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REV. P. ANSTADT, Editor, Selinsgrove, Pa.

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Poetry.

THE GOLDEN SIDE.

There is many a rest on the road of life,

If we only would stop to take it;

And many a tone from the better land,

If the querulous heart would make it.

To the sunny soil that is full of hope,

And whose beautiful truth ne'er faileth,

The grass is green and the flowers are bright

Though the wintry storm prevaileth.

Better to hope, though clouds hang low,

And to keep the eyes still lifted;

For the sweet blue sky will soon peep through

When the ominous clouds are rifted;

There was never a night without a day,

Or an evening without a morning.

And the darkest hour, as the proverb goes,

Is the hour before the dawning.

There is many a gem in the path of life,

Which we pass in our idle pleasure,

That is richer far than the jeweled crown,

Or the miser's hoarded treasure;

It may be the love of a little child,

Or a mother's prayers to Heaven,

Or only a beggar's grateful thanks

For a cup of water given.

Better to weave in the web of life

A bright and golden filling,

And to do God's will with a ready heart,

And hands that are swift and willing,

Than to amass the delicate, minute threads

Of our curious life asunder,

And then blame Heaven for the tangled ends,

And sit and grieve and wonder.

A Poem.

Many of our readers will be delighted

With the following little poem in that

unique dialect with which they are familiar.

The poetry of the Pennsylvania

German is now undisputed, and gives to it

a character above the diction which it

often met in the past. Many of these

productions will ever remain not only creditable

to the poetic ability of their authors, but

also to the mind and heart that express themselves

in that form of speech. --Christian

World.

MEI SCHATZ IM HIMMEL.

Haut es juchend grad siwa Jahr.

Do was mir's age verlost;

Ich mich gedreht, soll ich wohl,

Un war in Drauer gekleid.

Ich hab dar bei mei'n Buewe g'hoelt,

Hab g'ment' koent gar net sei;

Un hab 'em g'schmeichelt un gelockt,

Un's war doch all's verbei.

Ach Gott, wie war m'r's do so schlecht,

Es hot mich ar gekrenket;

Ich meen juchend grad mei Herz verbroekt,

Wann's heut' juchend noch dra denkt.

Mei liek kle Buewe is now fort,

Un loszt en Grosse Luck;

Ich kann's net fassn, do un dort,

Un's kumm' a nimm z'rueck.

Ich dram oft un on nimm ich schloef,

Un denk's war do bei mir;

Ich meen ich seh's dort draus im Hloof,

Un a dort an d'r diuer.

Ich blantz als Bfama of sei Grab,

Un bet dort, oft un viel;

Des is m'r'wie an Wunnerschab,

Der mich fuerht zu mei'n Ziel.

Mei Glava hot a feschter Grund,

Wo Jesus Fusz he gait;

Mei Buewe is in Gottes Band,

Der ewig fesch beschaet.

Des mach mich froh, mei Buewe lebt,

Dort in d'r Gottes Stadt;

Mei Herz sich now dort erhebt,

Un durt weh a moi Sack.

Ich kumm, Herr Jesus, guch ich kumm,

Ich war so a dort,

Dort draus in De'm Heiligthum,

Weschit wohl for was ich wart.

VAN HART.

Communications.

For the American Lutheran.
The Angels of the Bible.

CHAPTER XIII.

Guardian Angels.

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

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The doctrine of Guardian Angels, so full of comfort to the believer, has been frequently referred to in previous chapters of this work. And under the various themes therein treated, we enumerated many wonderful instances of such angel guardianship, as recorded in the Old and New Testament history of God's people. In the Christian Church this doctrine has always been accepted in a general manner; but it has not been so much dwelt upon, especially of late years, as its truly scriptural character and actual importance would seem to warrant. And while it has been most explicitly taught by many whose names are held in high esteem in all the churches; to all practical purposes, in some directions at least, it has fallen into neglect. The following extracts from the writings of several well known christian divines will amply sustain the former of these statements; while the proof of the latter will be but too abundantly furnished by

the general consciousness of christian believers everywhere.

Says Dr. John Howe: "Sometimes we may think with ourselves, these pure and holy spirits cannot but be full of kindness, benignity, and love, and concerned for us poor mortals whom they see put to tug and conflict with many difficulties and calamities." He goes on to show why the external ministry of the Church was committed to men and not to angels; but he overlooks their higher and truly spiritual sphere of Ministration, in which they benefit themselves as well as man. In another sermon, he shows quite fully from scripture how far the angels may be concerned in the preaching of the gospel on earth. He concluded: "All this is plain evidence that there is a complacental concurrence and suffrage of angels to ministers of Christ, doing their work, preaching the words of this life, according as they have opportunity. Angels must have kind propensities towards men, especially good men, in this world, knowing these are of the same society and church with them; though the Divine Wisdom hath not deemed it suitable to our present state of probation (that) there should be an open and common intercourse between them and us."

Says the Reverend and learned Edward, Lord Bishop of Gloucester: "For why may not there be an order of angels of the self-same nature with human souls, and differing from them only in their never having been designed for terrestrial bodies; and to which the guardianship of their own species on earth may have been especially committed, as having the most natural affection and concern for them?"

From the well known standard theological work of Storrs and Platt, is taken the following: "Just as activity is necessary to spiritual beings, and the exercise of it promotes their happiness; so also do the angels derive various advantages from being employed as instruments in the hand of God, and especially from their agency in the guidance of the destinies of men."

Says the celebrated Jonathan Edwards: "Thus though the angels excel in wisdom and strength, and are advanced to glorious dignity, and are principalities and powers and twigs of the earth, God makes them all ministers to them who are much less than they, of inferior nature and degree."

"What has been said already, confirms the conclusion that some in heaven will be a kind of ministers in that society: teachers; ministers to their knowledge and love, and helpers of their joy, as ministers of the Gospel are here?"

Says Bengel: "The angels take care of the 'little ones,' both in body and soul, and the more the more, the less they are able to protect themselves. Grown-up men have also their guardian angels; but they are in some sort left more to themselves. Scripture assures frequently to one holy man the guardianship of many angels." The Church of God is equally benefited by the help of angels. No inconsiderable portion of the Old Testament history is occupied with details of the ministry of angels for the Hebrew people, and church. And even in respect to other, heathen nations, the same doctrine of angel guardianship seems to be taught in Daniel 10, 20, 21, where Greece and Persia are said each to have their invisible champion."

Says an old English writer: "God will preserve his Church, and establish it. He will shake the nations in pieces that do oppose the will of it. He has given his Mighty Angels a special charge of his Church and People for their defence, and they are in all the assemblies of his people -- looking after their charge."

In early times at least, the Church fully recognized this angel ministry, but in a manner which, from the present difference of circumstance and habit of thought, we should regard as superstitious. Thus we find it stated in an old French work concerning the ancient rites of the Church: "The fabulous acts of St. Consortia say the Church of Lyons always staid for a revelation before they chose a Bishop, and that when St. Eucher was chosen, an angel appeared to a young infant and told him that the Heavens had made claim of that holy man."

Dr. Lightfoot remarks on the passage in 1 Cor. 6: 3, Know ye not that we shall judge angels? "That those who should judge the angels are the Apostles and first ministers of the Gospel, who by their ministry should condemn the wicked angels and overthrow their empire in the world."

So we read in Daniel 11: 1, how the angels that strengthened the prophet (Daniel 10: 18) said to him, "Also, I, in the first year of Darius the Mede, even I, stood to confirm and to strengthen him." This may have been in furtherance of the great plans of Divine Providence, in the fulfillment of which "the King's heart," Prov. 21: 1, and the destinies of nations are turned as the rivers of waters. So that the "strengthening" and confirming a Pagan Emperor by no means implies approval of his conduct. It is related of Constantine, the first Christian Emperor, that when tracing the boundary lines of the new City of Constantinople, the projected capital of the East, he said in reply to those who observed that he had already exceeded the most extended measure of a great city: "I shall still advance, till the invisible Guide, who marches before me, think proper to stop."

There is indeed reason to believe that this doctrine of angel ministration received much more attention in the earlier "planted" and training of the Christian Church, than in later years;--for one reason, perhaps, because in these times so little removed from the miraculous exhibitions of the Apostolic age, and still more in the immediately preceding Apostolic age itself, this angel guardianship was more obvious and external, as in the times of the Hebrew prophets; and less internal and spiritual than now. In general, however, the doctrine of the ministry of angels to

men may be said to be expressly taught in scripture; to be necessarily deduced from the admitted doctrine of Special Providence; and most especially to be legitimately inferred from the record of the angel ministry for Jesus Christ while he dwelt among men in the flesh.

And in addition it may be remarked that this is also a doctrine which as an element of natural religion, was commonly received among the most enlightened nations of antiquity. This is very plainly seen in Hesiod the most ancient Greek Poet:

"For thrice ten thousand wait upon our earth;

Jesus everlasting guard for mortal men,

Who roams the world in robes of air con cealed."

For close at hand,

Immortal eyes behold us evermore."

The same truth is still more explicitly taught in his account of the first created, or golden race of men. "First, the Olympic gods made the golden race, good, perfect, and happy men;--who lived from the spontaneous abundance of the earth, in ease and tranquility like the gods themselves; they suffered neither discord nor old age, and their death was like a gentle sleep. After death they became, by the award of Tytus, Guardian terrestrial Demons," who watch unseen over the proceedings of mankind, with the legal privilege of dispensing to them wealth and taking account of good and bad deeds.

The Hesiodic Demons are in no way the authors or abettors of evil; on the contrary, they form the unseen police of the gods, for the purpose of repressing wicked behaviour in the world."

Very similar is the language which Plato puts into the mouth of Socrates: "For the whole domain of race is between God and worlds, acting as interpreters or messengers to both. Through this (race) passes all divination, and the whole prophetic art: for God mingles not directly with the human race, but through these means is ever carried on the intercourse between Heaven and men, both when awake and when asleep." Socrates himself claimed to be inspired by the guardian spirit, who intimated to him what was right to do, and what not to do. And he says that when he obeyed this inward monitor, it turned out well with him; but otherwise, not.

"The idea of Guardian Spirits," says Knapp's was widely diffused among the ancient Greeks and Romans. It is found in the writings of Hesiod, though not in Homer. It was received and philosophically discussed by Socrates, and by Plato in various of his works." It was taught by the Neo-Platonists; and hence also by Alexandria and other schools of Christian Philosophy, where the maxims of the Neo-Platonists were adopted. The same idea is plainly taught in the Old Testament, Deut. 32: 8, "When the Most High divided the nations, when he dispersed the Sons of Adam he established the boundaries of the nations according to the NUMBER OF THE ANGELS OF GOD." For thus does both in original Hebrew, and the Greek of the Septuagint literally read;--and this is confirmed by the context which asserts that Israel is the Lord's peculiar inheritance, that is under the immediate superintendence of his own ministers.

"John Howe, A. M., (born in 1630; died 1706), Works, New York, 1860, Sermon on Rev. Mr. Mead.

"Hilard; Sermon on Rev. Mr. Peter Vink, p. 1000.

"[Author of "A Discourse of the Descent of the MAN CHRIST JESUS from Heaven; together with his Ascension into Heaven again"--Logdon, 1708.

"[Biblical Theology," Andover, 1826; Vol. II, p. 9, &c.

"[Rev. Jonathan Edwards's Works, 10 Vols. New York, 1850; Vol. V, pp. 487, 488.

"J. A. Bengel's Gnomon of the New Testament, Edinburgh, 1859, Vol. I, p. 348; Vol. II, p. 615.

"[This subject has already been developed in chapter tenth.

"[De Antiquis Ecclesie Ritus Libellus Quamvis, Edmund Martene, Rouen (France) 1700.

"[Dr. John Lightfoot, a learned English Divine, born A. D., 1602; deceased 1875.

"[Decline and Fall of the Roman Empire," by Ed. Gibbon, chap. XVII, Vol. II, p. 95.

"[Hesiod, "Opp. et Dies," 233, etc.

"[As first employed by the Ancient Greeks the word Demons, signified Spirits, in the best and highest sense,--so is it used here; by Xenophon in the Memorabilia of Socrates, and by Plato everywhere. The evil sense of the word, equivalent to Devils, was a subsequent perversion of the original and proper meaning. Compare Grote's His. of Greece, Vol. I, pp. 70 and 127.

"[Grote's His. of Greece, Vol. I, p. 65; New York, 1867.

"[Plato, Symposium, 202.

"[Xenophon, Memorabilia of Socrates, book First.

"[Christian Theology, Lectures, p. 212.

"[As divorce is somewhat of a fashionable topic nowadays, the following decision, by a Judge pretty well known, a number of years ago, in a divorce case, is appropos:--After hearing the testimony his Honor gave the opinion: "From the testimony of the parties themselves, given in this case, it has been clearly shown that this man and woman are just fit to live with each other, and no one else. The case will be dismissed at the cost of the petitioner."

"[Job Printing.--We have purchased a new Job Press and a large variety of Job Office. We are now prepared to do all kinds of printing, in the neatest style and at short notice, from the smallest letter to the largest hand bill. Any of our readers who have printing of any kind to do, will please send their orders to us and they shall have them promptly and satisfactorily attended to.

Practical.

From the Christian Intelligencer.
The Fulton Street Prayer Meeting.

The meetings still continue to be very well attended, notwithstanding the coming on of warm summer weather and increasing labor. The interest of the meeting does not dwindle in the least. It is a meeting ever changing in its features, but always carrying a most delightful influence to the hearts of all present. The incidents of the meeting are always new and fresh, and come from widely different portions of the Church. It is a world's prayer meeting.

There is no other like it on this account: that it is a representative meeting from every portion of this habitable globe. Here come ministers and missionaries from Europe, Asia and Africa, and from the Islands of the Sea. We hear them tell of the wonderful works of God under their own observations in all quarters. Often the meeting is called upon to render thanks to God for His gracious answers to the prayers of His people. Yet the half is not told us, and never will be known until the judgment day.

A CITY FOR PRAYER FOR OVERTHE SEA. Such a request for prayer, coming more than three thousand miles over the sea, excites the most tender and intense sympathy in all Christian hearts in the meeting. We refer to the following:

"ENGLAND, May 15, 1870.
"DEAR SIR AND CHRISTIAN FRIENDS: If the Fulton street prayer meetings are still going on, which I have read about in a book called 'The Power of Prayer,' may I request your most earnest prayers for my beloved husband, though absent, who has left his sorrowing wife and little son, and gone to America? Do pray, I beseech you, that he may become a true follower of our Saviour; that he may learn to love Him with all his heart, soul and strength; also that the blessed Holy Spirit may be abundantly poured upon him, and that he may have special strength given him to resist the sins that so easily beset him; and that if it be the will of God that he would put it into his heart to return to me and his little boy again."

"All tell me he will never change from what he is. The thought is heart-rending. But I will put my trust in Him who answers prayer. I will not be cast down and doubt His goodness, for with God nothing is impossible.

"I have prayed, and will continue to pray, for my dear husband. I feel that my prayers will be answered in God's own good time. And I ask you to pray, kind Christian friends, and join your prayers with mine, that he who is so dear to me may be restored to the fold of the Good Shepherd.

"And may I ask you to pray for me, that my faith may be strengthened, and that I may bear my cross with patience and trust in the Lord, who has done all things well. Pray for me and mine, and may God bless you all.

"From a sorrowing and unhappy WIFE. If any Christian can read this touching letter and fail to be moved, all we say is, we are sorry for them.

We believe that the great body of the Christian readers of the Intelligencer will not fail to lend their earnest supplication and prayer that this heroic, loving, trusting Christian woman may have the desires of her heart.

"GOD'S MOTHERS' MOTHS." So began one of his earnest testimony to the usefulness of mothers' prayers. A few requests had been read from mothers for prayer for the conversion of their children, when up sprang a young man in the back part of the room with these words: Oh! mothers! mothers! you who have unconverted children, you do not know the power of a mother's prayers over a wayward child. I was such a one. I left my home on some slight provocation, as I thought. I came to this city. I became an actor upon the stage, and pursued it as a profession. But a mother's prayers and entreaties followed me.

"I became convinced of sin, and as I hope converted, and at last sabbath I spent in the Tomb, endeavoring to do good to those shut up there. I have now resolved to lead a different life, and to devote myself to the service of God." The young man spoke with great modesty and deep feeling, and earnestly exhorted mothers never to cease praying for their unconverted sons, for God would surely hear a mother's prayers.

As he sat down up sprang the leader of the meeting, and said he wanted to add his testimony to the value of a mother's prayers. His mother had ten children. Among his earliest recollections were those of that dear mother, who gathered her children around her in a little circle, with herself in the middle of it every day for prayer. He should never forget those praying seasons. They were stamped indelibly on his memory. That mother lived to see all her children converted, and all become useful members of the church.

He spoke of the Sabbath-school over which he was superintendent. More than one hundred had been converted among the pupils during the last winter, and seventy-six had united with the church. He said that this was a matter of rejoicing, and yet he did not know how much they might rejoice, since they had fourteen hundred who gave no evidence, and made no confession of faith in Jesus. He asked the meeting to pray for these fourteen hundred. It was the Lee Avenue Sabbath School of Brooklyn of which he was speaking. It had one hundred teachers, and a visitor attended one of their exercises, and when he saw the great number of teachers going out together at the close, they inquired where they were going. Said the superintendent, "Why, they are going to pray together for the salvation of these children."

The Pulpit.

Lecture-Room Talk.
BY HENRY WARD BEECHER.

REMARKS--Very naturally our minds are occupied to night with thoughts respecting the death of Charles Dickens. One question that was asked in my family has clung to me ever since we received intelligence of the event. I do not suppose a man ever wrote in the English language whose works have had a more pleasant and beneficent influence in homes, than his have had. I was asked whether Charles Dickens was a Christian man. I could not answer that question, and I felt sorry to think that a man whose writings go into every household of all lands where the English language is spoken, and I suppose of other lands where they are translated and are read with much pleasure and gratitude, should not have left a record which should have enabled us who believe the other life is only a culmination of this, to say that he was a Christian. I would not judge him at all--far from it; but when I attempt to place him, instead of being oppressed with doubt, or only being able to say, "I hope for him," I should like to be able to rejoice about him.

The death of Charles Dickens, to which you have alluded, will, I suppose, produce more nearly the feeling of personal loss than that of any one who has died since Walter Scott. He was a man of the household. He was a man of the most genial sympathies and of the most humane feelings among those that were writing in our day. He took hold of what may be called the great middle class of feelings in the human mind. Whether he was personally and experimentally, in our sense of the term a Christian man, God knows--I do not know, indeed, very little about his personal private life. It is, however, I always think, a very difficult matter for us to measure men who are brought up under different institutions and placed in different circumstances from ours, and whose way of looking at things is so much modified by their surroundings as scarcely to be recognized by us.

Now, there are, you may say, in every civilized nation, three classes of men, so far as the matter of religion is concerned. One class we feel to be Christians. They are producers of spiritual influences in the world. Their record is positive. We do not doubt about them. Then there is another class of whom we say are positive that they produce moral or selfish influences. And then there is a great class between these, and it is always very difficult to say whether they are a little nearer this side, or a little nearer that side, and whether they may not be Christians, although they are very much unlike ourselves.

I remember that when my father, once he had been reading the life and story of Bishop Heber, expressed the gravest doubts as to whether he was a Christian or not. He thought that he was a very moral man, that he had a very poetic nature, that he had some of the "natural virtues" (as father used to call them) in very great strength; but he shook his head mournfully as to his actual conversion. And yet I suppose none of us participate in that doubt. My father, as I see it now, applied a very rigid technical measure to a man who was brought up under circumstances very different from ours--so different that I do not suppose it was possible for him to understand the man and his surroundings.

Contrast, for instance, Mr. Dickens' life with the life-work of men who have filled the English literature with ideas of eminent piety, and made it rich in distinctive Christian truths, and you feel at once that he was not of that class. That was not the work which was given him to do. Then, on the other hand, compare him with such writers as Bulwer and Byron, and you feel just as much that he was not of that side either. He was not a producer of moral truths; he did not generate selfishness or pride, and certainly the influence of his writings does not tend toward house and dissipation. They all magnify truth, and purity, and honor, and virtue, and noble manhood. Their generic influence is to make men purer and truer. It is to make the influence of men with their fellow men more genial and more humane.

It is to make the household state brighter, and sweeter, and purer. There can be no question but that this is the general tendency of all the writings of Charles Dickens. I do not believe there is a line to be found in them whose tendency, in fact, is to produce licentiousness or laxity.

On the simple question of drinking, I should make an exception. Neither by theory nor by practice did he stand on the advanced ground to which the providence of God is bringing the best thinking men of the world. He represents rather the old school of moralists and men on that subject in England, and the school that I hope is now passing away. He has derided temperance and made it ridiculous by his caricatures.

But in respect to the other things, the good things which I have mentioned, there can be no question. He has been a great benefactor of his race. And although he has not worked in the highest sphere, though Providence did not call him to the development of the spiritual element eminently, it did call him to no mean task, and endowed him with no mean talent, and gave him a success in his work which is seldom vouchsafed to any, and which has been vouchsafed to none within my memory to so great an extent--though I doubt whether the works which he has left behind him will in any other generation be as much read as they have been in ours.

There can be no question that single andorations in the procedures if society may be traced back to the influence of the writings of Charles Dickens; and I have doubt that when the true source of his

inspiration is understood, it will be found that God raised him up and employed him in no mean degree to produce heaven and reformation in the middle elements of human welfare.

I remember his saying to me, in a modest way, in the room adjoining, on the night that he read here, that since writing his description of the Squeers school, in which "Nicholas Nickleby" was not educated, such schools had disappeared in England, and that his exposure had been the means of promoting the interests of education, by letting the light in upon, and doing away with, schools which almost amounted to secret institutions of torture for the young. His work of "Bleak House" produced a powerful effect on the perversions of justice in the English courts, and the gravest controversies arose, and much feeling was awakened among lawyers and judges. And his works generally produced a powerful impression upon the many wrongs and vices which they sought to remedy.

And while the question of Mr. Dickens' spiritual work is perhaps one that we are not authorized to decide, and must not decide, and while, certainly, we cannot reckon him as among the highest spirits, we cannot withhold from him our gratitude; and we cannot but be grateful to God for the fact that he was raised up to do, in a lower sphere, a greatly needed work, which he did well.

And having done his work, he passed from the stage of life, as one might wish to die--one moment in the full enjoyment of his faculties, and the next moment gone, as it were. I will still cling to that old heresy, the Episcopal Prayer-Book to the contrary notwithstanding. I should never pray God to keep me from sudden death. Instead of that, my prayer to God is that he will cut me off suddenly. I do not want to be like an old harness that is always broken, that always has to be tied up with strings, or that is always being carried to the shop for repairs, and is always good for nothing. At the full of life, while yet his mind was vigorous, he was stricken down. And he has died at the right time--at the right time for himself, and at the right time for the world. He had done his work, and such as it was, he had done it well. I for one, thank God for the life of Charles Dickens. And I thank God for his work. Though I do not regard it as

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YORK, PA.

SATURDAY, July 2, 1870.

REV. P. ANSTADT, EDITOR.

ORPHAN SCHOOLS.—Rev. A. S. Guss, of Cassville, Pa., gave us two dollars to pay for the AMERICAN LUTHERAN one year to one of the Soldiers' Orphan Schools.

REBERSBURG, PA.—Mr. Samuel Frank is acting as agent for the AMERICAN LUTHERAN in Rebersburg and vicinity. He is authorized to receive backstopping subscriptions, and also subscriptions in advance from new subscribers.

SUNBURY.—Mr. J. H. Engel is agent for this paper in Sunbury and vicinity. We request all those who are in arrears for subscriptions to pay him. All who have not yet paid in advance for the present year should pay to him as soon as possible.

NEW PAPER.—We have received the first number of *The News Item*, a new secular newspaper, published by Smith & Nichols, at Glen Rock, York county, Pa. It is a spicy sheet and presents a handsome typographical appearance. May success attend it.

CHANGE OF TIME.—The Synod of Central Pennsylvania at its last session in Pottsville by a vote changed its time of meeting. Instead of meeting in the spring as heretofore, it will hereafter meet in the fall. Its next meeting will be in Look Haven on the first Tuesday in October next.

AN EARNEST REQUEST is hereby extended to all who have not paid their subscription for the AMERICAN LUTHERAN this year to forward the amount without delay. We have been at great expense in removing our office and purchasing new material that we need all the subscriptions due us immediately. We shall be much obliged to all those who will send their backstopping subscriptions as soon as they read these lines.

THE FAIRY.—We direct attention to a new advertisement under the above name. We have received samples of sewing done on this machine, which seem to us as good as that done on the highest priced Sewing Machines. We have always thought the prices of Sewing Machines were too high and must come down, but did not suppose they could come down as low as five dollars. Persons wishing to have samples of sewing and a circular should send a post-age stamp to Rev. C. H. Bernheim, Gibsonville, Guilford County, N. C.

Alliance.

At the close of the session of the State Sabbath School Convention in Harrisburg, week before last, a meeting was held in the Presbyterian church to organize a branch of the Evangelical Christian Alliance for Central Pennsylvania. A constitution was adopted and Rev. Dr. Robinson, of Harrisburg, elected President. The following gentlemen were elected delegates to the general convention in New York next September:—Rev. E. Nevin, Lancaster; Rev. M. Rhodes, Lebanon; Rev. Dr. Dashiell, Dickinson College; Rev. B. C. Sussertott, Lancaster; Rev. G. F. Stelling, Harrisburg; Rev. Dr. T. S. Johnston, D. D., Lebanon; Hon. I. S. Diehl, New Oxford.

Synod.

The Photographs of the General Synod which met in Harrisburg are all sold.—Several applications recently made could not be supplied. During a recent visit to Harrisburg we called on the artist, who has the negative of this picture still on hand, and asked him whether he could make more of them. He is willing to print more of them if they are called for in sufficient quantities. The price will in that case be only a trifle higher, namely \$1.25 instead of \$1.10, as heretofore. The picture of the General Synod in Harrisburg is the best that was ever taken of that body. It contains about 175 likenesses of the most prominent ministers and laymen of the General Synod, with their names and residences. Such a combination of interesting likenesses can never be produced again. As there were only 700 copies made, the church is still very inadequately supplied with these photographs.

If orders in sufficient numbers are sent in to us within a month we will order a hundred or more copies to be printed, and send them free by mail to those ordering them at \$1.25 a piece.

Let all who desire to have this picture written to us without delay and inform us how many pictures they desire. The money must be sent immediately on the receipt of the picture.

Trial & Expulsion of Rev. A. R. Horne.

The charges preferred to the Susquehanna Synod by the members of the Williamsport Church, against Rev. A. R. Horne, have been sustained in every specification, and he has been expelled from the Synod.

The following is the concluding part of the proceedings:

Whereas, The Rev. A. R. Horne, a member of this synod, has been found guilty by this Synod of the charge and specifications preferred against him by members of the English Evangelical Lutheran Church of this city:

And Whereas, during the investigation of these charges referred to, Rev. A. R. Horne has revealed a character, in the judgment of the Synod utterly inconsistent with that of a Christian minister:

And Whereas, he has proved himself unworthy to the interest of this Synod of which he is a member:

And Whereas, he has applied for membership to another Synod, while arraigned before this Synod to answer certain charges preferred against him:

It is therefore the duty as well as the interest of the churches to give their pastors an adequate support. If your minister has an adequate support he can devote himself wholly to the task of laboring for your spiritual good. His mind, being free from the corroding cares for food and raiment, can concentrate all its powers upon the careful preparation of his sermons, and he will be enabled to devote all the time not needed for pulpit preparation to pastoral visitation. It is therefore the very poorest kind of economy to stint your pastor in his salary. What you save by stinting him you stint off of your own immortal soul and the souls of your children.

The Education Cause in the Central Synod.

The abstract of the proceedings of the above named Synod will be found in another column of this paper. Speaking of the exercises on Friday evening the writer remarks, "Perhaps we could have received something worth speaking of, had the exercises been properly conducted."

These words imply censure upon those who conducted the exercises on that evening, and hold them responsible for the small amount of money realized on that occasion. We think, however, the writer does them a great injustice; they did the best they could under the circumstances, and Bro. H. could probably not have done better himself if he had been placed in a similar position.

On Thursday evening previous the anniversary of the Missionary Society had been held. After two or three able addresses a strong effort was made to raise money for missionary purposes, with considerable success, a number of life members having been made, for which the ministers and lay members gave the larger portion.

On Friday evening was the anniversary of the Education Society. But the speaker who had been appointed the year before was unprepared and absent. Therefore two brethren were pressed into the service to make extempore addresses. The evening was very warm, and it wanted only fifteen minutes of 9 o'clock before the services could begin, because it was with difficulty that the brethren could be brought into the church. The exercises were then commenced by singing, then prayer, then another hymn. After this Rev. H. Hackenberg delivered a very appropriate address of just twenty minutes in length. He was succeeded by Prof. Stover, who also spoke just twenty minutes in a very impressive manner, after which the writer of these lines also spoke about twenty minutes, but was interrupted in the midst of his remarks by a number of young people, who had come from Milltown that evening, rising up and going out, as they expected to be at the cars at a specified time. This produced a disturbance and uneasiness in the whole assembly, and after a few contributions, the congregation dispersed.

There evidently was no disposition to contribute to the cause of Education on that evening, and probably for the following reasons. The ministers and lay delegates had already contributed on the evening before all that they were able or willing to give, to the cause of Home Missions, and the members of the Lutheran church at Pottsville mostly live in the country and were not present in the evening, so that the congregation was mostly composed of members of other denominations who felt no interest in our Education Society and of course would not contribute any money towards it. An opportunity was given to contribute to the cause of Education, and those who were willing to give, did so, and those who were unwilling or unable to contribute any more would not have done so under any other arrangement. These we consider as the reasons why so little money was raised for the Education cause on that evening, and those brethren who were pressed into this duty are not to blame for the failure; we doubt whether any other members of Synod could have done better. No subject can be properly discussed in twenty minutes.

Whilst writing on this subject we would remark that we do not regard this as the best way to raise money for benevolent purposes. All the congregations of the Synod should raise all they can during the year, and not depend upon a special effort at the meeting of Synod, to raise the required amount from the members of Synod and the congregation in which they meet.

The Salary of the Ministers.

One of the great obstacles to the building of the church is the inadequate support of the ministers of the gospel.—This is especially the case in many of the rural districts. There are some ministers whose income is scarcely equal to that of the poorest day laborer. How shall such a one sustain his family? How shall he feed and clothe and educate his children? He cannot dig, and to beg he is ashamed. He shall undertake to teach a school in connection with his charge? Then either his pastoral duties will interfere with his duties in the school room, or the ministerial office will be regarded as a secondary matter, and consequently neglected.—Or shall he engage in agricultural labors to eke out a scanty living for himself and family? In this case he will become a farmer and his thoughts will be mainly engaged with manure, horses, cattle, sheep and hogs. His books will stand neglected upon the shelves, covered with dust and spiders' webs, and his sermons will be poorly prepared, because unstudied. A congregation served in this way, cannot in the nature of the case be expected to prosper.

The example of Paul is indeed cited, as one who labored during the week at his trade of tent maker and preached on Sundays in order that he might not be burdensome to his converts. But his is a peculiar case. He had none but himself to maintain, and besides a very liberal education, he had no doubt also the special guidance of the Holy Spirit in the preaching of the Gospel. It is also this very apostle who exhorts Christians to contribute of their worldly goods to the support of their pastors, enforcing this exhortation by arguments drawn from the nature of the case and the Old Testament Scriptures. Such as "Thou shalt not muzzle the ox that treadeth on the ear." "The laborer is worthy of his hire." "Let him that is taught, contribute to him that teacheth." And the apostle Paul also exhorts Timothy to give himself wholly to the work of the ministry without pursuing any other calling and depending entirely for his support upon those to whom he preached. "Those that preach the Gospel should live by the Gospel."

It is therefore the duty as well as the interest of the churches to give their pastors an adequate support. If your minister has an adequate support he can devote himself wholly to the task of laboring for your spiritual good. His mind, being free from the corroding cares for food and raiment, can concentrate all its powers upon the careful preparation of his sermons, and he will be enabled to devote all the time not needed for pulpit preparation to pastoral visitation. It is therefore the very poorest kind of economy to stint your pastor in his salary. What you save by stinting him you stint off of your own immortal soul and the souls of your children.

He who loves the Savior will also love his ministers. The Lord clearly recognizes this principle. He that shall give but a cup of cold water to one of the disciples of Christ in the name of a disciple shall in no way lose his reward. "Inasmuch as ye have done it unto one of the least of my disciples, ye have done it unto me," says the Savior.

Conversation in the Sanctum, Between Peter, James, and John.

John.—What in the world is going to become of us? I see that the symbolists expect to take the Maryland Synod into the General Council before long.

Peter.—You astonish and surprise me! The Maryland Synod, which years ago claimed to be the standard-bearer among her sister Synods in the General Synod, and that was lately so much strengthened by the accession of the Melancthonians, going over to the General Council! Impossible! Where do you get your information?

John.—The Old Pennsylvania Synod held its sessions in Pottsville last week, and Dr. Morris appeared before it as the delegate of the Maryland Synod. He made a speech in which he expressed himself hopeful of a final approach and union between the two bodies, over which they are jubilant and publish in the *Lutheran Missionary*.

Peter.—Read to us what they say about it?

John.—They refer to it twice in the same paper. First in a letter of "Insults," and again in an abstract of the proceedings. I will read you first what "Insults" says. (Reads):

"Among the delegates who presented themselves from other Synods, Dr. John G. Morris, of the Maryland Synod, led off, and assured the Synod of the great pleasure it always gives him to meet with the old Synod, and especially as the delegate from the Maryland Synod. Such a connection of this Synod with the mother Synod strikes many as strange, in view of the fact that the former is connected with the General Synod; but the friendly relations have been sustained, not only because Dr. Morris has a warm side in the old Synod, but also because this feeling is shared by many other members of his Synod, and the old mother is perfectly willing to remember the pleasant relations of the past, and to cherish the hope that the day may come when all who are one with her in the faith may also be more closely united with her in outward respects."

James.—I should like to know the names of those "many other members" of the Maryland Synod whom the old mother hopes soon to see closely united to her in outward respects.

John.—The paragraph in the abstract of the proceedings reads as follows:

"The delegates of other Synods were then received. Rev. Dr. J. G. Morris appeared in behalf of the Maryland Synod; referred to the past, the decrease of so many—Revs. Baker, Keller, Demme, and others: invited all who had ever been members of that body to unite with them at Emmetsburg next Fall in their celebration of their first Jubilee. He also expressed himself hopeful of a final approach and union between the two bodies. The President replied, reciprocating the same fraternal greetings."

James.—I think he certainly overstepped the bounds of his instructions, for I doubt very much whether the Maryland Synod employed him to negotiate with the Old Synod about a union of the two bodies.

John.—It seems the *Lutheran Observer* also had a special correspondent at Pottsville, and he gives us nearly three columns of news, while for the proceedings of the Susquehanna Synod, in the same number, there is room only for one column, which looks a little like favoritism toward the Old Mother. I will read you yet the account of this matter from the *Lutheran Observer*. (Reads):

"J. G. Morris, D. D., said that he was a delegate from the Synod of Maryland, which had maintained uninterrupted relations with this Synod for fifty years, a fact which would be becomingly celebrated in Maryland next Fall. He referred to the changes which had taken place since this Synod last met in this place twenty years since; the many venerable and revered fathers of the Church who had passed to their reward. He invoked the blessing of God on this Synod and its proceedings."

Peter.—Were there delegates from any other Synods present?

John.—No; not from any other that stands in connection with the General Synod. The Maryland Synod stands forth solitary in her glory of having a representative at the meeting of the Old Mother! No other Synod has sent a delegate, nor has she sent a delegate to any other ecclesiastical body belonging to the General Synod, than the Maryland Synod, and that, I observe, is to be Dr. Siess for next year.

James.—What can be the reason why the Maryland Synod alone keeps up this intimate relation with the Old Mother? Do you really think there is any truth in the Doctor's prophecy that there will be a union between the Maryland and Pennsylvania Synods?

Peter.—I don't think the Maryland Synod cares much for this interchange of delegates, but consents to it merely because Dr. Morris wishes to go as delegate, and he wishes to go for two reasons. First because his heart is really with the Old Synod, and secondly and principally because he has an "axe to grind." He wishes to retain the patronage of the Old Synod for Lutherville. So I think there is considerable humbug connected with this business.

John.—Do you suppose they take it all in good faith?

Peter.—I should think the more knowing ones could see through it, but I suppose the majority of them take it all as genuine, and really believe that the Doctor will be able to rally the Maryland Synod into the haven of the General Council.—Vain hope!

James.—I see he also invoked the blessing of God on the Synod and is proceeding.

Peter.—I regard that as a mere formality, that has not much significance. I certainly wish them a blessing too, and especially grace to see their errors. But I could not conscientiously ask the blessing of God on all their proceedings. For instance their proceedings in regard to the Synod of West Pennsylvania and the Susquehanna Synod, where they disregard all ecclesiastical law and order, in receiving ministers without a dismission and trying to rob those Synods of their congregations, as they did in Pottsville; and then also I don't see how the Doctor can conscientiously invoke the blessing of God on their proceeding in reference to

our institutions at Gettysburg. If he is sincere in his invocations he must desire that the Old Synod may be victorious and Gettysburg may be deleted in the "irrepressible conflict" that is now inevitable in regard to the funds of the German and Franklin Professorships.

James.—I see from the proceedings of the Susquehanna Synod, held lately in Williamsport, that they expelled one of their members, Rev. A. R. Horne.

John.—Yes, but the Old Mother Synod of Pennsylvania took him up again, and "Watchman" writing in the *Lutheran Missionary*, says: "Rev. Horne is now a member of the Pennsylvania Synod. Such charges are a better recommendation than the honorable dismissal of a dozen such Synods." Now I would suggest that if the expulsion of a minister from one of our Synods is a recommendation for reception into the Pennsylvania Synod, then I have no doubt they will soon have applications from a number of such cases. The Allegheny Synod expelled two of its members sometime ago, the Central Synod also at its last session carried the name of one of its members from the roll of ministers.—This expulsion from the General Synod will now be a recommendation for admission into the General Council, according to the published statement of this "Watchman."

James.—I understand that Rev. Cyrus Rightmeyer lately preached in Rev. J. Fry's church in Reading; is he a member of the General Council?

Peter.—I cannot give much information on this subject, but I should think he has the qualifications that most recommend him, according to "Watchman's" position. John.—I am pained to see that this "Watchman" has the malicious disposition to pick up and magnify and exult over everything that he can find detrimental to the General Synod, but never notices anything praiseworthy or commendable among us.

Peter.—It takes all sorts of people to make a world, and this "Watchman" may make himself very useful to us; he will act the part of a scavenger to the General Synod.

James.—What is a scavenger?

Peter.—Scavengers are beasts or birds that eat up garbage and carrion which would else become offensive and taint the air. Among quadrupeds the hog is considered a good scavenger; among birds the buzzard is considered the best, having a very sharp eye and a keen relish for carrion.

James.—Well, I am quite willing that "Watchman" shall do scavenger duty on the territory of the General Synod.

Communications.

For the American Lutheran.

Home Missions.

URBANA, ILLINOIS.

Rev. A. J. Imhoff, whose prudent management and able ministry at this place have been attended by a healthful and steady development from the first, now reports the charge self-sustaining, and continues as pastor thereof. In behalf of the times of his charge he writes in grateful terms for the aid afforded by the Board.

LEIPSIK AND CAIRO, OHIO.

These two points served in connection with several others in the adjoining country, by Rev. George Hammer, are making encouraging progress. Brother Hammer says: "The prospects are brightening at Cairo. The church building there is under contract. The contract for the building at Leipzig is also let."

THREE RIVERS, MICHIGAN.

Rev. F. DeLo has just rendered his first quarterly report in this new and promising field. He has organized in the flourishing and important town of Three Rivers with twenty-seven active and efficient members, and others will soon be added to the number. An eligible lot for a church edifice has already been secured. And a subscription is being circulated for the erection of the building, and is meeting with very encouraging success. In connection with this place Brother DeLo also will have, at least for the first year, two other contiguous and promising points at each of which he expects soon to organize a small church.

CLAREMONT, ILLINOIS.

Rev. J. M. Lingle, has for the past year been serving a wide field in this region, comprised of a large part of two counties, and containing numerous small organizations, which it is designed to divide into two or more pastoral charges. He now reports that he has prospect of effecting such division, and of having some co-laborers with him in the field. He reports 13 accessions during the past quarter.

GALESBURG, ILLS.

Our Mission here is Swedish, and is served by Rev. C. Anderson. He reports 13 accessions during the quarter, a good attendance at Sunday services, and at three prayer and other religious meetings held during each week. He also reports the payment of \$800.00 on church property, and the contribution of \$14.00 to Foreign Missions during the quarter.

This organization is only about a year and a half old and numbers 130 members, who, with a little aid from abroad, have erected a beautiful and capacious church edifice and have so far completed it as to occupy it for regular services. It has however been supplied with seats rented from other parties. These have been recently demanded and removed, to the great discouragement of the members. But they have rallied and determined to put in permanent seats. The ladies of the church have raised \$300.00, nearly half enough to pay the seating, and \$240.00 were contributed by other members at a recent meeting. Bro. Anderson has had a recent donation which largely benefited him in a material way, and greatly cheered his heart. He states that the members are heartily in earnest and cordially unite in whatever is undertaken.

KEOKUK, IOWA. (Swedish.)

Rev. C. G. Lindahl has completed his second quarter in this field. He has ten organizations, one in Keokuk and the others some distance in the country. Neither of them owns a house of worship.—But a lot has been secured in Keokuk and a subscription commenced with a view to build this summer. There have been 14 members added during the last quarter.

CEDAR RAPIDS, IOWA.

Rev. W. M. Sparr, who has succeeded Rev. C. Baird at this place, entered upon his work the first of May, and hence no quarterly report is yet due from him.—

His letters however evince a clear, broad view of the work to be done, and a firm purpose to devote himself fully to it. The Secretary of the church council also speaks of the great satisfaction of the members with the settlement of Bro. Sparr among them, and of their determination to afford him their hearty co-operation.

NEWTON, IOWA.

This interesting Mission commenced active operations last fall, under the pastoral care of Rev. H. S. Cook. Until quite recently the services were held in the other churches of the place, mostly during the afternoon. But owing to the disadvantage of this arrangement, the Mission recently leased a hall and fitted and furnished it at an expense of \$250.00, paid by the members themselves. Bro. Cook says that the hall is "centrally located, airy, easy to speak in, and is seated very comfortably with chairs," and that "all are highly pleased with the place." He states that the attendance is better than ever before, and that the Sunday School continues to flourish, and is full of life and interest.—Bro. Cook uniformly speaks of his people in terms of highest praise. He says: "I love my people and Newton better than ever, and if they are satisfied with my poor services, I am sure I am more than satisfied with them. I do not think I could possibly be suited as well elsewhere as I now am at Newton." He has added 7 members during the last quarter.

St. Louis, Mo.

Rev. J. B. Corbett's second quarterly report is not yet due, but letters recently received from him and from the secretary of the church council indicate that the work advances. Brother Corbett's health, which has for a while been feeble, is now much improved, and he says, "The whole course of discipline has proved a spiritual blessing to me. I feel stronger now than ever, though physically weak, if I can only keep near the Father, then success is sure. The people here have been very kind to myself and family. On last Sunday we administered the sacrament of the Lord's Supper. It was a very refreshing season. We received two into connection with the church. Sometime ago I received a young man into connection with us." The payment of \$1400, which fell due on the 12th of June last has by the aid of the Church Extension Board been met.

DES MOINES, IOWA.

Rev. A. M. Geiger who has from the first served this mission with faithfulness and efficiency, reports only three accessions during the first quarter, but he says, "I expect at the next communion to receive by confirmation quite a number of those who are now catechumens. I have nothing special to say of my work here, except that we are gradually increasing in all that is desirable. The church is working in harmony, and the attendance as the means of grace is such as to indicate a commendable interest."

LAWRENCE, KANSAS.

This mission which has suffered much for want of a house of worship, is nevertheless steadily increasing interest and efficiency, and is at last cheered with the prospect of soon having a house of its own. Rev. H. B. Belmer writes that the building has been a little delayed in waiting for the plans and specifications, but says, "We are now receiving bids for the work, and will let it next week. There is nothing to hinder our going ahead at once, and having the building ready for use by the time of the meeting of the Kansas Synod in October." Brother Belmer reports only two accessions during the quarter, but says that, "There are five ready to join only waiting the communion to be held in a few weeks." At Vineland, a country church served in connection with Lawrence, "I begin to feel that ours is the most influential congregation in the community." He adds: "The Sunday School is doing well. Lawrence is growing faster this summer than ever before, and there is no reason why the Lutheran Church should not grow with it. We have inscribed *Hope* on our banner."

M. OFFICER.

YORK, PA., JUNE 28th, 1870.

For the American Lutheran.

Matrimony.

BY REV. URIEL GRAVES, OF MILTON, PA.

(Copyright secured according to law.)

(Continued.)

Here too, another spirit—that of fault-finding, and looking on the dark side of things generally—may be fully illustrated, by another instance from a life-picture. There is perhaps, no condition of life, in which evil tempers are so likely to show themselves as in the marriage state. In this condition there is much to try the temper, it will admit, and therefore should married people be doubly careful in the management of their tempers. Most people, however, allow it to have its own course until some fatal mistake reveals the consequences in all their horrid deformity. In the domestic circle, women often contrive to make their husbands, as well as all around themselves miserable, by the exercise of a fault-finding propensity, which, of all others, is the most difficult to deal with; for the words of a contentious woman are, as will be seen in the following story, "a continual dropping."

Richard Grey was a hard working wheel-wright; a steady, sober, quiet sort of a fellow. He was up early and worked late, for he had a little business of his own, and he knew, that by labor, steadiness, and economy, he should be able to keep the wolf from the door, and lay up something for a rainy day. Richard had married one of the neatest and prettiest little girls of the village; she was a capital house-wife; fond of her domestic duties, and full of energy and activity. She never cared for going out pleasure, nor for gossiping within doors, nor for buying herself out her neighbor's slips and backslidings; in short, Fanny was in many respects as valuable a wife as a man could be possessed of; and there is little doubt but what Richard would have been a very happy fellow had it not been for one failing on her part. Fanny loved her husband very much; and she was very kind to him in a general way, and always took care to put buttons on his shirts, and to have his linen in nice order, and to keep the house clean and comfortable; and what was still more to Fanny's credit, Richard was a poor hand at pen work, she kept his books in order too. But, alas! Fanny had a temper. She was not a cold, nor a virago, nor a sulk; but she had the habit of fault-finding. And of all the varieties of temper, this is one of the most teasing, and perplexing, and well

calculated to wear out the poor wretch who should happen to be the victim of it; and this was the plague perpetual, and torment unendurable of poor Richard's unhappy life. Fanny was always at him; he would find fault with her husband about every little omission or commission. She sought every occasion for fretting at him. If he did not clean his feet, to her mind, at the door, then there was an occasion; if he came a little too late, or a little too early to his dinner, there was an occasion; if his clothes became torn in his business, there was an occasion. If he came home a little gloomy there was an occasion also, and if he came home cheerful, it was still all the same.

Richard was an easy-tempered man, and, desiring to avoid all dispute, for a long time held his peace, and endured her longer like a Briton. Now he whistled it off, again he laughed it off, still it went on all the same. There was fretting at breakfast, fretting at dinner, fretting at supper, and sometimes, in the hours which should have been devoted to sleep. As I have said, the slightest thing would give rise, to the exercise of this her disposition; for instance Richard would put a little too much sugar in his tea, when Fanny would let out on him in the following fashion: "Aye, that's the way the sugar goes, by and by you will be saying, 'what has become of the sugar?' but you never think of what things cost, not you. There is sugar gone up a penny a pound last week, but what do you men folks care for that; you care for, as for first to satisfy your own palates, but, as for having any consideration for a woman's trials, not you. It was just the same last night with the butter; you make no spare of anything. Look at that waist-coat of yours, you have only had it three weeks, and see how the plush is worn off at the pocket hole, and there is a great slit in it besides; and then, there is your new hat, I had that to put in the laundry, after Sunday's wear, or it might have been kicking about all the week.—Then you never do anything for me; I have been asking you these two days to put a wheel on the child's go-cart, but you care nothing for the poor child, any more than you do for me. You take pretty good care of yourself though. You could buy yourself a suit of clothes you did not need, and then to blind my eyes, you brought me home a paltry neat roaster; I did not want a neat roaster, not I. I shall be able to roast ten times as much meat as ever we shall get, with a piece of worsted; I want none of your paltry neat roasters."

"Why my dear," meekly replied Richard, "you are always complaining at not having anything better to cook with than a skein of worsted." "Suppose I did," retorted Fanny, "that was nothing to you, if I choose to put up with it; I had a right to talk about it, but I did not want any interference on your part. You just mind your own business, and let me mind mine, and don't think of coming to me, by buying meat roasters, such troublesome trash; I dare say you could give half you pretend for it, and have no doubt spent the rest, at the saloon, bowling alley, or at the gin shops; never mind, I can bear it; my back is broader than I am." "Are you going to have another cup of tea?" "Not after such a jabbering about a bit of sugar," muttered Richard. "I do not know what you mean by jabbering," replied the wife fiercely. I am not used to such blood-god terms. I suppose you picked them up where you spent the "sodds" of your roaster, and sported your fine, new suit of clothes, no doubt you looked mighty fine in them, and had those to admire you who had no right to do so. No doubt you looked sweet and smiling then; although you look a sad and ugly enough now. They should see you at home; they should see me slaving and toiling, from morning 'till night, while everything done to annoy and worry me; to perplex and confound me; but never mind, here Fanny began to wash up the tea things, squeezing a few salt-tears out of her eyes at the same time. I suppose I shall be supported through it. I can bear a good deal more yet; but if I was like some women, you would soon find the difference. I should not have a man, when he came home to his breakfast, who would insult me by foul language such as I was never used to; and then, if I say ever so little, to give me a nasty, ugly, sulky look, as if he could eat me with a grain of salt, and go off like a heartless brute beast, who does not know how to treat a good wife when he has one." Richard looked quite confounded; he had drank one cup of tea, but had eaten no breakfast, and repressing his anger like a sensible man, rose up and left the house while his unhappy wife continued, "And to break—(sob)—break—(sob, sob)—break my heart—(sob)—heart." And so Richard left his poor ill-used wife, with a broken heart, "till dinner time, when the same loving story, winning out in the same musical style, with its new variations, until one morning it was discovered that Richard Grey had taken himself to parts unknown, leaving his scolding wife the privilege of scolding some one else, and waiting his return which seemed altogether probable, a good long time in the future. The last reason, we have to offer, as the fruitful cause of family broils, is a disregard for each other's wants. Then we often cross each other's paths at right angles, and meet in deadly conflict.

G. F. SCHAEFER, Pres't.

H. R. FLECK, Sec'y.

P. BOSERMAN, Treas'r.

life had been given to the advancement of the Lutheran Church. It was purchased from his heirs, by the Board, for the sum of five thousand dollars, to be paid in annual installments of one thousand dollars—without interest—till the maturity of each payment. Since the purchase D. L. Treseiler, Esq., has made a jubilee offering of five hundred dollars—his interest in the property. The Church has then to pay but \$4500 for a home of sufficient capacity and conveniences to accommodate the orphans of the General Synod, in Pennsylvania, and the States adjacent. The Allegheny, Central, East and West Pennsylvania Synods readily undertook to pay the amount.

Their obligations, however, are not promptly met, because their pastors do not contribute as they ought. These Synods have a membership of 40,000. To meet the annual installments would require but 24 cents per member. Add to this the membership of the Maryland, Pittsburgh and Susquehanna Synods, now represented in the Board, and the rate is less than 2 cents per member.

Should we be expected to say more than present these bare facts? Should it not put us to shame to be told that the Board are unable to meet the demands of those to whom the money is due?

The Board were also authorized to buy some land contiguous to the Home. It has been bought and is already yielding its harvest. To pay the balance on these 27 acres would not require more than 24 cents additional per member. Will not our people, then, come to our help at once, and liquidate this debt, so trifling in comparison to their numbers and wealth? Will not pastors see to the work without delay? Endeavor to secure an interest in your Schools on behalf of the orphan. The few dollars invested are bringing a bounteous return to the Church, as could be shown if we were permitted to place before you the results of one year's working of the Home. Our cry (the cry of the orphan), is sounding in your ears. Will you heed it? May it be so!

G. F. SCHAEFER, Pres't.

H. R. FLECK, Sec'y.

P. BOSERMAN, Treas'r.

Church News.

Cumberland Valley Conference—West Pennsylvania Synod.

This Conference met at Fayetteville, Franklin county, on Monday evening, June 6th. Dr. Swartz preached from Matt. 5: 20.

The following brethren were present during conference, viz

