALISM?”

This is the title of a small tract of four pages. It has been circulated among members of the Lutheran church by a gentleman who was formerly an orthodox minister, but now a Universalist preacher. It attempts a definition of the doctrine of “universal salvation, or the final holiness and happiness of mankind.”

Like all similar productions, the poison is sugar-coated with much of the truth of God, and the unskilled reader is often at a loss to discriminate between the false and the true.—Such errors being unobtrusively permitted to propagate their doctrines, will become defiant and do much harm to the eternal interests of men.

Our church members ought to be enlightened as to all the different kinds of errors in christian doctrine, that they may distinguish for themselves, what is truth and what is error.

Many church people, and possibly also some ministers of the gospel, do not fully realize that they are responsible for the correctness of the doctrine they entertain. We will be held to an account, in the judgment of the great day for our opinions. “So then every one of us shall give an account of himself to God.” The idea of individual responsibility and accountability is herein maintained. The question is, for what is he accountable? If it be said he is accountable for his conduct, I would remark that a man's life is merely the expression of his opinions in action. Men usually do what they believe. God will therefore hold every one responsible for his opinions, his doctrines or his creed. Justice and judgment will be meted out to every one according to his opportunities for information, and his capacity for comprehending the truth.

Errorists are punished and must be, in order to preserve the purity and prosperity of the State. “Of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing? Such I believe to be the work of universalism. “They pervert the right ways,” and the right doctrines of God. (In a church of this faith, in Iowa city, State of Iowa, we read the following inscription, “He that is our God, is the God of Salvation.” The word “our” is italicized, as much as to say, that the God of the Universalist is the only God of salvation. All other religionists may have a God, but no God of salvation. This is rather refreshing to orthodox, but not very convincing. If the Universalists alone have the true God, what will become of the rest of us? They alone will secure salvation, and all others will be cast out. This is a very lovely and charitable doctrine! Their profession and their practice are very far apart. No universal salvation in that. They virtually tread under foot the Son of God, and count the blood of the covenant an unholy thing.

The first item requiring any notice is the assumption, not proof, that I, Universalism, is as old as Christianity itself. I will not dispute the fact. Unwittingly the author admits what may be turned to a fatal argument against his doctrine. The first intimation of christianity is given in the 3d chapter of Gen.

15th verse. “And I will put enmity between thee and the woman, &c.” But just before this God said to Adam, Gen. ii. 17, “But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die.” Adam disobeyed the command of God, and the penalty came upon him. Included in this death was a punishment, are all the evils, spiritual, temporal and eternal, as described afterwards in the word of God. Satan in the form of a serpent said to the woman, “Ye shall not surely die.” This charges God with falsehood. “For God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil.”

Satan here makes a direct issue with God. God says, “ye shall surely die,” Satan says, “ye shall not surely die.” In this controversy, we will not stop to argue that God is right and Satan wrong. We assume that God is truthful and Satan a “liar.” Universalism must therefore trace its paternity to Satan, as he teaches that men will not surely die, whilst God and orthodoxy teach that they shall surely die. Satan would say to Eve, “do not give way to such unworthy thoughts of an infinitely kind and gracious Being. Do not think that God will, for so small an offence as eating a little fruit, doom you to perdition, God is too good, he is too gracious for that.” It is thus that the enemy charges God with falsehood, and such is usually the method adopted by their artful emissaries. St. John describes them thus, “Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; and he is a liar and the father of it.” John viii. 44. It is neither unchristian nor uncharitable to say that the doctrine which teaches that all men will finally be saved, when God emphatically says they will not be, is from Satan the inducer of the brethren.—The fact that Universalism is an ancient doctrine, is therefore nothing very favorable to it. It is even older than christianity, but none the better for that. Satan, the founder of that doctrine, was also older than christianity.

If I think it best to continue this examination of the tract, there will be many points discussed which are merely introduced here.

Church News.

REV. LEVI SCHELL, late of Cicero, N. Y., having removed to West Sandlake, Rensselaer Co. N. Y., desires correspondents to address him accordingly.

SYNOD OF EAST PENNSYLVANIA.

The Twenty-sixth Annual Convention of the Synod of East Pennsylvania will be held in the town of Rottsville, Schuylkill County, Pa., in the church of Rev. Uriel Graves, commencing on the evening of the last Wednesday (25th) of September, 1867. It is important that all the members of the Synod should be present.

J. H. Heck, Sec. Cabinet, Pa., Aug. 19, 1867.

THE NORTHERN CONFERENCE

Of the Synod of Central Pennsylvania, will meet, (D. V.) in the First Ev. Luth. Church at Selinggrove, Snyder county, on Thursday evening, September 25, 1867.

Brethren, do not forget the Missionary collection for Conference.

Salona, July 29, 1867.

MEETING OF THE HARTWICK SYNOD.

The Thirty-seventh Annual Convention of the Hartwick Synod, of the Evangelical Lutheran church, of the State of New York, will be held in the Lutheran church at Richmondville, Schoharie county, N. Y., commencing on Friday, the 20th September, at 7 o'clock, P. M. The change in the time and place of meeting is made for various reasons, which to the officers of Synod, seem to require it.

The trains on the Albany and Susquehanna Railroad, leave Albany for Richmondville, at 7:30 A. M., and 1:30 and 5 P. M. Brethren will take the 1:30 train.

Brethren will try and double their collections for the Synodical Treasury, as the Treasurer has had to advance money to meet certain claims for printing minutes &c.

P. A. STROBEL, Sec. Centre Brunswick, Aug. 2, 1867.

OBJECTABLE PRACTICES IN CONNECTION WITH SYNODICAL MEETINGS.

EDITORS LUTHERAN AND MISSIONARY.—I desire a little space in your paper to make mention of a few things, not of the most dignified, but of a very practical nature, if you will award me the privilege.

The time is approaching when the different district Synods of our Church are in the habit of holding their synodical conventions. There are several malpractices connected with synodical conventions, to which it is our purpose to call attention.

The first of these is the habit of some of the brethren of having their wives or daughters accompany them to Synod. This we regard as an unbecoming practice, and an imposition on the people among whom Synod convenes. I have heard this thing spoken of with disapprobation. The female portion of the families with whom the members of Synod are lodged are then already overburdened. It is said that three men are more easily waited on than one lady. If then the busy housewives are to wait on and entertain their lady visitors, the annoyance and trouble becomes intolerable.

Some years ago, Synod met among my people. One brother gave me due notice that he expected his wife to accompany him, and that

I should make provision accordingly. After setting the whole church council to work, and visiting a number of families myself, we found a widow lady in rather humble circumstances, who consented to entertain the brother's wife. I afterwards learned that the couple were very much displeased, because they were not lodged with a wealthier and more stylish family.—When the day of the meeting of the Synod arrived, behold there made their appearance three more lady visitors. If ever I was perplexed what to do, I was then. Other brethren, no doubt, have had the same experience. We got these ladies lodged at last. Had they known, however, of the trouble which they caused us, and how welcome they were among us, I am sure they would have very much regretted their impropriety.

Another more unpleasant thing is, the bad treatment of our horses, if we must travel in private conveyance. They are usually put out to farmers, some of whom work them, and others keep them on small allowance. After one synodical meeting, my horse was returned me in a most pitiable condition, half starved, covered over with dirt, and lame. Now we want to say to farmers, where our Synods are about to convene, if this is the treatment you intend to give our horses, have the kindness to let us know it in advance.—*Lutheran and Missionary.*

The Minister's Wife.

The Rev. Frank Robbins was the pastor of a church in a New England town. He had been in charge of it five years, and now at the age of thirty, beheld himself of taking a wife. The lady of his choice was six years younger than himself, and had waited for him seven years. They had grown up together as children, and had loved each other as maiden and youth, and since his early manhood they had been bound to each other by an engagement which, until now he had not felt able to fulfil.

Alice Wayland was a sweet, pretty little body, with a heart as pure as the eyes through which its love-light shone. She was greatly beloved by all who knew her, and there was not one in her native town who did not wish her happiness, when upon her wedding day, she turned from her home to go with her husband to the home he had made for her in a distant town.

And in truth it was a winning place, that pretty parsonage, as it stood back among choice shrubbery. Just opposite was the church with its tasteful spire and handsome grounds.

Alice thought as she saw the spot for the first time, that it would be impossible not to be happy there. She had every prospect of being so. She loved her husband and was tenderly cherished by him; he had provided everything necessary to their comfort, and a bright future seemed in store for them.

Mr. Robbins was very proud of his charming wife, and was gratified by the attention which she received upon her advent among his parishioners. For a while there was a constant round of dinner going and tea drinking, every one was pleased with the helpmate their minister had chosen.

When the novelty of the affair had worn off the people began to discuss it more seriously. Some were still charmed with the modest and winning little woman, and others hoped she would prove of assistance to her husband, and useful to the parish.

If Alice Robbins had known what was expected of her by those among whom she had cast her lot, she would have been startled and dismayed. The good people with whose spiritual welfare her husband was charged, expected her, in plain English, to assume, in all save preaching, the duties of assistant minister of the parish.

One morning, about six weeks after her arrival, she received a call from the Misses Hippons, who came to tell her that there were a number of poor persons in the town, not belonging to the church, and that they hoped she would look them up, and do what she could to bring them into their midst. She laughed outright at the proposition, and assured her visitors that she was not suited to that kind of work. Of course she would do all she could to relieve their wants: but, as for making proselytes, she must leave that to her husband, who understood it better than she did. Her visitors looked grave, and were of the opinion that it was every one's duty to work for the church, especially that of the minister's wife, and, with a manner severely polite, took their leave.

Alice was both annoyed and amused, but said nothing of the matter to her husband, as she did not consider it of sufficient importance. A few weeks later at a sewing circle, there was some work which all thought necessary to be done at once, and it was proposed that some member should take it home, and do it there. No one was willing to undertake it, however, and the matter stood over. Alice did not happen to be at the circle that evening, and the next morning she was surprised to receive a package of the work that had been left over, with a request to make it up at once. It so happened that she was very busy with some work of her own at that time; so she sent the package to the lady from whom she had received it, with a note stating why she could not attend to it. To her surprise, this course gave great offence. There were plenty of ladies in the parish far more able to attend to this matter themselves, but they seemed with one accord to regard it as the duty of the minister's wife to do all the drudgery of the parish. As time wore on, Alice found that they were disposed to make her shoulder and carry out every unpleasant duty that came before them. If she failed to be at the sewing circle they were sorry she was so careless of church affairs; and, in fine, whatever they were unwilling to do themselves, they threw off upon her. They were quick to consider their own ease and leisure, but never seemed to reflect that the minister's wife had any duties of her own to employ her time, or any need of leisure or recreation.

At last Alice determined to resist, and laying the whole matter before her husband, she asked his advice. He counseled an independent course, and promised to sustain her in it.

By some singular chance, the next day two ladies, Mrs. Green and Mrs. Hill, called on Alice. They came to talk to her in a friendly way, and to urge her to be more active, as she was in danger of becoming unpopular in her husband's congregation.

“Indeed,” said Alice calmly, “What fault do you find with me?”

“You don't visit enough,” replied Mrs. Green, “and you don't exert yourself as much as you should do, to bring people into the church, and help your husband.”

“Is that all?” asked Alice quietly.

“All?” exclaimed both of the visitors in astonishment. “Isn't that enough, my dear Mrs. Robbins?”

“It does not annoy me,” replied Alice.—“But tell me, do I go to the circle as often as you two go there?”

“Oh, yes! quite as often,” was the reply from both.

“Do I do as much work as either of you?”

“Yes.”

“Do I visit as much as either of you?”

“Yes,” with a growing surprise.

“Do I do as much to bring persons into the church as either of you?”

“Yes,” their surprise increasing.

“Then what fault have you to find with me?”

Her visitors were somewhat embarrassed, but Mrs. Green replied, “Why Mrs. Robbins, the minister's wife is always expected to do more than the members of the congregation.”

“Why do you not do more?” asked Alice, bluntly.

“I have my household duties,” replied Mrs. Green, quickly; “I could not spare the time.”

“Why don't you do more, Mrs. Hill?” asked Alice.

“For the same reason that Mrs. Green has given you,” was the reply.

“You neither of you have families larger than mine,” said Alice, quietly. “You are both wealthy and have more help than I have, while my husband is dependent on his salary, and cannot give me what you have.”

Her visitors were beginning to feel very uncomfortable; but Alice paid no attention to this, and went on.

“I too, have my household duties, and I cannot spare time to do the work you require of me. My duty is due my husband, not the parish. What claim have you upon me?”

“Why, Mrs. Robbins,” said Mrs. Green, “the minister's wife always does these things. We employ your husband you know.”

“Have you any fault to find with him?” asked Alice, in the same quiet manner.

“Oh, no,” was the reply from both.

“You pay my husband a salary for the work he does,” said Alice. “How much are you willing to pay me for what you expect of me?”

Her visitors looked at her in utter surprise, but she continued—

“You expect me to neglect my home duties, and do work that does not belong to me, and which you yourselves are unwilling to do.—How much will you give me to neglect my husband and home and please you?”

Her visitors had not seen the matter in this light before, and were not a little astonished at Alice's calm, plain statement of it. They sat in silence, looking awkwardly at each other, and then at the hostess, and feeling that they had got hold of the wrong person.

“You may say for me,” said Alice, pleasantly, “that I have no unkind feeling towards any one, but that I shall close my ears hereafter to all such comments as you tell me are made concerning me; I shall try to please no one but my husband. He married me to make his home happy, not to do parish work. None of you have any claim upon me. I wish it to be distinctly understood that I am your minister's wife, and not his assistant. I am responsible for my conduct to him, not to you, and my duties lie here in my home, and not in the parish. This much you are authorized to say in my name, to any or all in the town. Now let us change the subject.”

In a few minutes her visitors took their departure, decidedly crestfallen, and left Alice in possession of the field.

She lost some of her popularity by her independence, but she soon ceased to be annoyed by the conduct of her husband's parishioners. She kept her word and devoted herself to her home, leaving the church matters to her husband, and never afterwards in the course of a long and happy wedded life, did either have cause to regret her decision.

Suggestiveness of Old Hymns.

The *Journal of Commerce*, in its “Table and Library Talk” discourses with beauty and pathos on the influence of old hymns. Three persons are conversing in a library, and we are sure that their talk will excite the sympathy and memories of our readers.

The Doctor.—An old hymn is a great thing. What voices have sung it! An old hymn book is suggestive—what emotion it bears record of! I'm not much of a literary man, and when I get an hour's leisure from the pains and sufferings that occupy my life, I very often find rest in reading old hymns. It is only once in a great while that I have a sensation. I've almost outgrown sensations. When I was fifty years old I thought it over and concluded that my profession had worn out sensational possibilities of my soul. But an old hymn to an old tune convinced me I was mistaken.—Last Sunday morning I was driving on my morning round, and intent on a case of surgery that had kept me up all night. I was passing a Presbyterian church in some street when I heard a strain of familiar music, and I pulled up short, just in time to catch the last words of a verse in the hymn they were singing. Why, Philip, they speak of the war-horn starting at the sound of the trumpet.—So my old heart started at the sound of that hymn and music.

Philips.—I understand you. Once I was walking listlessly of a Sunday afternoon through the narrow streets of Cairo, the heart of the Orient to this day, as in the days of the captives. I came accidentally near the house where some Scotch missionaries reside, and where they and their families were holding service. Out on the strange atmosphere of the old city, whose every stone and lattice, and

whose very sky were mysterious, old and incomprehensible, floated with perfect distinctness the words of an old hymn. In an instant I was carried away to the old church in the up country village, and I leaned against the wall of a house, and thought, and thought, and thought, till the misty condition of my eyes reminded me where I was. And that wasn't half so powerful a sensation as I had some months later. I never knew a more tempestuous night, for a starry one, than I had in Upper Egypt, when a fierce gale carried my boat through the pass at *Hagar Stilis*. About nine o'clock in the evening I was standing on deck, watching the stars, and listening to the rush of the boat through the brown Nile, swinging and swaying her great sail as she dashed along. Suddenly I caught on the wind the strain of an old tune, and I saw that we were passing a boat which lay near the shore. There were Americans on board, and the very words of the hymn came clearly to our ear; or else I imagined them. Either way, it was a startling interruption to the wilderness of the scene. My Arabs were as heedless of it as of the wind. They lay on deck wrapped up in their bournosoes, slumbering heavily. The Nubian pilot stood firm at the helm. But to me the sound was like the voice of an angel. What I saw, in the next moment's imagination—it would take hours to tell. We think swiftly. The vision

Temperance.

Odds and Ends.

STANT

