

# The American Lutheran.

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## Communications.

For the American Lutheran.  
**A Ramble through the Coal Fields of Pennsylvania.**

NO. II.

### FORMATION OF COAL.

We promised to give the true theory of the formation of coal in our rambles through the Coal regions of Pa. We will now make that promise good. Having stated in the former article that vegetation in the Carboniferous age was much greater than it is now, and having thus accounted for the immense amount of coal in the world. We now proceed to give the theory which alone can account satisfactorily for the present position of the coal. The theory is this. The great coal field of Pa. which is said to be about 50 miles long and 10 wide, this whole field was at some remote period of the past, a lake. This lake, like all other lakes occupied a low position, and the waters from all the surrounding country found their way into this lake, and as is the case now with all rivers, the streams that were subject to great floods—and immense quantities of vegetable matter would be carried into this lake—and as the vegetable productions were much greater than at present, and as this lake was much deeper than lakes or seas are in our age, the quantity of drift wood and other debris carried into this deep lake would be immense. Some coal fields, Prof. Hitchcock says, are 14,000 feet deep—this is nearly three miles. The Pa. coal mines are perhaps 10,000 feet deep in the centre which may go to show the immense quantity of coal. Prof. Rogers says the North American coal fields contain 4,000,000,000,000, (i. e.) four Trillions of tons. This is a quantity so large that all the miners in the world could not get it all out of the earth in a thousand years. There is no danger of the coal running out. Well in the course of ages this lake was filled up, or nearly so, by the alternate deposits of vegetable and mineral matter. These deposits were made upon the old red sandstone. After these deposits were made, perhaps ages afterwards by some internal convulsion of the earth the granite formation forced up the old silurian rock, and that pushed up the old red sandstone and that of course would force up the coal formation, which is mixed up with the millstone grit and conglomerates, and hence the present position of the coal. Whether the coal was mineralized or carbonized before its elevation or afterwards, is not so clear, but the probability is, that the carbonization took place before the elevation. The carbonization is supposed to be the combined result of water, fire and pressure. Prof. Ware, a learned English chemist, has succeeded in converting a piece of pine wood into good anthracite coal, part of the wood still remaining in its natural state. This is a positive proof that coal is of vegetable origin. The coal is found in layers, interstratified with sand stone and black shale, which miners call coal blossom. The seams of coal are not always uniform and regular, the continuity of the coal seam is often interrupted by what is called a fault, or break in the vein. Men who run coal mines ought to understand the formation of the coal region—for want of this knowledge many a good man has failed. When the coal drift strikes a fault, it is often useless to follow the drift any longer. But how do we account for the well known fact that the coal seams, even in the best coal fields are often interrupted by barren spots, where no vestige of coal is found? This can only be accounted for on the supposition that those barren spots were islands in the lake where the coal-making material was deposited. Prof. Hitchcock says in his Geology, page 331, that there are 3 several anthracite coal fields in Pa., viz. 1. The Pottsville field which is sixty miles long and five broad. 2. The Shamokin, commencing near Lehigh county and terminating near the Susquehanna, also about 60 miles long and 5 wide. 3. The Wilkesbarre field, forty miles long and two wide. This was written in 1844—25 years ago when the Pa. coal field was not one half developed. The fact is, there is but one Anthracite coal field in Pa. The coal is of the same kind, differing only in the amount of Carbon it contains, whilst some coal found between Dauphin and Pinegrove contains so little Carbon as to make it worthless; others contain from 75 to 95 per cent of pure carbon, of course the more pure carbon it contains the better it is. Prof. H. D. Rogers in his Geological Report of Penna. gives the approximate amount in each of the coal fields in the world. We give his figures. The coal fields of Belgium contain about 36,000,000,000 tons. The coal fields of France contain about 59,000,000,000 tons. The coal fields of the British Isles contain 190,000,000,000 tons. The coal fields of Pennsylvania contain about 316,400,000,000 tons. The coal fields of the Great Appalachian contain 1,387,500,000,000 tons. The coal fields of Indiana, Illinois and Kentucky contain about 1,277,500,000,000 tons. All the coal fields of North America contain about 4,000,000,000,000 tons.

This table was made some sixteen or eighteen years ago, since which immense coal fields have been discovered in Kansas, Iowa, Nebraska, and in all the new territories—it has been found that nearly all of Southern Illinois rests on an immense bed of coal. Coal has also been discovered at the foot of the Rocky Mountains—and perhaps the undis-

covered coal fields of the United States will be found to contain many billions of tons more than Prof. Rogers supposed. The probability is, that we have in the United States alone more than 5 trillions of tons. Now let us see how soon this fund of coal will be exhausted. Let us suppose we will use 20,000,000 tons a year, in five years at that rate, we would consume 100,000,000 tons—in 100 years, twenty times that amount which would be 2,000,000,000 tons. In 1000 years it would be ten times that much, or 20,000,000,000; in 10,000 years it would be 200,000,000,000! Thus you see that in 10,000 years if the world should last that long, we can make no more impression upon our coal, than a child could make upon a sand hill with a small wheelbarrow. So we need not be uneasy about our supply of coal—even if our consumption should at the beginning of the next century run up to 40 or 50 millions of tons a year. Great Britain now consumes 40 millions of tons a year. Some have supposed that the British coal fields would be exhausted in about 350 years. But this is a mistake; the developments of science will enable them to work mines after a while, that are now, in consequence of foul gasses, water and other causes, inaccessible to human beings. They are now able to supply the most noxious mines with pure air. The population in our mining regions is not half as large as it must be in the course of eight and ten years, in order to supply the increasing demand for coal. Coal is cheap enough now at the pit's mouth, but the transportation is too high—nothing but a wholesome railroad competition can correct this evil. Coal ought to be delivered in the yards at Baltimore, Philadelphia and New York, at about \$5 per ton. And coal operators and miners ought to work together to keep up a uniform price, and try to avoid those strikes that are so often injurious to both parties, and very seldom advantageous to either. The laborer is worthy of his hire, and he should have what he earns, and the operator ought also to be remunerated for his investments, his anxiety and his risks. Like in all other departments of business, some make money and others lose. Fortunes are made and lost in the coal regions, as in other places. We are not sufficiently acquainted with the moral aspects of the coal regions to write on that subject. Only this we can say, that there is generally a good supply of churches in all the towns we have visited, and we hope they are all attended by true and devout worshippers. R. W.

For the American Lutheran.  
**What Came of it, or Life and its Struggles.**

NO. II.

Little do we know the power of early impressions; and but poorly do we understand, even though our own lives serve as a complete and easy index, the mighty influence of early religious training. Among the first things of this life, with which William—this is an assumed name—became acquainted, were thoughts of God, indicative of His will, and unvarnished statements of man's corrupt nature by sin. When not yet four years of age, he remembers, as if it were but the transaction of yesterday, the daily reading of the Scriptures and prayer. Often while his father was pouring out strong prayer to God for his little son, his mother, with her arms around her boy, with tears falling from her eyes would respond from the depth of her pure soul, "Amen."

This prayer was heard, and its very words treasured up, so that to this very day, many of them come back with a freshness that send the blood with a warmer glow through every part of the system. Thus were William's early thoughts as per force of circumstances, often about God and godly things. Often, when his young companions were engaged with their childish amusements, William might be seen by himself, engaged in thoughts of God, and perhaps speaking aloud those thoughts, as if addressing an audience. While thus engaged his young heart was often strongly and strangely moved by the spirit of God. About this time an incident occurred which I think worthy of mention here. In those days, it was customary among farmers to have their wearing apparel made at their own homes. Such articles of clothing as could not, either for want of time or inability be manufactured at home, called to their aid some well known mechanic, who, for the time being, became one of the family, and did the work for them.

The shoes of the family, of which William was a member, being out of repair and some new ones needed, a shoemaker was called, whose classic name was Hambottle, and set to work. While the some-what debauched man—the result of a too free use of gin—was working at his bench, young William took it into his head to preach—a thing of daily occurrence with the child. Conceiving the idea, after his childish way, that it would be a good plan to make the shoemaker his audience; accordingly, mounting a chair by way of pulpit, and directing his remarks to his self-constituted audience, he began to repeat scripture texts, and to make his own childish comments and, then in the application began to warn the man of his danger after such a manner as caused him to lay down his tools, lean forward and assume the attitude of a deeply interested spectator. William's mother often tells, even to this day, that she felt afraid the man would become angry enough to strike him; but, instead, he leaned forward, rested his head on his hands, and accepted the warn-

ing of the child as a "message from God," and wept like a child. Inviting his penitent auditory to fly to Jesus, he abruptly left his pulpit, went to his play, as if nothing unusual had happened.

At the early age of four years, William distinctly remembers to have loved God, and daily to have prayed to Him, with a heart sincere and full of love. Tell me not, with such evidence before me, that a child cannot know himself a sinner "saved by grace." Let me beg the gentle reader not to fail to remember that early and constant training have much to do with such results. Beyond this disposition to preach, and the public profession of religion, our young friend was not dissimilar to other boys of his age.

Being the eldest child, William was not sent to the public school until the age of six years. The school-house was an old wood colored building, standing in a grove, or rather near a forest of beech and maple trees. What dear recollections come back to mind and heart, as memory backward bridges time, and brings us once more to the place of our nativity, and amid the familiar scenes of our childhood. Who, once blessed with a home, however humble, if he have but an apology for a soul, can say, "Home has no attractions for me?" Have you ever been called, gentle reader, to turn your footsteps from the old familiar hearth-stone, and, inexperienced, go forth to battle with a cold and ruthless world? To exchange a Father's gracious, earnest advice for that of a stranger, whose first thought was sold, and whose experience gave him every advantage over your artless ignorance of the world in which young men have learned, ah, only too soon, to almost despise the integrity of home. If such has been your experience, you will enjoy a rehearsal of some of the home scenes of our little friend.

The morning long looked for, at last came, and William, led by a young man, taken by his father to bring up, started for the old school-house. It was not the most pleasant part of the year, and yet, in some respects always lovely. It was the beginning of winter; the earth lies before us like a dying man; the leaves, frost-bitten and seared, have fallen to the ground, and the brave arms of the towering forest trees stretch themselves heavenward in pensive silence, while the wind whistling in mournful cadence through the long, waving boughs. And now, as if to finish the picture of death, lo! the snow cloud came and stood over the scene of death and decay, and gently dropping itself down, laid its spotless white shroud over all the face of nature; and, as if conscious of the hoar nature was playing on the vision of animate creation, spread itself out in most fantastic shapes over field and wood. Thus was stern old winter even robbed of more than half its terror.

Well, after more than half a mile of travel they reached this justly styled "New England college." But as this old school house possesses some attractions and has a history, I will reserve the description for my next.

IOTA.

For the American Lutheran.

## Ritualism.

The soul in its early experience of the love of God, finds free access to a throne of grace through our Lord Jesus Christ. It has a vivid consciousness, of the great deliverance recently experienced, as well as of its real wants, and whither it must go for redress.—Like the uncaged bird that soars heavenward, enlivening the world with its sweet song, do the aspirations of the regenerated soul, proceeding from its new nature, ascend to heaven through the merits of its Redeemer. It has just been freed by the power of divine grace from the bondage of sin and Satan, and is ready to exclaim, "O Lord, I will praise thee, though thou wast angry with me, thine anger is turned away, and thou comfortedst me." In these sweet hours of spiritual freedom and vivid recollection of the love and mercy of God, it seems to scorn bondage of any kind, and heeds the admonition of the Apostle, "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

This soul has been taught of God and can therefore pray, for this it learned, when lying under a sense of the wrath of God, its earnest cry ascended to heaven for pardoning mercy. So long as it retains a vivid apprehension of its past danger, and deliverance, and the willingness of God to hear and answer prayer, it approaches a mercy-seat in earnestness and faith. It reasons thus, and reasons correctly, if in the hour of my greatest need my cries were heard and I found no other refuge, than to cast myself upon the mercy of God in Christ Jesus, why may I not do the same in all my after experience in the Christian life, with the same expectation of success? It needs no human invented forms and ceremonies to bear its earnest petitions upward to the ear of Jehovah, it's idea of prayer, is precisely that which the Divine Master hath himself, so beautifully given unto us, when he taught us, that we are to approach God, our Heavenly Father, in the simplicity and faith with which a child approaches an earthly parent, asking according to present need. This pressing want may in some respects vary, from time to time and therefore a Liturgical form which might suit its case very well at one time, might not be at all well adapted to its situation when circumstances are changed. Just here is where all Liturgies, no matter how carefully they

may be prepared, fail. They are at best, but the work of man, and represent their own peculiar views and feelings. As soon however as a living piety begins to decline in the soul, and it loses through a prevalence of unbelief and sin in the heart, a sense of nearness to God, our Heavenly Father, through the all-sufficient merits of the Redeemer.—That which is true, in the experience of the individual Christian, is also true in the experience of the congregation or church. A congregation or church in its best spiritual condition, cares little about these human invented methods of worshipping God, for she realizes in the rich enjoyment of her Saviour's presence, inward peace, and outward prosperity. Just in proportion, however, as that spiritual life begins to decline and the pulsation of the heart becomes more feeble, is there a strong and increasing disposition to embrace the human, rather than the Divine method of approaching God.

It is true that Christianity is not to be regarded as a self-sustaining principle in the soul; any more than is natural life in its relation to the body. It requires earnest effort on the part of the individual Christian, as well as on the part of the congregation or church, to sustain this life; but then it needs only the safe and simple means, which God himself has provided to effect this. To do otherwise would, to say the least, be only as in the case of natural life, to fly to sweet meats, and artificial drink for instance, instead of drinking pure water from the crystal fountain, or eating wholesome bread. Human nature is however at best, but imperfectly sanctified and much disposed to choose the easiest method, in spiritual things, and that which more readily accords with its own inclinations to slothfulness, unbelief, pride, etc., and here we find the origin of a Ritualistic service. The disciples can sleep in the garden, whilst the Redeemer of the world is in an agony in prayer: We too can perhaps, sleep, whilst the interests of Christ's kingdom are betrayed into the hands of his enemies, but surely we need none of the narcotics of Ritualism, to promote our slumber.—Ritualism, the twin sister of Romanism, seizes on our weakness, and with its forms, and ceremonies, requiring little exercise of the heart comes to the relief of our sluggish nature.—Instead of pointing us to the narrow path of faith, self-denial and earnestness in which Christ and the Apostles walked, it opens to our delighted vision a golden path of religious grandeur and ease. We are aware that some may be ready to reply, that Ritualism and Romanism do require of their devotees the punctual observance of many outward forms and duties. The performance, however, of these outward duties, although requiring some time and attention, is light (in the estimation of human nature) compared with the deep, earnest, inward struggles of the soul, after a higher spiritual life. But spiritual slothfulness is not the only, and perhaps not the chief source of Ritualism. There are other feelings of a more positive, and sinful character, which originated and seek to perpetuate this mode of worshipping God.—Unbelief in this, as also in almost all other evils, may be said to be the foundation on which it rests. A firm faith in God and in the promises of His word, gives peace of mind, and penetrates the soul with the most profound conviction, that the Almighty God can and will sustain his cause, extend his kingdom, and defend his church. It believes that God can do all this, by his own simple, appropriate means, ordained in his word.—That the kingdom of Christ "is not of this world" and that it cometh "not with observation" (that is with outward pomp and display). An enlightened faith knows that our holy Christianity came into the world under circumstances of great outward humiliation. That the instrumentalities employed by the Divine Redeemer for the extension of his kingdom, seemed to the human eye very feeble, and altogether inadequate to the success which followed.

For the American Lutheran.

## The Dead's Alive, the Lost not Found.

People will talk, and so Vera, like Insulanus must do the same, as both have "naturally members." I suppose you noticed that the *Missionary* "let down a boat" for the dead-heads (American classic) and for silent Vera in the same stoppage. Coincidents, however incoincidents, they may seem, are remarkable. Think, if it is possible to do so without a laugh, that "Price is above rubies" and "Unbelief in this, as also in almost all other evils, may be said to be the foundation on which it rests. A firm faith in God and in the promises of His word, gives peace of mind, and penetrates the soul with the most profound conviction, that the Almighty God can and will sustain his cause, extend his kingdom, and defend his church. It believes that God can do all this, by his own simple, appropriate means, ordained in his word.—That the kingdom of Christ "is not of this world" and that it cometh "not with observation" (that is with outward pomp and display). An enlightened faith knows that our holy Christianity came into the world under circumstances of great outward humiliation. That the instrumentalities employed by the Divine Redeemer for the extension of his kingdom, seemed to the human eye very feeble, and altogether inadequate to the success which followed.

It believes too, that in the very beautiful simplicity of the Gospel, lies its great power. That all human efforts to improve upon the wisdom of God are vain, and that in proportion as we seek to adorn, the worship of God with human trappings, do we mar its beauty, and lessen its influence on the human heart. Even in worldly affairs it is true, that the most common and flimsy articles of merchandise, are those which ordinarily and almost invariably have the tinsel appended, and are generally rejected by good judges. Whereas the substantially good and valuable, are supposed to be able to recommend themselves. One of the finest styles of architecture, also, employed ordinarily in large and really expensive edifices, is that which makes a most imposing appearance, because of the admirable combination of vastness and simplicity. The pride, ambition, and vain-glory, which grow from the luxurious soil of unbelief in the human heart, have much also to do with an imposing Ritualistic service. It is an attempt to dazzle and allure the great, wealthy and proud of this world, by uniting something of the outward pomp and form of aristocratic life with the church of Christ. If any denomination have in this way succeeded in bringing into the church material of this kind, who by the means of wealth can greatly contribute to increase the outward splendor of the church, it causes, other parts of the church to become restless and eager to imitate their example. They seldom, however, stop to ask themselves the important questions—How does the "man of sorrows" regard these matters? Whilst attempting to throw

aside the simplicity of the Gospel and to increase the outward splendor of the church, is she not being by the same hands (unintentionally it may be), shorn of her spiritual power and influence, on the hearts of the masses of the people, who apart from the necessary elements of ignorance and superstition found in Rome, seem to have very little relief for this formal, round about way of worshipping God. No wonder that a certain Divine has written somewhat fully on "The Failure of Protestantism." This Ritualistic Protestantism, presenting something of a contradictory phase of religion, must and will necessarily fail to reach the masses of the people, and we can scarcely fail to commend the good sense and religious intelligence which refuses to have anything to do with all such miserable attempts at making the worship of God a splendid affair. Let Zion awake and bestir herself, and with all earnestness and a firm faith in the promises of God's word, go forth and seek to save the hundreds and thousands of our fellow creatures who are perishing for lack of knowledge. May we realize that the religion of the Bible is an earnest religion, and that men need all the stimulating motives of the Gospel, and all the most earnest exercises of devotion, in order to awaken them from the torpor of spiritual slumber and death. That cold human invented forms of prayer fail in a great measure even to arrest their attention, or gain their intellectual assent as regards fitness, and consequently they cannot be expected to make any lasting impression on the heart. That the thing next to the preached word which invests the public worship of God with so much interest, is the adaptation of the devotional exercises of that worship to all the different circumstances in which the individual Christian, or congregation may be placed. That whatever tends to dazzle and bewilder the minds of any class of people, and divert their attention from the great issues at stake should be avoided. That the mission of the Christian church in this world, is not that of outward pomp and show induced by an imposing ritual, calculated to please the taste of a few of the great and fashionable of earth, at the expense of the spiritual good and salvation of the many; but to seek so to order the services of public worship, that heart may speak to heart, and the most earnest, if possible, be impressed with the earnest, spiritual character of our devotions. Thus will God be glorified by our attempts to worship him "in spirit and in truth" and may be led to submit to him, whose right it is to reign in the hearts of the children of men. N.

My next letter, perchance, will be from the White Mountains. VERA.

## Practical.

From the Christian Intelligencer.  
**The Fulton Street Prayer-Meeting.**

Those who led in prayer seemed to have caught the inspiration of the speakers, and in tones of mellowed tenderness—of souls humbled by conscious need, yet firm in holy confidence and the grace of the spirit—invoked the same spirit on whom they appeared to rely, and by whom they appeared to expect access and answers of peace in the conversion and salvation of those for whom these prayers were offered.

"An intemperate son—oh how many there are," said the leader, "a father asks you to pray for his intemperate son, and for the same cause a sister requests your prayers for her father's family." He presented the request of a sister in Christ who desires your prayers for the family under her care—six children whose mother is in the insane asylum, and the father an infidel.

A prayer of remembrance and thanksgiving was requested for answers to prayer in the conversion of a student in college, for whom prayers were asked in this meeting a few weeks since.

Another said: "Please pray for my sister that she may be converted to God, she has been earnestly seeking for his salvation for a long time past, and many have prayed for her but as yet she is without hope."

Another said: "Some time ago your prayers were requested for a young man, and his wife and daughter, who were then thought to be, and have since acknowledged that they were, on the road to ruin, and for whom there was much weeping by parents and friends—and it was with heartfelt pleasure I can say to the meeting—that they are thoroughly reformed in practice, and profess to be cherishing hopes of salvation through the mercy of God in Christ."

Prayers were requested for a young man who has lived without God for many years, and calls himself an infidel. Lately he is very unhappy, and his friends, who have constantly remembered him in their prayers, desire the brethren to join with them so that he may find peace in Jesus, after having seen and renounced his errors.

Prayers were requested for one sinking with consumption, who is a stranger to the Saviour, and for one who has been a professor of religion for many years but has never had the assurance of the Saviour. Another similar request was made for a sister who, though long a professor, never had the assurance that she has found her Saviour in prayer, and cannot feel that her salvation is secure in Jesus."

The leader read a letter from Washington: "I believe God's spirit is with you. Will you pray for my dear wayward child, that she may be brought to Christ." Again he read: "I long to be a Christian. Ten years ago I lost a pious husband and a year ago my sainted mother departed this life, and with her last breath prayed for her husband and children, two of whom are unconverted. Now, dear friends, pray for us all, my brother, my child, and myself, that we may be Christians and identified with God's people."

Again he read: "I have been a member of the church nearly twelve years, but have never felt God's pardoning grace in my heart. Pray for me, for it seems to me that God will answer our united prayers. Another asked: "Pray for my sister, She has been seeking the Lord sorrowing for the last five months; she prays both day and night and scarcely eats or sleeps and is reduced in mind and body. May the Lord enable us to pray with more faith."

Another request was for the restoration of a back-sliding husband—"a member of the church whose daily walk is not that of a true Christian." Another declared that he believed the grace of God is sufficient for all things; that He will bless all who trust in Him. Yet, I often need not believe this story, but there is no room to doubt that in the church, hideous relics of human beings meet the eye on every side—real bones, as one may readily satisfy himself by examination. A priest in attendance showed us what he most firmly believed to be one of the water-pots used at the marriage in Cana of Galilee.

It is a true saying, that they who begin by loving Christianity better than truth, will proceed by loving their own sect or church better than Christianity, and end in loving themselves better than all.—*Coleridge.*

## Is Your Soul Insured?

"Pa," said a little boy as he climbed to his father's knee, and looked into his face as earnestly as if he understood the importance of the subject, "Pa, is your soul insured?"

"What are you thinking about, my son?" replied the agitated father. "Why do you ask that question?"

"Why, Pa, I heard Uncle George say that you had your houses insured, and your life insured; but he didn't believe you had thought of your soul, and he was afraid you would lose it; won't you get it insured right away?"

The father leaned his head on his hand, and was silent. He owned broad acres of land that were covered with bountiful produce, his barns were even now filled with plenty, his buildings were all well covered by insurance; but, as if that would not suffice for the maintenance of his wife and only child in case of his decease, he had, the day before, taken a life-policy for a large amount; yet not one thought had he given to his immortal soul. On that which was to waste away, and become part and parcel of his own native dust, he had spared no pains; but for that which was to live on and on through the long ages of eternity, he had made no provision. "What shall I profit a man if he gain the whole world and lose his own soul?" was a question he had cared not to ask. Now, as he sits in silence, his soul is stirred within him, and he mentally exclaims—

"What shall I do to be saved?" Wasted years, golden opportunities unimproved, broken Sabbaths, a neglected Bible, the warnings of friends, and the voice of God afflictive providence unanswered, rush to his mind; and he finds no peace till he throws himself into the arms of Jesus.

Dear reader, have you had your soul insured?

If you have houses, you have not neglected to pay a premium to secure you against their loss by fire. If you have stock in trade, you are wise enough to have it well covered by insurance, and if you have some loved friend to care for, perhaps you have taken a policy, which will only be paid after your voice shall be hushed in silence, and your hands be folded upon your breast, never again to be uplifted. You are wise in making these securities; but have you made sure that everlasting one offered you by infinite love? Have you secured that policy given by covenant and by oath, and urged upon all, whether rich or poor, bond or free, in "Ho, every one that thirsteth, come ye to the waters, and ye that have no money, come ye, buy, and eat; yea, come buy wine and milk, without money and without price?"—*Christian Banner.*

## An Experiment.

For many years after the English had seized the territory of the Cape of Good Hope, the natives, especially the atheistic and intelligent Caffres, made vain endeavors to recover their lands. Millions of pounds sterling were expended, and some thousands of lives of British subjects lost, in exterminating war upon these patriot savages. But no peace, no security, no diminution of expense, and loss of life, was secured.

About 1855, Sir George Grey, then British Governor of the colony, adopted a new policy. He issued a government proposal to expend \$150,000, a year for the support of Christian Commissions among these unconquerable tribes, provided that the various Missionary Societies would expend on Missions among them an equal sum. For many years fifty-fold that expenses had been incurred in slaying the Caffres, ravaging their country. Sir George rightly judged that the introduction of the Gospel would be a cheap process, both as to life and money; and, what was much more, an effectual tranquillizer, such as years of war had failed to be.

The proposal of Sir George was not fully adopted; but Missions were established, and have wrought a huge change. We hear no more of bloody raids by the natives, on the homes of the settlers; and the cost of the colony to the home government is now but a trifle. H. M.

The Cathedral at Cologne, though commenced six hundred years ago, is still in process of building, and several millions of dollars are wanted to complete it. The managers are inveterate beggars, beseeching all who visit the church, and have agents almost all over Europe. One of the most remarkable sights at Cologne is the Church of St. Ursula. All around the inside, are boxes and glass cases filled with human bones. In some are skulls, in others arms, legs, ribs, feet, and so on. The tradition is, that they are the remains of 11,000 young women, murdered on the spot by the Huns as the former were returning to England from a pilgrimage to Rome, under the lead of St. Ursula. One need not believe this story, but there is no room to doubt that in the church, hideous relics of human beings meet the eye on every side—real bones, as one may readily satisfy himself by examination. A priest in attendance showed us what he most firmly believed to be one of the water-pots used at the marriage in Cana of Galilee.

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## Editorial Items.

Change in the Editorship of the  
Lutheran Observer.

The reader will find an article on this subject in another column of this paper. We have published this communication as an item of news in which our readers will be interested, without making ourselves responsible for all the sweeping criticisms on all who have ever occupied the editorial tripod, especially our Teutonic friend, C. P. K.

It will be seen that Dr. Conrad has been elected "sole editor" of the Observer and that this action retires Drs. Hutter and Stork. This will no doubt be regretted by their friends, for we all have friends, but they will doubtless continue to write for the paper, and be handsomely compensated for their labors.

From the specifications of qualifications given by our correspondent, as necessary to a successful editor, it is indeed a hazardous undertaking for any one to assume that office. But it seems to us he has omitted the most important ones in his enumeration. Besides those literary and intellectual qualifications mentioned in his article there are certain moral characteristics which are of vastly more importance. These are consistency and firmness without any wavering or vacillation, without any time serving or compromising with error. Dr. Kurtz is justly regarded as the ablest editor in our church, and he illustrates our position precisely. He was not only an able writer and shrewd observer, not only a good business man and financier, but he was through his whole life-time, a most ardent advocate of revivals, and a most uncompromising opponent of ritualism and symbolism. Now, if Dr. Conrad wishes to be successful in his high and responsible position as sole editor of the *Luth. Observer*, we would advise him to take a hint from the editorial career of Dr. Kurtz. Let him not write long, learned articles on Psychology, but let him write plain, edifying or instructive editorials for the benefit of the common reader; let him not advocate lengthy liturgical services in the churches of the Gen. Synod, but let him try to promote simplicity and purity of worship; let him not compromise with symbolism or ritualism in any form, but speak for revivals of religion and active measures for the conversion of sinners, and he will have our most hearty wishes for his success.

NORRISTOWN, PA.—On Saturday the 10th inst the corner stone of a soldier's monument was laid in Norristown, Pa. It is to be erected in the centre of the Public Square, and will probably be ready for dedication next October. Rev. J. R. Dinn of Barren Hill performed the ceremony of laying the corner stone and delivered an address on the occasion which was pronounced by competent judges in the large audience to have been one of the best they had ever heard. We have room only for the opening paragraph of this eloquent address:

"The age in which we live has been distinguished by four several events which will mark an epoch in the history of human progress, and carry forward their beneficial influences to the end of time. These are the invention and use of the telegraph, the laying of the Atlantic Cable, the spanning of the continent by the Pacific Railroad, and the entire abolition of American Slavery. It is remarkable, too, that these changes have all taken place either in or in close connection with our own country. The former three annihilating distance, revolutionizing commerce, and creating an instantaneous exchange of sentiments between nations separated by thousands of miles have been accomplished by civil and pecuniary agencies. But the last of the four, emancipating morally, mentally, 4,000,000 of human beings, and revolutionizing the sentiment of the world with regard to the American government, was accomplished only by the agencies of war and the pouring out of blood. It seems as if the Maker of us all had graduated the price of every boon by its value to the human race. When the world was to be redeemed, as a whole, from the eternal bonds of sin, it took no less a means than the death of the Son of God. When from mental and political bonds men are to be redeemed, it takes the lives and blood of our fellow men. It was thus that American liberty was bought in 1776, it was thus re-purchased in 1863, and the heroes of the latter are worthy of a place alongside of those of the former in the hearts of our people and in their honored tombs."

"THE GERMANS IN BALTIMORE.—The Rev. W. F. Seeger, late of Warsaw, Ills., has accepted a call from the newly-formed St. Mark's German Lutheran Church in Baltimore. His address is No 27 South Carolina Street, Baltimore, Md. It is not necessary to give particulars, but those acquainted with the facts will recognize the truth, that the General Synod is rapidly losing its German churches and people in Baltimore, as in all parts of the land. Before five years, the General Council will have a respectable Synod in Maryland and the District of Columbia."

The above we clip from the *Luth. and Miss.* As regards the concluding sentence of the above paragraph, we may well suppose that the wish was father to the thought. If it is a fact that the General Synod is losing its German churches in all parts of the land, then it will have to be admitted that the General Council is losing them still more rapidly, for the Germans are leaving the General Council not by individual churches, but by whole synods at a time, as in the case of the Wisconsin Synod which lately seceded from the Gen. Council. The Canada Synod, the New York Ministerium, and the German Synod of Illinois will probably soon follow the example of Wisconsin, when prob-

ably the Synod of Pennsylvania and the Pittsburgh Synod will constitute the General Council. If the Germans in Maryland form themselves into a synod, they will be more likely to unite with the Missourians than with the General Council.

ADVERTISING AGENCIES.—Coe, Wetherill & Co., and Jones Webster of Philadelphia are our authorized agents in that city to secure advertisements for the AMERICAN LUTHERAN. We have found both these firms honorable and reliable. We clip the following from an exchange in reference to Coe, Wetherill & Co.:

"The firm has recently taken possession of its new, spacious and splendid head quarters in the Bulletin Building, Chestnut street, above Sixth, which it has fitted up in elegant style; and with its present increased facilities, is prepared to do business on a large scale."

The members of this Company have been long and favorably known in this community; and it is with no ordinary pleasure we record the increasing amount and importance of their business transactions, and their general prosperity—the fruit of tried ability, energy and sterling integrity."

WITHDRAWAL OF WISCONSIN.—The *Luth. and Miss.* of this week expresses its disappointment and regret at the withdrawal of the Wisconsin Synod from the Gen. Council. The following is the conclusion of its article on this subject:

"Up to this time, the Wisconsin Synod still forms a distinct body, and has not been absorbed by Missouri. The latter, we believe, has for some time been pondering the question of a change of organization, and these together with the teachers and lay delegates, form too large a body for comfortable entertainment, and the prompt dispatch of business. Probably the next Synod of Missouri, (to be held in October) will adopt the delegate-system, and this will be the first step towards constituting it a General Body, consisting of delegates from different districts. The Wisconsin, no doubt, will be represented in it. More and more clearly and sharply are the outlines of three bodies, *General Council, General Synod, and Missouri General Something* defined. The elements are everywhere in motion. The General Council has lost Wisconsin. It may lose more. But on the other hand it will gain others. It represents what neither Missouri nor the General Synod represents. This proved is by the course of Wisconsin. Some may confound us with Missouri, but Wisconsin sees a difference. We hope the process may go on, until every pastor, congregation, and synod shall be found in the organization to which it is heartily bound. We have no fear as to the result. The end of the long struggle will be a union of all upon an honest, moderate basis."

It will be seen that the apprehension is entertained that the Gen. Council "may lose more." We should think the apprehension is very well founded.

"But on the other hand it will gain others." From what source they expect to gain them is not stated. Certainly not from the Germans, for they are all going over to the Missourians. It must be there, therefore, from the Gen. Synod or from the South.

As to the South, it is very doubtful whether they will gain much from that source, and they are welcome to all they can honestly steal from the Gen. Synod. Wherever there is a dark spot outside of the bounds of the Pa. Synod, where only the Pennsylvania German is spoken, where the people are opposed to English preaching, where they are satisfied with preaching once in four weeks, where they have no Sunday-schools and no prayer-meetings, where they give little or nothing to benevolent purposes, and where they fear a revival of religion more than they fear the devil, there the Gen. Council may hope to make an acquisition.

## The Soldiers' Orphan Schools.

The regular annual summer vacation of the Soldier's Orphan Schools of Pennsylvania commences on the 23rd of July and ends on the 2nd of September.

During the present week also the examinations of these schools take place through the whole state. Mrs. E. E. Hutter of Philadelphia, is Lady Inspector and member of the examining Board.

The following extract from the circular of the State Superintendent to the schools may interest our readers:

"It affords me sincere pleasure to congratulate you upon the very encouraging prosperity enjoyed and progress made during the past year. A kind Providence has blessed our families of soldiers' orphans with a remarkable degree of health. The improvement in buildings and grounds, and in the cultivation of the school farms have secured increased home comforts, and a greater variety of food. The fuller numbers and increasing experience and efficiency of teachers and employees, and the adoption of a carefully considered system of grades in scholarship, have added largely to the thoroughness of instruction both in school and at work. These and other encouragements have caused both pupil and teacher to work with such energy and will that it is confidently believed the results of the present examinations will be very gratifying to those whose faith in the efficiency of our system led them to anticipate and wait for success. It is also hoped and believed that the return of these children to their mothers and friends, and to the communities in which they previously lived, in their present improved and improving condition, will cause many people heretofore indifferent to the claims of this worthy class of State beneficiaries to acknowledge these claims, and to thank God that it was ever put into the hearts of the friends of the friendless to make such wise and judicious provision for them."

I hope our children may reach home in safety, meet with a cordial and hearty reception from kindred, friends, and people, spend a vacation in pleasant intercourse with them, and return to school to resume their studies and labors with renewed vigor and industry.

determined to achieve greater successes in subsequent years.

I trust also that the faithful and earnest Principals and Superintendents of our several schools and homes, and their worthy and efficient co-laborers may enjoy this brief respite from their exhausting labors, and return to resume them with renewed strength and hope.

Geo. F. McFarland,  
Superintendent Soldiers' Orphans'.

EASTON, PA.—The Commencement exercises of Lafayette College will take place in the last week in July. On Sunday morning 25th, the Baccalaureate address, Sermon by Saml. J. Wilson D. D. Senior Class Day on the campus on Monday, the 26th at 6 o'clock P. M. Oration before the Literary Societies by Hon. James Pollock, ex-Governor of Pennsylvania. Commencement exercises on Wednesday, July 28. Most of the railroads leading to Easton will issue excursion tickets.

## CONVERSATION IN THE SANCTUM

BETWEEN PETER, JAMES AND JOHN.

Peter—What do you find interesting in the papers this week?

John—I have been reading an article in the *Even. Luth.* headed, "The Lutheran Church in America" that has interested me somewhat.

Peter—Suppose you read some extracts from it for our benefit.

John—(Reads.) "Every good Lutheran must feel more than an ordinary interest in the success of the Lutheran church in this country. There is no denomination in this broad land, that has more momentous obligations to meet, and a brighter future to anticipate. If faithful to her God, true to her doctrines, and alive to her interests, coming generations will find her a power in this great nation. In fact, she is already a power and that her power may be more sensibly felt, let her influence and numbers be neutralized, the effect would stultify the nation." What the American Lutheran Church now needs as a denomination, is consolidation.—To this, however, there seems to be a gradual and perceptible tendency. The great Lutheran organizations of this country, each have their own peculiar duties to perform in unfolding and developing the great destiny of our one American Lutheran Church."

James—I am afraid this writer is overlooking the thing most needed in our church, namely a living, active piety in all its members; without this I would not give a fig for his "consolidation of the whole church." It is doubtful in my mind whether consolidation would not produce a still greater stagnation in those parts where spiritual deadness already prevails. Let there be a genuine revival of religion throughout the whole church, let the people become truly converted, let them begin earnestly to pray, let them labor with all their might for the promotion of the kingdom of God, and let them feel willing to give liberally to the benevolent operations of the church, and I assure you the church will make her power to be felt, consolidation or no consolidation.

John—(Reads again.) "The South as a section of the Lutheran Church, is peculiarly situated, and must be gradually trained for great changes, favoring future union. The preservation of the General Synod in North America, for the present, is an absolute necessity. Should a strong move be made to annex it, either with the General Council or the old General Synod, there will follow a general bunting up our Southern Lutheran Church. One part would go to the Council another part to the Old General Synod, and still a third party would refuse to go with either of the above named organizations, and after remaining alone for a time, would become disheartened and fuse with other denominations."

Peter—I am afraid there will be a "bursting up" among our Southern brethren at any rate. The symbolic controversy is waxing warm among them. There are a few ambitious spirits down South, (among whom I am sorry to find the editors of their church papers) who are laboring to inoculate the Southern church with Symbolism. Symbolism is intolerant and will not allow liberty of conscience in non-essentials. Many of the ministers and the great body of the laity will not tamely submit to this, and consequently there must be, to use the classic language of the writer under review, a "bursting up." Let us hear what he says further.

John—(Reads.) "The respective duties of the distinctive Lutheran bodies, mainly embrace the following:

The Southern General Synod provides for the South and South-Western Lutherans; the Old General Synod for the North and Western English speaking Lutherans; the General Council for the native American German population, together with a few English and a few foreign Germans; the Missouri and joint Synods of Ohio provide for our foreign population."

Peter—How do you like this division?

James—I am very well satisfied with it. Let the Southern church be left to develop her own resources, and she will succeed if she keeps clear of Symbolism, that snags up vital piety; let our General Synod embrace the English speaking Lutherans of the North and West, the progressive part of the church; let the Missourians take care of the Germans; and let the General Council occupy itself with the native American German population, usually denominated "Pennsylvania Germans," who represent the old fogeyism in the Church. I am satisfied with this division of labor.

John—(Reads.) "It is more than probable, events will so adjust themselves, in course of time, as to effect changes which will culminate in a harmonious and happy union. The tendency to this is already quite perceptible; the Augsburg Confession has been fully adopted by all the large Lutheran organizations. Influenced by the example of the General Synod in North America, the General Council and General Synod, have each adopted a Church Book. There is a universal tendency to liturgical service."

"What does all this mean? Does it not indicate changes favoring union? The difference among Lutherans is not so much about doctrine, as about mode and means. There must be some ground upon which all Lutherans can unite without sacrifice of either feeling or principle."

James—How contagious example is! According to this writer the Southern church published a "Church Book" and the General Council immediately followed its example and published a "church book" too, and right on the heels of this the General Synod it seems, has resolved also to publish a "church book" in order to be even with our Southern brethren and the General Council.

And what a delightful prospect does this hold out for us in the future. This "general tendency to liturgical service" is to bring us all together in bonds of the closest union.—Before the liturgical question all other differences sink into insignificance! These "church books" are so near alike as one egg can be like another, and then what folly to be separate!

John—I see James is disposed to be sarcastic on this subject. I think, however, that it will require something more than the publication of a "church book" to bring all the phases of Lutheranism in this country into one harmonious union. The universal adoption of extended liturgical services with responses would indeed pave the way for the introduction of formalism and symbolism, and therefore I, for my part, would rather see those in the General Synod, who want an extended liturgical service and who sympathize with the General Council in doctrine, to go over to them at once, for I presume it will be a long time before the whole of the General Synod will become a liturgical or a symbolical body.

Peter—That day will never come, if I can present it by my influence and my pen.—John, you may stop your readings now, and we will close the sanctum for this week.

Letter to the Editor of the American Lutheran  
An Editor Elected.

The Board of Directors of the *Lutheran Observer* Association on the 12th inst, held a meeting and elected Dr. Conrad, Editor. For two years and a half the Observer has been conducted by three Editors, Drs. Conrad, Stork, and Hutter. But the trio would some times differ. At a meeting of the friends of the Observer held at Washington at the time of the Gen. Synod, several resolutions were passed, expressing the opinion that to give efficiency to the paper, it should be under the control of one man. In compliance with this wish, the Board elected Dr. Conrad to be sole editor. This action retires Drs. Stork and Hutter.

Dr. Conrad has thus been put into a most responsible and difficult position. The Observer is still far in advance of all competitors in the length of its subscription list. I believe it claims to have as many subscribers as all the other English Lutheran papers taken together. Dr. Kurtz formerly estimated his readers at forty thousand, on the supposition that about five persons read each copy, or that there were about five times as many readers as there were subscribers. Forty thousand persons make up a goodly number to be entertained, instructed and edified. It will not be seen whether Dr. Conrad possesses the requisite gifts and attainments, the versatility, the taste, the sprightliness, the power of penning epigrammatic and ringing sentences, the quickness of vision to discern at a glance what ever in the world of current events and thoughts is proper to be called, the grasp of mind to handle all living questions, and giving this multifarious material in a vivid, living form. If the doctor shall be found equal to the post, he will be in a position to wield a mighty influence in our church than any other man.

It has often been affirmed, and rarely contradicted, that hitherto the Lutheran church has produced only one editor. It is by no means certain that there may not be others who are mute in obscurity. But it is said that of all who have hitherto taken possession of the editorial sanctum, Dr. Kurtz alone has succeeded. Dr. Passavant converted his monthly Sunday-school paper into the weekly *Missionary* as a rival of the Observer. But so common-place, stale and flat did his sheet appear that he was only a pigmy beside a mighty giant when he entered the lists with Dr. Kurtz. The two Conrads tried their hand in the *Evangel. Lutheran* of Springfield, and greatly disappointed the expectations of their friends. After dragging out a sickly existence for a few years, their paper was swallowed up by the Observer, then published and edited by Messrs. Anspach, Diehl and Newton Kurtz. Dr. Anspach after a favorable reception by the public of some fugitive publications of his, thought himself pre-eminently fit to wield the powerful pen of a mighty editor. Most ignominiously did he fail. Then Dr. Diehl, Stork and Conrad took hold of the helm, with Drs. Stork, Martin, and McCon as local editors. For some four or five years the Observer moved along under this arrangement. One great drawback in the plan arose from the fact that neither Dr. Diehl nor Dr. Conrad, who were the chief editors and proprietors, resided in Baltimore, and both were overburdened with pastoral and other labors. Situated as they were, it was impossible for them to do their editorial work well. And Drs. Stork, Martin and McCon did not regard themselves as the responsible editors.

When the *Lutheran* was started and the *Missionary* united with it, Dr. C. P. Kraatz mounted the editorial throne amid an immense flourish of trumpets. At first he evinced some tact. Extensive reading and some wit, although not of a high order, all must concede to him. But so lamentably defective was he in so many other editorial requisites that Dr. Kraatz was a pitiful failure in the editorial chair, and the company had to get to the bottom of the matter. Dr. Schaeffer, Seiss and Krotel have tried their hands and made the *Missionary* and *Lutheran* a most dull and heavy paper. In magazine literature, Prof. Stoecker and Reynolds have tried their hands; and in Ohio, Dr. Greenwald and others at Columbus have issued the *Standard*. But,

you may take the whole list, and you cannot pick out the name of the man, except Dr. Kurtz, who has shown marked editorial ability. After the failure of men like Passavant, Anspach, Prof. Victor Conrad, Kraatz, Stoecker, Seiss, Schaeffer, and Greenwald, Dr. F. W. Conrad enters the field. It is a splendid field for the right man. If a Tilton, or a Raymond should appear and enter, no man need wish a worrier or wider field of influence and usefulness than the editorship of the *Luth. Observer* at this particular time.

Dr. C. has now a splendid opportunity. If he succeed eminently he will rise to a position in the eyes of the church and the religious public, higher by far than any he has yet occupied. If he fail, it will lay him on the shelf for the rest of his days. It is the duty of the friends of the Observer to give him a fair chance. His friends should rally to his support. If he make the paper flat, diffuse and common-place, the sooner he relinquishes the chair the better for his reputation. If he can make it what the church desires it to be, may, strong, dignified, thorough in handling all vital subjects, full and accurate in imparting information from the whole religious world, firm in maintaining the settled principles of the Gen. Synod, wise in harmonizing discordant elements, quick in getting and publishing news, he will be a great benefactor to the church.

His friends are looking hopefully on his coming editorial career. Time will show what improvement he will make of his opportunities.

ALBERT.

## Sunday-School.

All communications intended for this Department should be addressed to

JOHN J. REBMAN, EDITOR OF S. S. COLUMN  
HARRISBURG, PA.

From the American Presbyterian.  
Lessons On Paul.  
THE MISSIONARY.

Acts ch 11: 19-30, and ch 13: 24, 25.

1. While Saul was in Tarsus, who lived in Joppa? Acts 9: 5.
2. Who lived in Caesarea? Acts 10: 1.
3. What great thing had Peter done?
4. How far had the persecution scattered the disciples?
5. To whom did they preach in Antioch?
6. Who preached to the Greeks, and why?
7. What was the result of their preaching?
8. Where is Antioch? Describe it.
9. Who sent Barnabas to Antioch?
10. Why Barnabas especially?
11. Who was Barnabas?
12. What is the "grace of God" here?
13. Are Christians glad when they see it?
14. What was Saul waiting for in Tarsus?
15. How long had he been there?
16. Did he ever go there again?
17. What did Barnabas want Saul for?
18. Did he go for him?
19. Where had the two friends met last?
20. Did Saul hesitate to accompany him?
21. Why did Barnabas want Saul particularly?
22. What proves Barnabas to have been unselfish?
23. Had Saul ever been here before?
24. Was he ever here afterwards?
25. How long did they now remain?
26. What did they do?
27. Of what country was Antioch the capital?
28. With what was its trade and commerce?
29. How did it compare with other oriental Greek cities?
30. What famous village near it?
31. Who would oppose the Gospel in Antioch?
32. Did the Apostles attract attention in Antioch?
33. Where were the disciples first called Christians?
34. What reasons for this term?
35. Was the name given in Jerusalem?
36. Who came down from Jerusalem?
37. What did one of them do?
38. Is this man mentioned elsewhere?
39. What had happened in part of the Roman Empire?
40. What is said of the sign of Claudius Caesar?
41. Did any besides the disciples send relief to Jerusalem?
42. Does piety make men more generous?
43. What did happen when Barnabas and Saul reached Jerusalem?
44. What became of both King and prisoner?
45. Who built the theatre in which the king was smitten?
46. Had Saul ever been in Caesarea?
47. Would you rather be such a king or such a apostle?
48. What effect did Herod's persecution have on the preaching of the word?
49. Meaning of "fulfilling their ministry?"

## The Edge of the Cataract.

A good many years since a steamboat was accustomed to make daily trips between Buffalo and Niagara Falls. The nearest point to which she could approach the mighty Cataract was Chippewa Creek, about ten miles distant on the Canada side. One day there was a pleasure excursion, and several hundred men, women and children went down from Buffalo. After spending the day in all sorts of amusements, in looking upon the falls, admiring the rainbow, passing under Table Rock and beholding the falling water, they gathered themselves on board the boat toward night to return to their homes. By some misadventure of the engineer, sufficient steam had not been generated, and when after passing out of the creek, the boat met the strong, rapid current of the river, instead of going forward, she was slowly, slowly borne backward toward the dreadful cataract.

The people on board, as may well be imagined, became instantly alarmed. The color fled from their cheeks—they stood in speechless horror; the roar of the cataract sounded fearfully distinct in their ears, as slowly, slowly they were still borne back toward it.

At length the engineer bethought him of the oil with which he lubricated the machinery. He threw it into the furnace—the flames blazed up intensely—steam was generated more rapidly—the wheel moved round with increased velocity—there was a pause as the Titan forces were contending for the mastery. A moment more, and there was an upward movement. Now slowly, slowly the boat made way against the current. In a short time the point of danger was passed, and a long, heavy sigh of relief broke from the bosom of every one on board.

A venerable, gray-haired man was there among them. He lifted his hat and said, "in a voice trembling with emotion:

"The Lord hath delivered us. Great is the name of the Lord. Let us pray."

And down upon the deck knelt the multitude, while the heartfelt offering of thanksgiving went up to God, who had wrought for them so great a salvation. But it did not end here. The feeling that had been awakened by the near approach of death did not with all, pass away when the danger was over, as is often the case. Even there on the brink of that awful precipice, many found their Saviour. A revival followed in the church to which many of them belonged (it was a Sabbath school excursion), and many found peace in believing. One, a man of great wealth, dedicated much of it to God in the building of a church, as a memorial of his gratitude for being snatched from destruction, both in this life and the life to come.

It is thus that the gate of heaven seems often hard by the gate of hell. God takes the heedless sinner and shakes him over the mouth of the pit. He trembles all over. He sees sin; he sees righteousness; he sees wrath; he sees grace; he sees judgment; he sees love. He looks up and calls upon the name of the Lord. The Lord saves, and the delivered soul praises him forever. A new song is put into his mouth. He rejoices in the Lord.—*Christian Treasury.*

## An Angel Standing By.

We have read of a certain youth in the early days of Christianity (those periods of historic suffering and heroic patience and legendary wonder, to which I call your attention)—we read of a Christian youth on whom his persecutors put in practice a more than common share of their ingenuity, that by his torments (let those who can or will, go thro' the horrible details) they might compel him to deny his Lord and Saviour.

After a long endurance of those pains they released him, in wonder at his obstinacy.—His Christian brethren are said to have wondered too, and to have asked him by what mighty faith he could so strangely subdue the violence of the fire, as that neither a cry nor a groan escaped him.

"It was indeed most painful," was the noble youth's reply, "but an angel stood by me when my anguish was at the worst, and with his finger pointed to heaven."

O thou, whoever thou art, that art tempted to commit sin, do thou think on death and that thought will be an angel to thee! The hope of heaven will raise thy courage above the fire-cast threatenings of the world; the fear of hell will rob its persuasions of all their enchantment; and the very extremity of their trial may itself contribute to animate thy exertions by the thought that the greater will be thy reward hereafter.—*Bishop Heber.*

## Take Hold and Lift.

A teacher of the Freedmen in one of the Southern States was sitting at the window of her room watching two negroes loading goods into a cart. One of them was disposed to shirk; the other stopped, and looking sharply at the lazy one, said:

"Sam, do you expect to get to heaven?"

"Yes."

"Then take hold and lift!"

There are a great many Christians in our churches and Sabbath schools who expect to go to heaven, that would do well to strengthen their hope of going there by taking hold and lifting some of the burden which they let their brethren bear alone.—*Congregationalist.*

PUTTING ON CHRIST.—"Wild Nelly," a poor ragged girl in an Irish Sunday school, thus illustrated with matchless beauty and force the great doctrine of the new birth.—The superintendent asked her: "Nelly, will you tell me what it is to be a new creature in Christ Jesus?" She rose in her seat with her spire of the Monksdown church, soaring up into the free sky—a river in front rolling away to the sea—liberty, sunshine, all sorts of gladness and motion round about, and I couldn't but thank heaven for it, and the Being whose service is freedom, and who gave us affections that we may use them, not smother and kill them; and a noble world to live in, that we may admire it and Him who made it—not shrink from it, as though we dared not live there, but must turn our backs upon it and its bountiful Provider. I declare, I think, for my part, that we have as much right to permit autism in India, as to allow women in the United Kingdom to take these wicked vows, or Catholic bishops to receive them."

Two young princes, the sons of Archduke Charles of Austria, had a warm dispute in the presence of no less a person than the august emperor himself. Greatly excited, one said to the other, "You are the greatest ass in Venice!" Highly offended at a quarrel in his presence, the emperor interrupted them saying, with indignation, "Come, come young gentlemen, you forget that I am present."

Slanderees are like flies that leap over all a man's good parts to light only upon his sores.

## Church News.

THE NORTH BRANCH CONFERENCE of the Susquehanna Synod will meet at Zion Church, Plum Creek Charge, at 2 o'clock P. M. on the 2d Monday (9th) of August, 1869. Brethren coming by rail will leave the cars at Sunbury.

The question for discussion is, "How can the members of our church be educated up to the true standard of benevolence?"

B. F. ALLEMAN,  
SECRETARY.

SPECIAL MEETING OF THE BOARD OF TRUSTEES OF THE TRESSLER ORPHAN HOME.—A special meeting of the above named Board will be held at Newport, Perry Co., Pa., on Thursday, July 29th '69, at 2 o'clock P. M.

The object of the meeting is such as to make it very desirable, if not absolutely necessary, that all the members of the Board be present.

H. R. FLECK, Sec.

By order of the President.

ARGUSVILLE, N. Y.—Rev J. R. Sikes, having tendered his resignation of the Argusville charge, Schoharie Co., N. Y., to take effect Dec. 1st '69, will be pleased to correspond with any vacant charges in connection with the Gen. Synod, which may wish to secure the services of a Pastor, and where only English preaching is required. Address

J. R. SIKES,  
Argusville, N. Y.

DEGREE CONFERRED.—The honorary degree of *Doctor of Laws* was conferred on Prof. M. L. Stoecker, of Pennsylvania College at the recent Commencement of Union College, at Schenectady, N. Y. Princeton College has conferred the same degree on Judge Weisel, of Hagerstown.

## Literary Notices.

CRUMBS FROM THE BREAD OF LIFE—Philadelphia. Porcupine & Higgins.

A valuable little book, for all who have any connection whatever in teaching the young. We handed it to one of the veterans who was present at the late National Sunday-school Convention, who after giving it a careful perusal, gave it back to us, saying, "It is a splendid little work, full of bright thoughts, and clear as the sun."

A FOURTEEN WEEKS' COURSE IN NATURAL PHILOSOPHY. By J. Dorman Steele, A. M. A. S. Barnes & Company, New York and Chicago. 1869.

This book is on the same plan of Professor Steele's "Fourteen weeks in Chemistry" and his "Fourteen weeks in Astronomy." These books, with others in the course, are intended for those who have a limited period to give to such studies. They are for public and high-schools. For sale at all the book stores.

A GOOD NUMBER—WELLS' PHRENOLOGICAL JOURNAL for August has the following among its varied contents: Rev. John P. Newman, D. D., Chaplain to the U. S. Senate; J. Edgar Thomson, President Pennsylvania R. R. Company; James A. Whitney; Henry J. Raymond; The Old North Church; The Wallachians; Small v. Large Heads; The Laughing Deacon; The Lyre Bird; The Phrenologist's Prophecy; or an incident in the Life of Metetrich; Bible Experiences; Observations and Impressions of a Day, or Reading Faces on the Rail; Marriage Customs etc.; How to become a Christian; A well-balanced Mind; etc., with Portraits and other Illustrations. Price 30 cents, or \$3 a year. S. R. Wells, Publisher, 359 Broadway N. Y.

## Convents.

Thackery expresses his feelings and thoughts respecting an Irish convent in Cork, as follows:

"In the grille is a little wicket and a lodge before it. It is to this wicket that women are brought to kneel; and a bishop is in a chapel on the other side, and takes their hands in his, and receives their vows. I had never seen the like before, and felt a sort of shudder in looking at the place. There rest the girl's knees as she offers herself up and forswears the sacred affections which God gave her; there she kneels and denies forever the faithful duties of her being—no tender maternal yearnings—no gentle attachments to be had for her or from her—there she swears and commits suicide upon her heart. O honest Martin Luther! thank God, you came to put that infernal, wicked, unnatural altar down—that cursed paganism! I came out of the place quite sick; and looking before me, there, thank God! was the blue spire of the Monksdown church, soaring up into the free sky—a river in front rolling away to the sea—liberty, sunshine, all sorts of gladness and motion round about, and I couldn't but thank heaven for it, and the Being whose service is freedom, and who gave us affections that we may use them, not smother and kill them; and a noble world to live in, that we may admire it and Him who made it—not shrink from it, as though we dared not live there, but must turn our backs upon it and its bountiful Provider. I declare, I think, for my part, that we have as much right to permit autism in India, as to allow women in the United Kingdom to take these wicked vows, or Catholic bishops to receive them."

Two young princes, the sons of Archduke Charles of Austria, had a warm dispute in the presence of no less a person than the august emperor himself. Greatly excited, one said to the other, "You are the greatest ass in Venice!" Highly offended at a quarrel in his presence, the emperor interrupted them saying, with indignation, "Come, come young gentlemen, you forget that I am present."

Slanderees are like flies that leap over all a man's good parts to light only upon his sores.



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