

THE AMERICAN LUTHERAN

REVS. P. ANSTADT & C. LEELEY, EDITORS

Selinsgrove, Pa., October 24, 1867

MCALLISTERVILLE, PA.—Rev. A. Copenhaver of Boonsboro, Md., has received and accepted a call to the McAllisterville charge lately served by Rev. M. L. Shindel.

BLOOMSBURG, PA.—From a private letter we learn that Rev. B. F. Alleman, pastor of the Lutheran congregation of Bloomsburg has received a very handsome and valuable donation from his people last week.

Pro. Alleman is succeeding very well in his new charge. He enjoys the love and confidence of his people to a very great degree as we had occasion to learn on a recent visit to that place.

The Right Spirit.

We sometimes receive letters that breathe anything but a kind spirit. This occurs most frequently after we have inclosed notices those that are in arrears for their subscription. It is, however, quite refreshing to receive a letter like the following from one of our subscribers which breathes the right spirit:

"Enclosed please find two dollars, amount of my subscription due.

I am sorry that your claim was so long neglected. I too received one of those "little notices," but could not quite make up my mind to become offended, and stop the paper. Oh, no, it is right. Stir up delinquents, make them pay; and to those who would become offended and stop their paper I would say, "they are standing in their own light and know not the value of a genuine Church paper, such as the AMERICAN LUTHERAN. It should be in every family and read by every member."

A Printing Office for sale.

Having stopped the publication of our German paper, "Der Lutherische Kirchenbote," when we commenced the publication of the American Lutheran, we will sell the press and type on very reasonable terms.—The press is one of Hoe's Smith hand presses nearly as good as new, and there is type enough to set up a whole paper at once.—This is also very good yet. We will sell the whole or a part for about half what it would cost now at this time.

To any one wishing to start a German paper, in the interest of the General Synod, we will also give our subscription list of the Kirchenbote, many of whose subscribers expressed a desire to have the paper if it should be commenced again.

A Pleasant Re-union.

About fourteen years ago Father J. P. Shindel's son went down in glory to rise and shine with divine lustre in heaven. His widow still resides in Sunbury, the scene of his long and useful ministry. On Monday the 21st inst. her children and grand children prepared a most joyful surprise for their aged mother by paying her an unexpected visit on the anniversary of her 79th birthday. One of the participants of this interesting celebration kindly gave us the following account of it, which will certainly be read with pleasure by the subscribers of the AMERICAN LUTHERAN.

A very interesting and happy affair took place at Sunbury at the residence of Mrs. Susan Shindel, widow of the late Rev. J. P. Shindel, dec'd. Monday the 21st inst., was the 79th anniversary of that good old mother in Israel. The children, grand children, and great grand children assembled without having given her the least intimation of it, until their arrival, so that it was to her not only a joyous occasion, but also one of agreeable surprise. Several very handsome presents were made and after mutual congratulations, the table was spread with the good things of the land and all seemed to do justice to the provisions so unexpectedly prepared. It was a source of regret to those present that two of the elder sons could not be present having been by some means or other prevented. It was gratifying to this aged mother and her children to have present on this interesting occasion the Rev. Hemperly of Sunbury. At this family meeting the inquiry was made of Mother Shindel, as to the number of her children, grand children and great grand children, and after an investigation of the facts, it resulted in the following:

No. of children 12 of whom 8 are living
Grand " 75 " 53 "
Great Gr'd " 62 " 52 "

Did He Get In?

Thus she has had 137 grand and great grand children 105 of whom are still living. This was truly a pleasant gathering—not only pleasing to the mother, but also to all present. May the Lord bless mother and children, and may they celebrate yet many anniversaries and above all may they so live as to enjoy the hope of being an undivided family in the kingdom of Heaven.

The Sunday-school Times relates the following incident:

A father was reading at family worship that beautiful passage, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and sup with him, and he with me." A little one who was listening, unable to see if the matter was further explained, ran up to him and asked eagerly, "Did he get in, father, did he get in?" The little, active mind had formed a picture of the suppliant at the door knocking for admittance, and he realized what a sad thing it would be for him to go away without gaining an entrance.

The artless question of this little child will do well for many to ponder. At the door of many hearts Jesus is still knocking, awaiting an entrance. A negative answer will, in the judgment-day, strike countless souls with the pangs of endless death.

A SYMBOLIC PAPER GIVING UP THE GHOST.

Nearly two years ago the "Lutheran Watchman" commenced its career as the English organ of the Missouri and Norwegian Symbolists. It is edited by Prof. J. A. Schmidt of Decorah, Iowa. It started out on the supposition that it had a great mission to fulfill in enlightening the English part of the Lutheran church in America on the subject of genuine Lutheran doctrines and usages.—The inference therefore may be drawn that the "Lutheran and Missionary," and the "Lutheran Standard," both professing to be genuine symbolical papers, were not quite orthodox according to the standard of the Missourians and Norwegians, and that it was therefore necessary to launch another paper upon the troubled waters of symbolism. Accordingly a little quarto was commenced and issued semi-monthly and started on its new mission of enlightening the world on the subject of symbolic Lutheranism. It became the most impertinent and self complacent little sheet that we have ever seen, looking down with supercilious contempt upon all others who bore the Lutheran name and especially on the AMERICAN LUTHERAN. But pride goeth before a fall and a haughty spirit before destruction. It has not gone on two years when the editor announces that it will appear only once a month until the end of the year, and then cease altogether. The reason assigned is the want of adequate support.—The editor says it has not been paying expenses, and he cannot afford to pay the deficiencies out of his own pocket.

We do not feel surprised that an intelligent Lutheran christian should decline to pay for or read such a paper as the "Lutheran Watchman." It is filled with translations of German hymns, translated prose dissertations of some abstruse treatise, or original articles on some controverted points, in a stiff, inelegant style, that may be termed anything else than classical English.

These German and Norwegian symbolists have mistaken their mission, when they undertake to indoctrinate the English part of the church by means of the press. We once met with a German minister who was opposed to the introduction of the English language into his congregation, because, he contended, that genuine Lutheranism could be propagated in the German language only. He was perfectly correct according to his idea of genuine Lutheranism. Christianity can be propagated in any language on this huddled earth, but German symbolism can be propagated only in the German language, and among European Germans. The idea of reproducing the Lutheran church in this country as she existed in the sixteenth century in Germany, and just as she was emerging from Popery, is a utopian idea. It may be carried out some extent among immigrant Germans but among intelligent Americans it will be found utterly impracticable and impossible.

This the Missourians might have inferred long ago from their futile efforts to establish English congregations after their own models. They have tried to establish such congregations, we believe, in St. Louis and in Baltimore, and have most signally failed, and this failure of their English paper ought to convince them of the utter futility of the attempt to propagate German symbolism on American soil. The future of the Lutheran church in this country belongs to the English American Lutheran branch of it. But we will let the editor of the "Watchman" announce the discontinuance of his paper in his own language:

AN APOLOGY TO OUR SUBSCRIBERS.

DURING the remainder of the present year the "Watchman" will only appear once a month, about the middle of each month. The cause which has forced us to yield to such a necessity, is, we are sorry to say the neglect on the part of many subscribers in making prompt payment to us. As we have no society, synod, or congregation to sustain us in times of pecuniary embarrassment, and as we have no personal property, to fall back upon in case of need, our financial status is entirely dependent upon the promptness of our subscribers in making remittance to us. These failing to come up to their duty, we must necessarily follow suit and—fail. We have been long struggling with the waves of vexatious cares and calculations, and have already incurred personal heavy liabilities which will prove burdensome to us, at least for some time to come. We can do so no longer, and hence the result as stated above, for we are unable to be all the time dunning and begging and entreating our subscribers to do their simple duty.—Chiefly for the same reason the editing of the "Watchman" will probably be interrupted for one or more years after the close of the present volume. At any rate, no subscriber need send us any money for next year until we have published our intention of continuing the publication of the paper.

Fire-Worship in Ireland.

A singular custom, a relic of the old Celtic rites, still prevails in the southern part of the Irish isles. The London Times speaks of it thus:

The old pagan fire-worship still survives in Ireland, though nominally in honor of St. John. On a recent Sabbath night, bonfires were observed through nearly every county in the province of Leinster. In Kilkenny fires blazed on every hillside at intervals of about a mile. There were many in Queen's County, also in Kildare and Wexford. The people assemble and dance around the fires, children jump through the flames, and in former times live coals were carried into the corn fields to prevent blight. Of course, the people are not conscious that this mid-summer celebration is a remnant of the worship of Baal. It is believed by many that the round-towers were intended for signal fires in connection with this worship.

Once at Wotton, Rowland Hill was preaching in the afternoon, the only time when it was possible to be drowsy under him. He saw some sleeping, and paused, saying, "I have heard that the miller can sleep while the mill is going, but if it stops it awakens him. I'll try this method," and so sat down, and soon saw an aroused audience.

For the American Lutheran. ATTENTION!

Captains and soldiers of King Jesus, permit me to whisper a word of encouragement and admonition in your ears. We have all enrolled ourselves as soldiers of this King, and enlisted in his cause for life. We are therefore under the most solemn obligations as officers and private soldiers to discharge our whole duty. We cannot, with impunity, violate our obligations. We dare not cease fighting for, and advocating his cause in the presence of the bitterest foe, nor under the most adverse circumstances. Our foes are mighty, cunning, active and persistent. To counteract them successfully, we must be diligent, zealous and watchful. We dare not relax our vigilance or efforts for a moment, lest they gain an advantage over us.

We have planted several outposts, or little forts in the distant West, which demands our attention, our labors, our prayers and our contributions. We send those brethren out as pioneers and skirmishers, and pledged ourselves to be within supporting distance, to aid them in enlarging their domains, and increasing and strengthening their fortifications.—Those brethren expect us to redeem our pledge. Will we do it? There is such a thing as bushwhackers, skulkers and stragglers in every army, and there may be such in the division of Central Pennsylvania. But such characters are usually despised, and regarded with contempt by all brave and patriotic soldiers. While the true and faithful soldier enters the battle fearlessly, the other skulks away and like a lazy, cowardly dog, hides him self behind trees and rubbish till the battle is over and the victory secured, and then comes forth and loudly boasts what we have done, when he never fired a shot. Now I trust we will have none of this kind of soldiers in the Central division. If we should have, we must practice army style, and cashier and drum them out of camp in disgrace. But there is still another class equally useless.—These I would call "laggards behind." These always arrive a little too late to participate in the fight. Such have no heart for the work, and prefer coming when it is done, and yet have more to say than those who did the work. These should share the same fate with the other class of poltroons.

Now brethren, the battle in Missouri is fairly commenced, and it depends on us whether we will have a defeat or victory. To insure success we must one and all stand up to the work. We want no stragglers, bushwhackers, cowards, laggards behind. We want true men, and must have them if we would succeed. We must have large hearted and liberal minded men, who do not shrink from a little self sacrifice, or self denial, but who are willing to endure hardships as good soldiers of Christ.

Let all remember that we must raise during this Synodical year over \$3000 for the support of our pioneers and skirmishers.—This we must have, not at the end of the year only, but we must have some of it now. Another installment for them is now due. This must be paid. The honor and faith of Synod is pledged for this. We must redeem it, and do it now. Now is the time to make the effort. Let there be a combined, vigorous and persistent effort, such an one as only true, faithful and earnest men can make. There must be no excusing, no apology, no faltering nothing of the kind. Let there be an earnest, christian emulation, and provoking to good works. Let a holy zeal for Christ, for souls and the church, fill and animate every heart, and let each one determine to come up to Synod prepared to redeem his pledge, and pay his full appropriation. For the sake of Christ, of souls, of the church, and our self-sacrificing missionaries, I again say, attention to these things.

SIGMA.

For the American Lutheran. PROTRACTED MEETINGS AND REVIVALS.

BY REV. S. RITZ.

MR. EDITOR.—I think as the symbolists are making considerable noise concerning protracted meetings and revivals, as used and enjoyed by American, or rather Bible Lutherans, it would be well to bring forth the law and the testimony, and let all judge for themselves whether we are right or wrong.

At first thought this might seem unnecessary, as all professed christians ought to be readers of the Bible, and perhaps are more so, yet it is a fact that many are so deficient in reading, and others are so blinded by their leaders, that many important matters are overlooked in the Word, as they read. There are men and women, yea, so-called Lutherans, who, with a contemptuous smile, will hand a minister a Bible and say, "Show us where the holy Prophets and Apostles had protracted meetings and revivals." For such I am moved with great compassion, for I know they are ignorant in the word of truth. Should we succeed in opening the Scriptures to such we shall feel ourselves amply rewarded.

Before entering upon the first chapter of this Holy Scripture lesson, we will define what we mean by a protracted meeting and a revival.

First. What is a Protracted Meeting? I am just here reminded that, about thirty-four years ago, I went to assist a brother at a protracted meeting in Pa. It was the first one ever held in that section of country. It produced great wonder and excitement. The people came ten and fifteen miles to see what a protracted meeting was. They looked, they listened, they frowned and they talked. You could hear them saying, "What is this? What does it mean?"

Osshaw says the reader, the people were never so ignorant as all that. Yes, indeed, they were, and I can take you into regions of Lutheranism where they know no better now. By a protracted meeting we mean a meeting continued for two, four, seven, fourteen, or a hundred days, or even a year or more. When it is a religious protracted meeting, it is to preach the gospel, edify the church, and lead sinners to Christ.

Secondly. What is a revival?

A great congregation meeting day after day for weeks or months, is not a revival. Much and loud preaching, and much praying, and many praying is not a revival. A revival may or may not be the cause of these things. During the thirty-two years of my ministry in the West, I saw many meetings, many running together, preaching and praying loud, and strong and long, among the different sects. But it was done to hinder my meeting, and to keep me from building up a Lutheran church and not for the conversion of souls and the glory of God. The devil was at the foundation of all that, and his work soon vanished away. There are false ideas about revivals. The devil will always have counterfeits on good banks. Bad ones he don't trouble.

Now then let us see what a true revival is. The word 'revive' has a meaning in the Holy Scriptures.

It means to restore to life that which is dead, 2 Kings 13, 21. And it came to pass, as they were burying a man, that behold they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, they revived, and stood up on his feet.

2. It means to refresh, to reanimate, rekindle and to strengthen. Acts 8, 19. "When the times of refreshing shall come from the presence of the Lord." Read the connection, and see how the grace of God refreshed the people. See also Rev. 3, 2.

A fire may be burning low, you revive it by stirring and adding fuel. A person may be prostrated on the ground, and look like a dead person, but he has only fainted away, a little time, and proper means will make him move and rise again.

The herbs and grass upon the earth, may wither, droop and be in a dying condition, in a dry season, under the scorching sun, but a refreshing rain will soon revive all nature.—See how Moses represents this, Deut. 32, 2, "My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass."

At protracted meetings when the gospel is preached, day after day, and night after night, where ministers and people exhort, pray, sing psalms, hymns and spiritual songs, the Lord sends forth the Holy Spirit, sanctifies the means of grace to the hearts of the people, and the backsliden are reclaimed, the tender herbs grow, and old professors who have grown cold, are reanimated and strengthened, and made happy in the hope of heaven, and lively co-workers with God, and of course, sinners will be converted to God. At such seasons the careless are moved, as was Moses at the burning bush, to see the great sight, as they draw near they hear the voice of the God of Abraham, Isaac and Jacob, and falling before him in humble penitence and faith, they receive pardon, adoption, and their commission to go—not to sit down and do nothing, pleading that they cannot pray, talk or sing, that they pay the preacher for doing that,—"Go work in my vineyard." Thus, too, churches, Sabbath schools, benevolent institutions and institutions of learning and piety, may be small, cold, inactive and stagnant, just ready to die; a protracted meeting and revival will move the dry bones, clothe them with flesh and skin, put liberal hearts into them, roll out the mighty dollars, make the half starved minister rejoice, cause the little ones to come running to see the new library, fill the Sabbath school to overflowing; yea, blessed be God, send forth converted young men to our Institutions of learning, to come forth as ministers of Jesus.

This is a revival—a refreshing, reanimating, life-giving, joyful, glorious time! Who would not labor and pray for it?

Now, think, read and pray, and prepare for the first chapter.

CHAPTER I.

PROTRACTED MEETINGS AND REVIVALS IN THE DAYS OF THE PROPHETS.

SECTION I. The Prophets prayed for Revivals.

Come, now, dear reader, be sincere, we are drawing near the Holy and All-wise God, when we open his Word. Soon we must stand before him to be saved or lost forever. Is it so, or is it not so, that the holy Prophets pray for revivals of religion? If they did, and your preacher does not, which will you hear and obey? Now then see.

Hab. 3, 2. "O Lord, I have heard thy speech and was afraid; O Lord, revive thy work in the midst of the years, in the midst of the years make known, in wrath remember mercy."

Don't overlook the word *revive*. The prayer of the prophet is, "O Lord, revive thy work." He felt what he said. He was in earnest. See chap. 1, 2, where he begins to pray, "O Lord, how long shall I cry, and thou wilt not hear! Even cry out unto thee of violence, and thou wilt not save." There was great inquiry in Israel, and God's speech had gone out against them, which made the prophet afraid and pray.

Hear him again. "Why dost thou shew me iniquity, and cause me to behold grievance? For spoiling and violence are before me: and there are that raise up strife and contention." The church is God's work, and especially the grace in her, and when sin enters grace leaves, and God is displeased, and it becomes ministers to pray, "O Lord, revive thy work."

How is it dear reader? Do not many of the evils exist now in the church, that provoked God in the days of the prophet? Is there not too much coldness, or lukewarmness? Yes, there is not that devotion, that holiness of life, and benevolent action that should be.

Is it not true that in this time of indifference, when we should feel humble and pray, "O Lord, revive thy work," there are ministers and members in our Zion, who instead of praying for a revival, and for the conversion of sinners, are making "strife and contention" and division in the church? Their symbolic books, gowns, forms, names, priestly honors, and pride are dearer to them than Christ's bleeding cross. Who that loves God, would not under such circumstances, lift his heart to heaven and pray, "O Lord, revive thy work, in the midst of the years make known, in wrath remember mercy."

Can we pray thus and be good Lutherans? Yes, thank God, we can follow the example of

good old Habakkuk, and of Luther, too, do good, be happy and enter the world of glory.

Ezra 9, 6-9. "O my God, I am ashamed, and blush to lift up my face to thee, my God; for our iniquities have increased over our head, and our tresspasses are grown up unto the heavens. Since the days of our fathers have we been in a great trespass unto this day.—And now for a little space grace hath been showed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes and give us a little reviving in our bondage."

Dear reader, do you see how Ezra, the priest and scribe of Israel, pray for a revival in time of bondage?

There was sin in the church, and sin bro't them into bondage, and now he confesses with shame and blushes, the iniquities and trespasses of the people, and prays for a revival, looking for deliverance from bondage. Here then we have the prayer of one prophet and one priest for revivals. O, for more such priests as was Ezra. Then the work would be revived in all the churches, and salvation go forth as a river.

Psalms 85, 4-7. "Turn us, O God of our salvation, and cause thine anger toward us to cease; wilt thou be angry with us forever? Will thou draw out thine anger to all generations? Wilt thou not revive us again, that thy people may rejoice in thee?"

Notice here, that the Psalmist prays to be "revived again" showing that he was not a stranger to revivals, but had often enjoyed them. Remember, too, that he wanted a revival to make the people rejoice in God.—"That thy people may rejoice in Thee." He had different views of revivals from some people in our days. Some preachers won't have a revival, or pray for one, for fear their people would get angry and feel badly, but he thought he would make "people rejoice."

And so it did, as you will see when we get to protracted meetings and revivals.

People that get angry at revivals show that they need conversion to God. The priest who frowns at revivals, from under his flowing robe, shows how much he knows and feels of Scriptural religion. If he should happen to meet Habakkuk, Ezra or the Psalmist, he would not commune, nor change pulpits with them. No, not under any consideration. He could not fellowship such fanatics. It is true they lived and preached many hundreds of years before he did, and God blessed them with inspiration, but that makes no difference, they were not symbolic Lutherans!

(To be Continued.)

From Easton to Wilkesbarre VIA THE LEHIGH VALLEY RAILROAD.

Allentown, recently incorporated as a city, is on the Lehigh river, five miles from Bethlehem. It derived its name from James Allen, who laid it out in town lots in 1762.—When Philadelphia was captured by the British in 1777, the bells of Christ's Church, were taken to Allentown for safe keeping.—At this point, the East Pennsylvania railroad connects with the Lehigh Valley route.

There are about sixty manufactories of various kinds in Allentown. One company has turned out 20,000 tons of pig iron per annum. The old "Allen House" or, as it is more generally known,—"Trout Hall,"—a hunting lodge built by Wm. Allen—one of the founders of Allentown, is a massive stone cottage, which, from every indication, will be able to stand the wear and tear of at least a century to come.

The country from Easton to Allentown, is a fine agricultural region, fertile, beautiful, and densely settled by an industrious and thriving population, whose chief wealth arises from pastoral pursuits; but now, the route passes through an extremely mountainous region abounding in

COAL, IRON AND SLATE.

Three miles above Allentown is Catasauqua, a place containing nearly five thousand inhabitants, and noted for having the largest iron works in the United States.

Thirteen miles from this place is Slatington—a beautiful village, settled mostly by the Welsh, who are principally employed in the extensive quarries and factories of the Lehigh State Company. This is said to be the greatest slate district in the world. The Capitol at Washington was roofed from slate taken from these mines.

Lehigh Gap is a few miles beyond Slatington. Here, the river effects a passage through the Blue Mountains, at the bottom of an immense gorge, lined on either side, by walls of almost perpendicular rock. We have now entered the region so famed for its wild and romantic scenery, that it has justly been named the "Switzerland of America." The mountains line both sides of the river, for distances without a single break, and in their varied and fantastic forms, present some highly picturesque views.

At the thriving town of Lehigh, there was a massacre by the Indians in 1775.—Twelve of the Moravian colonists, who had settled there, were slain, and a few days after this tragic event, their bodies were interred in the Moravian grave yard in the town.—The next place is

MAUCH CHUNK.

Which is ninety miles from Philadelphia, and one hundred and twenty, from New York. It is the shire town of Carbon County, and is in the centre of the great "Lehigh Coal Basin." Mauch Chunk is built very compactly. It occupies but a small area from the fact, that it is surrounded on all sides by steep mountains more than a thousand feet high. Its name is of Indian origin, and signifies "Bear Trap." This having been once the favorite haunt of those animals—and judging from some of the faces seen at the depot, they had left behind them one of their chief characteristics for the benefit of posterity.

The scenery on approaching Mauch Chunk, in either direction, by the course of the stream is strikingly sublime. The large, unbroken ridges, that have bordered the river on both sides, for the last twenty miles, here seem to put up into columns, between which we pass, as through the portals of some huge, ruined temple of the olden time. There are a number of abrupt turns in the river, at and near this point, each of which presents new and surprising phases of beauty and grandeur—surpassing even—the far-famed Highlands of the Hudson. The great natural gateways, undoubtedly, exceed anything east of the Alleghany mountains in magnificence.

COAL MINES. JUDGE PARKER.

Mauch Chunk is famous for the excellence of its coal, which is the hardest *Anthracite* in the world. The best of facilities is afforded for visiting the perfect network of mines, in the vicinity of this place by what is termed the "Gravity and Switchback Railroad." This road, by a circuitous route, along the tops of the mountains, conveys the visitor back to the place of starting. It is twenty-five miles in length, and runs by means of slopes, from one mine to another, in whatever

direction may be required, according to their location. But want of space, forbids us at present, from giving a more extended sketch of this wonderful feat of engineering.

Hon. Asa Parker resides at Mauch Chunk. His enlightened enterprise, and indomitable energy, have done much to develop the mineral resources of this section of the State—particularly its coal and iron interests. He has worked his way up from obscurity and poverty to high positions of political honor, and to the possession of an independent fortune—it is said that his annual income is not less than a million of dollars! A portion of this immense revenue, he has wisely devoted to the endowment of the "Lehigh University" at Bethlehem. He is the very life and soul of the Lehigh Valley railroad, of which he is the Vice President. It does us good to eulogize such men—whether we know them or not—men, who by their own inherent worth— sterling integrity, and persistent industry—have won for themselves eminently honorable positions in the community, and who use no inconsiderable portion of their wealth for its benefit.

WHITE HAVEN.

From Mauch Chunk to White Haven—a distance of twenty-five miles, a number of important stations are passed. An unbroken range of precipitous mountains, line both sides of the river—presenting scenes full of sublimity and enchantment.

White Haven is nearly thirty miles from Wilkesbarre. Here the route leaves the Lehigh river, and ascends the mountain range, that divides the Lehigh from the Wyoming Valley. These are the two great valleys of the Atlantic slope, noted not for their size—but for the commercial activity of their inhabitants, and the impressive beauty, and wild grandeur of their scenery.

White Haven is noted for its lumber tract; nowhere else, except at Williamsport, have we ever seen so many logs together and afloat at one time. Here is the residence of Mr. Tho's. Desmond, one of the most obliging and valued conductors of the Lehigh Valley road, who has been in the employ of the railroad company over eleven years. We are indebted to him, as much as to our own personal observation, for many of the facts in this article.

Just below White Haven, there is a tannery said to be the largest in this country.—It is 680 feet long, and turns out, annually, the immense number of 80,000 tanned hides.

A GRAND SCENE.

The railroad extends up the mountain at a steep grade, and a dozen miles or more from White Haven, reaches Fairview, at the summit of the range, and our expected gaze rests upon the charming Wyoming Valley, which, far below, lies spread out like a huge map, in all its transcendent beauty, before our delighted vision. Right in its centre is Wilkesbarre, only about three miles distant, in a direct line, but which it is necessary to go sixteen to reach, by rail, in the wide detour, that is required to be made, in order to avoid steep and dangerous grades in the descent of the mountain.

The view is truly enchanting. When Moses looked from the top of Mt. Pisgah upon the "Promised Land"—a land "flowing with milk and honey" could he have beheld a more glorious prospect than this? It is indeed difficult to realize that the fair and smiling valley was once the scene of bloody carnage—and of houses in flames—lit up by the torch of the merciless savage!

WILKESBARRE.

was named from its two original founders—Wilkes and Barre. It is the shire town of Luzerne County and is located on the south and west bank of the North Branch of a Susquehanna river. Its population is about 10,000 souls. It is laid out with beautiful regularity, and is distinguished for its historical association. There is a museum of curiosities here, relating to the early history of the State—this collection is of great value, and embraces numerous Indian relics, as well as a large assortment of coins.

Wilkesbarre has the double advantage of being situated in a rich agricultural, and also productive coal and iron region. It has a large number of iron and rolling mills—in fact, all the evidences of natural prosperity.—The Lehigh Valley road is being rapidly pushed on to Scranton, some twenty miles or more north east of Wilkesbarre. Scranton has a population of forty-five thousand inhabitants, but it is not our purpose, at present, to give a description of this place. Directly back of Wilkesbarre, and on the top of a high mountain is

PROSPECT ROCK—

a view from which embraces a vast scope of country. This rock is about mid-way down the valley, where it has its widest reach, and a recent traveler in alluding to this remarkable feature of the landscape, says:

"From this point, the upper portion of the valley appears an extended plain, while the lower section is undulating and hilly. The entire view is one of more than ordinary beauty, and once impressed upon the eye, will not soon be forgotten. The quiet valley cradled among the mountains; the winding river, dotted with numerous islands, and forming a link of union between the happy villages that repose upon its banks; the monument distinctly visible just above Kingston, to the left; and back of all these, the three separate and distinct ranges of the Alleghenies rising each above the other, one of them near and well defined in outline, another more distant, and above these, both, a third, which, from its blue tops, seems to look down upon the Wyoming, as from another world."

Many very interesting and instructive facts could be given in regard to the Wyoming Valley—both in regard to its present and past history—but want of space compels us to desist, from what would surely prove, full of delight.—*Educator.*

EASTERN MODES OF MEASURING TIME.—The people of the East measure time by the length of their shadow. Hence, if you ask a man what o'clock it is, he immediately goes into the sun, stands erect, then, looking where his shadow terminates, he measures with his feet, and tells you nearly the time. Thus the workmen earnestly desire the shadow which indicates the time for leaving their work. A person wishing to leave his toil, says, "How long my shadow is in coning!" "Why did you not come sooner?" "Because I waited for my shadow." In the seventh chapter of Job we find it written—"As a servant earnestly desireth his shadow."

Baron Platt, once, when visiting a penal institution, inspected the treadmill with the rest and, being practically disposed, the learned judge trusted himself on the treadmill, desiring the warden to set it in motion. The machine was accordingly adjusted, and his lordship began to lift his feet. In a few minutes, however, he had had quite enough of it, and called to be released; but this was not so easy. "Please, my lord," said the man, "you can't get off. It's set for twenty minutes—that's the shortest time we can make it go." So the judge was in duress until his "term" expired.

A Prayer Meeting Epistle.

MR. EDITOR.—Dear Sir:

Those things in your paper about 'watching with Jesus one hour,' took hold upon my mind. They did so, because I had not done what I knew I ought to do about it. I felt self-condemned. When I had finished reading and thinking about it, I determined. Our prayer meeting is held at early candlelighting this evening. I will go and watch with Jesus that one hour.

Now, may I tell you what came of it? All the long afternoon I kept thinking about watching with Jesus. It was better thinking than I had done for a long time. There was praying with it, too. An hour or two before meeting I had a struggle. Satan, I think, meant to keep me from going to meeting, just as he had done for many months. All at once I remembered I was reading (I may as well confess 'twas a novel), which I greatly wanted to get through that evening. The novel mastered the prayer meeting for a time, but the sweet question of Jesus, "Watch with me one hour?" came back and slowly recovered me to my first purpose. Half an hour after, my neighbor, Mrs. Gor, came in just to tell me she was going to our cousin's that evening; she'd promised to bring me

