

The American Lutheran.

FOR PA.
SATURDAY, July 8, 1871.
REV. P. ANSTADT, EDITOR.

NOTE.—We desire the names of persons to whom it would be worth while to send sample copies of the AMERICAN LUTHERAN. There are quite a number in every church who do not take, perhaps rarely ever see, the paper, and it is for the purpose of bringing it to their notice that we adopt this plan. Send us their names brethren.

NOTICE.—We would request every subscriber, when writing to us, to be PARTICULAR to give not only his name, but also his post office, county, and State, so that all communications may be attended to promptly, and the delay avoided of waiting for a second communication. Any subscriber who wishes to discontinue his paper must also send us his name, post office, county, and State. Unless this is done, the paper may be continued, and we are justly secured for neglecting to do that which we could not do for want of proper information. From the manner in which our lists are arranged, as well as from the fact that we have a large number of subscribers of the same name, it is necessary that these requests be strictly observed.

PHOTOGRAPHS OF THE GENERAL SYNOD.—We have just come into possession of about a dozen copies of the photograph of the General Synod, taken at Harrisburg. We will send them free by mail on the receipt of \$1.10. They can thus be safely sent to any part of the United States or Canada. As these pictures have become scarce and are highly prized, those who wish to have them should order them early. First come, first served.

THE CONVERSATION in the Sanctum could not be held this week in consequence of the absence of one of the parties at Gettysburg and Williamsport.

A GENEROUS ARTIST.—Miss Christine Nilsson, recently gave a concert in Chicago for the benefit of the Swedish Lutheran churches in that city. It was, of course, a success, and netted a handsome sum. It is always refreshing to see eminent talent recognizing the claims of religion and of God's people.—*Lutheran & Missionary.*

WE call attention to the advertisement of Mr. John Otto & Sons, lumber dealers and manufacturers in Williamsport, Pa. We had the pleasure of making their acquaintance during our recent visit to Williamsport, they are connected with the new church enterprise there; we found them to be whole souled men and any of our readers who need anything in their line, will find them perfectly reliable men, who will try to give satisfaction in every respect.

A TRADE IN RELICS.—One of the liberal papers at Rome has just published the affidavits taken in the Eternal City a few years ago, when it was discovered that a firm of Fathers of one of the Religious Orders were getting rich in dealing in the bones of saints, and such "relics," in the amount of money as was prepared to furnish at the shortest notice, and on the most reasonable terms. The thing was hushed up then, but, unluckily for the Fathers, the papers were not buried.

RESIGNATION OF REV. M. OFFICER.—We regret to announce the resignation of Rev. M. Officer, as secretary of the Home Missionary Board. He has passed through a severe spell of sickness during the last seven weeks. He intends removing to the West, but his health will not permit him to engage in any ministerial labors for a long time to come.

We understand that Rev. J. W. Goodlin has been elected as his successor. He is in our estimation the best man that could have been selected to succeed Bro. Officer, although we fear his acceptance will be a heavy stroke on the English Mission in Lock Haven. It will be hard to supply his place there.

Williamsport, Pa.

We had the pleasure of spending last Sabbath, July 2nd with the new English Lutheran congregation of that place. On our arrival at the depot we were met by our old friend Mr. Jacob Hane, formerly of Selingsgrove, who took us to his home, where we enjoyed the hospitality of his kind and interesting family.

On Sunday morning we repaired to the Academy of Music which we found to be a large and elegantly furnished hall, with cushioned seats and a gallery around three sides. We preached to an interesting and attentive congregation, and found it an easy place to speak in.

In the afternoon we attended a Sunday-school among the colored people, conducted by Mr. A. J. Wise, assisted by a number of other white people. We spoke a few words to the school and found them very attentive and interested. In the evening we preached again in the Academy of Music to a considerably larger audience than we had in the morning.

These people deserve the sympathy and co-operation of the whole church of the General Synod. They have passed through a severe trial, having lost all their interest in the old church property which they helped to build, and mainly sustained; they are not discouraged, but are determined to go on to call and sustain a pastor. All they need to make their enterprise a complete success is an efficient pastor. The men who are at the head of this congregation are intelligent, enterprising and efficient business men who will carry through what they undertake. An active pastor will be able in a short time to gather a hundred or more members besides those who now constitute the congregation, from the large Lutheran population in and about Williamsport. On next Sabbath morning a congregational meeting is called for the purpose of electing a pastor, and we hope they may call a man after God's own heart who will go in and out before them and lead them as a shepherd leadeth his flock to the green pastures and the still waters of life.

It may be interesting to our readers to learn that Rev. A. R. Horne is no longer pastor of the old church. In the same train that took us to Williamsport we also met a young man who has just graduated in the Seminary of Philadelphia who was going to preach a trial sermon in the old church. We suppose the trial was not perfectly satisfactory, for we learn that they intend to hear some one else before they go into an election.

A short time ago the church Book of the General Council was introduced with full ritualistic services, and in a short time, we were informed, there is to be a vote of the congregation, whether their minister shall wear a clerical gown in the pulpit. They are perfectly welcome to these gewgaws.

Reunion of the Alumni.

Reunion of the Alumni of Pennsylvania College, took place on Thursday afternoon June 29th, at the hotel of the Gettysburg Springs. We were so fortunate as to receive a ticket of admittance to this entertainment, and at the appointed time repaired to the place. We found the house a most magnificent building, fitted up in the most approved modern style of the largest hotels. We also drank of the waters of the catalysis spring, so celebrated for the healing qualities of its waters. We could see or taste nothing at all particular in these waters, although we conversed with numbers of persons who say they have been helped by the use of it.

The alumni of the college were largely represented and the dinner was sumptuous. But the best part of the entertainment came off after dinner, and consisted in "a feast of reason, and a flow of soul." John T. Morris, Esq., of the class of 1844 was unanimously called upon to preside over the assemblage and guide its proceedings. He did this in that graceful, urbane manner for which we had always admired him even in his college days.

He read from a paper prepared for him by a committee, the toasts or sentiments, designed to be discussed on this joyous occasion, and also the names of the persons whom the committee desired to respond to them.

The first sentiment related to the TRUSTEES OF PENNA. COLLEGE, and Rev. J. G. Morris, D. D., was called upon to respond. After relating a humorous story about a long sausage, he paid a very high and richly deserved compliment to the founder of the institutions at Gettysburg, who was still living and present with us at the table, namely, S. S. Schmucker, D. D. Those institutions stand here as a glorious monument to his learning and zeal and we hope they may thus stand and increase in usefulness and lustre to the end of time. The next sentiment was

OUR BELIEVED INSTITUTIONS. Rev. Dr. Valentine, President of Pennsylvania College was called upon to respond to this sentiment, which he did in a neat and appropriate speech.

THE ALUMNI ASSOCIATION was the next sentiment, and Rev. W. A. Baum, D. D., pastor of St. Paul's church in York, was called upon to respond to it. He did this in that easy flow of language and that ready command of words for which the Doctor is so distinguished. His address was well received.

OUR BROTHER INSTITUTIONS was the next sentiment read. Prof. Bowman, of Dickinson College, Carlisle, being called upon responded in a beautiful address, in which he spoke of the venerable age of the institution which he represents, and the fraternal feelings existing between those two neighboring institutions. Prof. D. Ward, President of Western Maryland College was next called upon. His institution is, yet in its infancy, yet he indulged the hope that he may see the day when such a gathering of alumni will be gathered around their alma mater as he saw this day around the institutions of Gettysburg.

Rev. Stuckenborg of Pittsburg was called upon as representative from Wittenberg College and made an excellent estimation, the best speech of the occasion. He brought out forcibly the point that we should promote education and pursue our studies, not merely for the pecuniary advantages, which it may afford us, but for its own sake, the elevating, civilizing, and ennobling effects which a Christian education produces upon the people.

Rev. Wenner, of New York city as a graduate of Yale College also made a few practical remarks.

THE DEAD was the next subject and Rev. B. Sadler, D. D. was called upon to respond, which he did in a very impressive and appropriate address, in which he spoke in feeling terms of our departed brethren of the alumni of Pennsylvania College.

THE PRESS was the next subject, and Rev. J. W. Goodlin was called upon to respond. He spoke in a most interesting and appropriate manner, and his address was well received.

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Reply to Father McGovern.

No. 7.
We come now to the seventh or last of the "seven columns," which Father Mac accuses us of having perpetrated against the Romanish Church.

In the AMERICAN LUTHERAN of May 6th, we transcribed the popish anathema which is proscribed to be read in every Romanish church on Thursday before Easter. It reads as follows:

"In the name of God Almighty, Father Son and Holy Ghost, and in the authority of the apostles Peter and Paul, and by our own, we excommunicate and anathematize all Hussites, Wickliffites, Lutherans, Zwinglians, Anabaptists, Transubstantians, and other heretics, from the faith, and all heretics by whatever name they may be known—and also their adherents, recalcitrant, favorers, and general abettors of them—as also schismatics, and those who withdraw themselves, or recede obstinately from their obedience to us or the existing Roman Pontiff."

This is the import of the "Bull in Coena Domini," which is a particular bull read on the day of the Lord's Supper, or Maundy Thursday in the pope's presence; containing excommunications and anathemas against heretics, and all who disturb or oppose the ecclesiastical jurisdiction of the holy see. After the reading of the bull the pope throws a burning torch into the public place to denote the thunder of his anathema. The council of Trent in 1570 declared the "Bull in Coena Domini" void in regard to heresy. See Encyclopedia of religious knowledge, p. 232.

The origin of this bull dates back as far as the 12th and 13th century. It was originally directed against usury, but in the progress of time other subjects were also included. This was the case especially after the Reformation. In the year 1521 Luther and his adherents were included in it. It is known to most of our readers how Luther regarded and how he treated this papal bull. He called it "Die Bulle vom Abfressen des allerheiligsten Hohns." He also marched out at the head of the students before the gates of Wittenberg and burned it.

It will not appear strange that the secular governments occasionally forbade the reading of this bull in their dominions, by which a part of their subjects were once or often every year anathematized. Even one of the popes, Clement XIV omitted the customary public reading of it in the year 1770. But this was no permanent abolition of the practice, for we find accounts of the ceremony by eyewitnesses. Thus we find it described by Elissa von der Recke, in a diary of a journey through Italy, vol. 4, p. 95, Berlin 1817 "After the pope had pronounced the blessing from the balcony of St. Peter's church something was read from a paper, then the paper was torn to pieces, and the fragments thrown down among the crowd; every one strove to get a piece of this paper, for what purpose I do not know, as I was told the paper contained only the words of the anathema which is hurled annually on this day against the non-Catholics." A similar account is given by Councilor Goetting in a diary of his journey in 1828. No pope has ever annulled this bull; it is therefore yet in full force, to be read not only in Rome by the pope, but also in all Roman Catholic churches, once or often a year on the specified days. If it is omitted in any country, it is because the government has prohibited the public reading of it, or the Romanists find it had policy to do so. Let us hear what Father Mac says about this bull. The following are his words:

"He transcribes for his readers what he calls a 'popish anathema,' and says 'it is read in every Roman church on the Thursday before Easter.' I have been a Catholic all my life, and have seen this bull read in the churches of Rome, and in many other places, and I have never seen a priest, and can say without fear of contradiction, that I never knew, never heard, never read, nor never saw any one who did hear that anathema read in the service which the church prescribes for the Thursday before Easter, or for any other day of the year. I can safely pronounce this an unmitigated falsehood, and it is the base and malicious calumny No. 7."

We must infer one of two things after reading the above extract from Father Mac's article: Either he has written a willful falsehood, or he is deplorably ignorant of the doctrines and practices of his own church. He may take either horn of this bull, or dilemma, which he chooses.

In charity we will suppose he knows no better. But really, he must have been a student of theology for thirteen years, very little purpose if he "never knew, never heard, never read," &c., the bull in Coena Domini. If he will come to school into our Sanctum for a few days, Father James and John will teach him a little Roman Catholic theology.

In the meantime we will transcribe for his information the late bull by which the pope cursed Victor Emanuel. Perhaps Father Mac has never read that either:

The following has been published extensively in the periodicals of this country as the form of the curse promulgated against Victor Emanuel by the pope. It is horribly blasphemous.

EVANGELIUM OF THE ROMAN CATHOLIC CHURCH. Promulgated against Victor Emanuel.

By authority of the Almighty God, the Father, Son, and Holy Ghost, and the holy canon, and of the undivided Virgin Mary, mother and nurse of our Saviour; and of the celestial virtues, angels, archangels, thrones, dominions, powers, cherubims and seraphims, and of the holy patriarchs and prophets; and of all the apostles and evangelists; and of the holy innocents (who in the faith of the Lamb, who are found worthy to sing the new song); and of the holy martyrs and holy confessors; and of the holy virgins and saints, together with all the holy elect of God—we excommunicate and anathematize him, and from his Church of the holy Father, Son, and Holy Ghost we sever him, and we desire none of thy ways. And as the fire is quenched with water, so let the light of him be put out for ever more.

May the Father who created man curse him. May the Son who suffered for us curse him. May the Holy Ghost which was given to us in our baptism curse him. May the Holy Cross which Christ (our salvation triumphing over his enemies) ascended, curse him. May the Holy and Eternal Virgin Mary, mother of God, curse him. May St. Michael, the advocate of holy souls curse him. May all the angels and archangels, principalities and powers, and all the heavenly armies, curse him. May St. John, the precursor, and St. John the Evangelist, and St. Peter and Paul, and St. John, draw all other Christ's apostles together, curse him. And may the rest of his disciples and his Prælati (who by their power, and authority, and the universal world), and may the Holy and wonderful company of martyrs and confessors (who by their holy works are found pleading to God Almighty), curse him.

May the Choir of the Holy Virgins (who for the honor of Christ have despised the things of the world) damn him; may all the saints, from the beginning of the world and everlasting ages are found to be beloved of God, damn him; may the heavens and the earth, and all the holy things remaining therein, damn him. May he be damned wherever he be, whether in the house or in the field, whether on the highway or by way, whether in the wood or on water, or whether in the church. May he be cursed in living or in dying, in eating and drinking, in fasting and in abstaining, in sleeping and in watching, or waking, in singing, and in all the faculties of his body. May he be cursed inwardly and outwardly. May he be cursed in his brain—and may he be cursed in the crown of his head—and

in his temples. In his forehead and his ears.—In his eyebrows and in his cheeks.—In his jawbones and in his nose.—In his forehead and in his grinders.—In his lips and in his throat.—In his shoulders and in his wrists.—In his arms, his hands, and in his fingers.—May he be damned in his mouth, in his breast, in his heart, and in all the viscera of his body; may he be damned in his stomach, in his girth, in his thighs, and genital organs, in his hips and in his knees, in his legs, feet, and toe-nails!

May he be cursed in all the joints and articulations of his members. From the top of his head to the sole of his foot may there be no change in him.

May the Son of the living God, with all the glory of his majesty, curse him; and may Heaven, with all the powers that move there, rise up against him, curse and damn him!

Amen. So be it. Amen.

A Case of Church Discipline.

The following case of church discipline is sent to us by a ministerial brother who asks our opinion:

"In the Fall of 1869, one of our members began to conduct himself very unbecomingly; our Council summoned him to appear and answer to certain charges, he refused to appear and set at naught all church authority; we tried him, found him guilty and excommunicated him. He remained thus until last January or February (all the time trying to injure me and the church) when he went to a neighboring charge, applied and was received, all the time applying his residence here—we knew nothing of it until we heard that he had connected with the Presbyterian church of our town on certificate from the B. L. I at once went to a neighboring church, had him received and dismissed him, and in reply received the following—

"Dear Bro.—I will now give you as a Bro. a candid statement of the case. Bro. A. proposed in the first place to unite with my church; and at the same time, as often as he could conveniently do so, he finding this inconvenient asked a certificate of dismission, and I gave him such a one as I usually give. When a member is excommunicated from a church, for any cause, he then seeks to join another church, and the church which he joins, notified him that he had no more control over him than any other church. I received him as an outsider, upon his confession and profession."

Remark by the Editor.—If the brother has stated the case correctly, we think there was a great deal of irregularity committed. If the man was guilty of the charges for which he was excommunicated, then he should have given satisfactory evidence of genuine penitence. In that case he should have applied for reinstatement to the church, from which he had been excommunicated.

If he was innocent, he should have appealed to the conference or the synod for a new and fair trial. It would be subversive of all discipline if any excommunicated person can be received by a neighboring pastor, and then receive a certificate of honorable dismission to another church in the same place where he had been excommunicated.

Communications.

For the American Lutheran.
Philadelphia Letter.

The subject of general interest here about is more of a

PATRIOTIC

nature, than religious. The children, big and little, old and young, are all in a delectable excitement, and not being able to restrain their American proclivities, are giving us a loud serenade with torpedoes, crackers, pistols, and improvised cannons. Nervous persons, and such finders, as with your request, I would have given you a few items of my trip westward, the time, had not unavoidable circumstances prevented. As everybody knows, the "black as tar and three feet deep"—towns big and small, are all cities—the inhabitants generous and enterprising and everything else in proportion. The wonder to me is that all the east does not emigrate to the west. It may, however, be a question whether, the place from whence I write is in the west. Be this as it may, I shall give you a few notes in reference to it. Belleville is a city of 12,000 inhabitants. It is situated 14 miles southeast from St. Louis, in St. Clair county, Ill. It is a place of considerable trade, enterprise and Lager Beer. It is, however, very gratifying to know that trade and enterprise are on the increase and Lager Beer on the decrease. Here furniture of almost every variety and description is manufactured on a very extensive scale. Threshing machines, propelled by steam or horse power, are made in this place by the wholesale. As regards the Lager, this continues to be brewed in sufficient quantity to supply the demand. The demand however at the present time seems to be much less than in former years. A number of breweries have been compelled, on account of bankruptcy, to stop operations; and I am assured by the best authority, that there is not a single brewery in or about the city that is not insolvent. I visited a few days ago, one of the most extensive breweries in the city. It was not in operation at the time. The whole thing was novel to me. I was taken through and under it. He who has never entered the subterranean and tatarian regions of one of these breweries, can form no adequate conception of their capacity, gloom and odor. The vaults of the one to which I now refer, are of enormous dimensions—Here I saw stowed away for safe keeping and future use more than 300 casks, each containing from 20 to 30 barrels of the delicious nectar which the Teutons of the city and vicinity are accustomed to assuage their vehement but unnatural thirst. To me it was a sight to behold this cavern and its contents. The one reminded me of the mammoth cave, the other of the folly, the wickedness and misdirected energies of man. I was glad when I again beheld the light of day. Aeneas in his visit to the gloomy abodes of Pluto found it easy work to descend but hard labor ascend. With me it was just the reverse.

Notwithstanding there is yet more Lager brewed and much more consumed in Belleville—there being still 8 or 10 breweries, a number of Beer gardens and more than 800 groceries, or beer saloons in operation—there is considered essential for the highest, the purest and most beautiful development of civilization, refinement, morals and religion, yet the friends and patrons of these good things, are encouraged to believe that a better and brighter future awaits this city. Of the 12,000 inhabitants of Belleville two-thirds at least, some say three fourths, are Germans. This shows that the German element is largely on the ascendancy. Whether the large proportion of Germans produces the large quantity of Lager Beer—or the Lager Beer the numerous Germans, is a question which I do not pretend to determine. But certain it is, they are both here in overflowing abundance. What is true of the city in this respect to the Germans also

holds good in the surrounding country.—They are both largely represented by those from the "Father Land."

In a religious point of view Belleville and its vicinity present some interesting features—especially to us American Lutherans. The Home Missionary Society of the General Synod, I think, would do well to look after this field. It is supposed that in Belleville and its immediate neighborhood, there are about 1000 Roman Catholics. The remainder are either Protestants or in connection with no branch of the Christian church. Of the latter the number is large. Of the Protestant churches, so far as I could learn there are two German Methodist, one Presbyterian, one Baptist, one Episcopal and three German Lutheran churches. These churches are all small with respect to their houses as well as membership. With the exception of one of the Methodist churches there are 150 members—most of them less than 100. As near as I could ascertain of those churches calling themselves Lutheran, one is Missouriian and the other two have no Synodical connection. These churches are small in number and I am assured of little consequence so far as moral and religious influence is concerned. The members attend church in the morning and dances, picnics, and the theatre in the afternoon and evening. With Sabbath schools they will have nothing to do personally. In many instances their children are, however, permitted to attend the Sabbath schools of other churches. The public schools of Belleville, judging from what little observation I have been able to make, as well as from the information received from others, are of a high order. The principal teacher of one of these schools assured me that nine tenths of their scholars were the children of German parents. The schools are continued ten months in the year, and the teachers receive salaries varying from \$300 to \$1800 a year. I mention this fact with a view not merely to show what Belleville now is, but especially what Belleville will be in a few years hence. These German children, mostly from Lutheran parents, educated in the public schools—and they are among the most apt of scholars—and to Sabbath schools, will in a few years not only be men and women but will exert a commanding influence. It seems to me that our church of the General Synod has a work to do in the city of Belleville. I found several persons of wealth and influence in and out of the city who expressed themselves as anxious to aid in establishing an English Lutheran church in that place. Their language was: "We will do our part."

One lady from Pennsylvania, whom the Lord has blessed with abundance of means, we found, who takes a deep interest in this matter. Should a Missionary be sent to Belleville from our Home Missionary Society, to me it would not be a matter of surprise if a self supporting church would be established there in a few years. More anon.

P. B.

Commencement at Gettysburg.

We condense the following account of the Commencement at Gettysburg from the Star and Sentinel.

THE BACCALAUREATE ADDRESS was preached by Dr. Valentine on Sunday morning, June 22nd, 1871.

Dear Bro. Anstadt.—In compliance with your request, I would have given you a few items of my trip westward, the time, had not unavoidable circumstances prevented. As everybody knows, the "black as tar and three feet deep"—towns big and small, are all cities—the inhabitants generous and enterprising and everything else in proportion. The wonder to me is that all the east does not emigrate to the west. It may, however, be a question whether, the place from whence I write is in the west. Be this as it may, I shall give you a few notes in reference to it. Belleville is a city of 12,000 inhabitants. It is situated 14 miles southeast from St. Louis, in St. Clair county, Ill. It is a place of considerable trade, enterprise and Lager Beer. It is, however, very gratifying to know that trade and enterprise are on the increase and Lager Beer on the decrease. Here furniture of almost every variety and description is manufactured on a very extensive scale. Threshing machines, propelled by steam or horse power, are made in this place by the wholesale. As regards the Lager, this continues to be brewed in sufficient quantity to supply the demand. The demand however at the present time seems to be much less than in former years. A number of breweries have been compelled, on account of bankruptcy, to stop operations; and I am assured by the best authority, that there is not a single brewery in or about the city that is not insolvent. I visited a few days ago, one of the most extensive breweries in the city. It was not in operation at the time. The whole thing was novel to me. I was taken through and under it. He who has never entered the subterranean and tatarian regions of one of these breweries, can form no adequate conception of their capacity, gloom and odor. The vaults of the one to which I now refer, are of enormous dimensions—Here I saw stowed away for safe keeping and future use more than 300 casks, each containing from 20 to 30 barrels of the delicious nectar which the Teutons of the city and vicinity are accustomed to assuage their vehement but unnatural thirst. To me it was a sight to behold this cavern and its contents. The one reminded me of the mammoth cave, the other of the folly, the wickedness and misdirected energies of man. I was glad when I again beheld the light of day. Aeneas in his visit to the gloomy abodes of Pluto found it easy work to descend but hard labor ascend. With me it was just the reverse.

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THE BACCALAUREATE ADDRESS was preached by Dr. Valentine on Sunday morning, June 22nd, 1871.

Dear Bro. Anstadt.—In compliance with your request, I would have given you a few items of my trip westward, the time, had not unavoidable circumstances prevented. As everybody knows, the "black as tar and three feet deep"—towns big and small, are all cities—the inhabitants generous and enterprising and everything else in proportion. The wonder to me is that all the east does not emigrate to the west. It may, however, be a question whether, the place from whence I write is in the west. Be this as it may, I shall give you a few notes in reference to it. Belleville is a city of 12,000 inhabitants. It is situated 14 miles southeast from St. Louis, in St. Clair county, Ill. It is a place of considerable trade, enterprise and Lager Beer. It is, however, very gratifying to know that trade and enterprise are on the increase and Lager Beer on the decrease. Here furniture of almost every variety and description is manufactured on a very extensive scale. Threshing machines, propelled by steam or horse power, are made in this place by the wholesale. As regards the Lager, this continues to be brewed in sufficient quantity to supply the demand. The demand however at the present time seems to be much less than in former years. A number of breweries have been compelled, on account of bankruptcy, to stop operations; and I am assured by the best authority, that there is not a single brewery in or about the city that is not insolvent. I visited a few days ago, one of the most extensive breweries in the city. It was not in operation at the time. The whole thing was novel to me. I was taken through and under it. He who has never entered the subterranean and tatarian regions of one of these breweries, can form no adequate conception of their capacity, gloom and odor. The vaults of the one to which I now refer, are of enormous dimensions—Here I saw stowed away for safe keeping and future use more than 300 casks, each containing from 20 to 30 barrels of the delicious nectar which the Teutons of the city and vicinity are accustomed to assuage their vehement but unnatural thirst. To me it was a sight to behold this cavern and its contents. The one reminded me of the mammoth cave, the other of the folly, the wickedness and misdirected energies of man. I was glad when I again beheld the light of day. Aeneas in his visit to the gloomy abodes of Pluto found it easy work to descend but hard labor ascend. With me it was just the reverse.

Notwithstanding there is yet more Lager brewed and much more consumed in Belleville—there being still 8 or 10 breweries, a number of Beer gardens and more than 800 groceries, or beer saloons in operation—there is considered essential for the highest, the purest and most beautiful development of civilization, refinement, morals and religion, yet the friends and patrons of these good things, are encouraged to believe that a better and brighter future awaits this city. Of the 12,000 inhabitants of Belleville two-thirds at least, some say three fourths, are Germans. This shows that the German element is largely on the ascendancy. Whether the large proportion of Germans produces the large quantity of Lager Beer—or the Lager Beer the numerous Germans, is a question which I do not pretend to determine. But certain it is, they are both here in overflowing abundance. What is true of the city in this respect to the Germans also

holds good in the surrounding country.—They are both largely represented by those from the "Father Land."

In a religious point of view Belleville and its vicinity present some interesting features—especially to us American Lutherans. The Home Missionary Society of the General Synod, I think, would do well to look after this field. It is supposed that in Belleville and its immediate neighborhood, there are about 1000 Roman Catholics. The remainder are either Protestants or in connection with no branch of the Christian church. Of the latter the number is large. Of the Protestant churches, so far as I could learn there are two German Methodist, one Presbyterian, one Baptist, one Episcopal and three German Lutheran churches. These churches are all small with respect to their houses as well as membership. With the exception of one of the Methodist churches there are 150 members—most of them less than 100. As near as I could ascertain of those churches calling themselves Lutheran, one is Missouriian and the other two have no Synodical connection. These churches are small in number and I am assured of little consequence so far as moral and religious influence is concerned. The members attend church in the morning and dances, picnics, and the theatre in the afternoon and evening. With Sabbath schools they will have nothing to do personally. In many instances their children are, however, permitted to attend the Sabbath schools of other churches. The public schools of Belleville, judging from what little observation I have been able to make, as well as from the information received from others, are of a high order. The principal teacher of one of these schools assured me that nine tenths of their scholars were the children of German parents. The schools are continued ten months in the year, and the teachers receive salaries varying from \$300 to \$1800 a year. I mention this fact with a view not merely to show what Belleville now is, but especially what Belleville will be in a few years hence. These German children, mostly from Lutheran parents, educated in the public schools—and they are among the most apt of scholars—and to Sabbath schools, will in a few years not only be men and women but will exert a commanding influence. It seems to me that our church of the General Synod has a work to do in the city of Belleville. I found several persons of wealth and influence in and out of the city who expressed themselves as anxious to aid in establishing an English Lutheran church in that place. Their language was: "We will do our part."

One lady from Pennsylvania, whom the Lord has blessed with abundance of means, we found, who takes a deep interest in this matter. Should a Missionary be sent to Belleville from our Home Missionary Society, to me it would not be a matter of surprise if a self supporting church would be established there in a few years. More anon.

P. B.

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The American Lutheran.

YORK, PA.
SATURDAY, July 8, 1871.

ABBOTT & CO., 82 Nassau St., GEO. P. ROWELL & CO., 40 Park Row, M. P. TENGILL & CO., 97 Park Row, and W. W. STANT & CO., Tribune Building, New York, are our authorized Advertising Agents in New York.

BOARD OF HOME MISSIONS OF THE GENERAL SYNOD, YORK, PA.
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CHURCH DIRECTORY.
First Lutheran Church, (English and German), South George street, York, Pa. Rev. A. H. Lochman, D. D., pastor. Services every Sabbath morning and evening.
St. Paul's Lutheran Church, corner of King and Beaver streets, York, Pa. Rev. Wm. M. Baum, D. D., pastor. Services every Sabbath morning and evening.
Zion Lutheran Church, (English and German), West Market street, York, Pa. Rev. J. H. Menges, pastor. Services every Sabbath morning and evening.
St. Mark's Lutheran Church, Carlisle street, Hanover, Pa. Rev. George Parsons, pastor. Services every Sabbath morning and evening.
St. Matthew's Lutheran Church, Chestnut street, Hanover, Pa. Rev. George Parsons, pastor. Services every Sabbath morning and evening.

Rev. Dr. A. H. Lochman, will preach his annual Harvest Sermon at the first Lutheran church south of York, Pa. (on tomorrow) Sunday morning, (German) and on the following Sunday in the English language.

For the benefit of those who wish to know who are subject to the militia tax, we publish the list of the Legislature regarding it: "That all persons who have been mustered into the militia service of the United States and have served therein for a period of nine months in the war to suppress the rebellion; and those persons who have been discharged from said service on account of wounds or physical disability, contracted in such service, shall be exempt from the payment of such bounty and militia tax."

Somebody who apparently delights in scaring timid people informs us that the end of the world is fixed for 1886. That year will fall on the 25th of April, which is St. Mark's day, and the feast of Corpus Christi on St. John the Baptist's day. Hundreds of years ago Nasrudimus, in his Centuries, made a prediction which may be translated thus:

"Who George shall be thy God? Marye shall be his bride, And John shall bear his body, The end of the world is near."

How to become independent.—Be a printer. There's nothing at all to do. There's the case, and here's the manuscript, well written, of course, and well punctuated. Put them together, and the thing is done. If there's a smuggle or two wanting shake them out of that pepper-box; they'll come right in. Paper costs nothing; ink far less; coals can be had for the asking; penmen are only too ready to do your work; and the result, as a rule, is "how much do I owe?" Yes, sir; if you want to be independent, be a printer, and a country newspaper printer at that.

AGRICULTURAL COLLEGES.—It is announced that not one of the twenty nine young men about to graduate from the Massachusetts Agricultural College propose to become a farmer, and that all of them look forward to engaging in business, or in the learned professions, just as the graduates in the academic departments of classical colleges. The statement, has been quoted as confirming the view that the scheme of educating young men at agricultural colleges to become farmers is a failure.

Out of this class of twenty-nine graduates one proposes to study for the ministry and four to become teachers; ten are going into business and eleven are undecided. The remaining three state that they intend to devote themselves to "money-making."

EARN WHAT YOU SPEND.—Three-fourths of the difficulties and miseries of men come from the fact that most want wealth without earning it, time without devoting it, popularity without talent, respect without virtue, and happiness without holiness. The man who wants the best things, and is willing to pay just what they are worth, by honest efforts and hard work, will have no difficulty in getting what he wants at last. It does not cost him any money to get what he wants, but he must work for it. He must be a man of honor, and he must be a man of industry.

EDUCATIONAL. The State Convention of School Superintendents after two days' sessions at Harrisburg, adjourned on Thursday. The exercises were a speech from Dr. Taylor, late Superintendent of Chester county, also addresses by Prof. A. C. Graham and others, the reading of reports, and the transacting of considerable business having for its object the advancement of the cause of education. On the last day Gov. Geary addressed the convention very briefly, and particularly to the Soldiers' Orphan schools.

The resolutions adopted declare in favor of the establishment of district superintendencies—urge the system of graded schools in rural districts—decree "local institutions" of paramount importance—say that the interest of the schools and dignity of the State demand that the minimum school year be increased to six months instead of four, and wind up by characterizing as discreditable the practice of making sex and not merit the basis of compensation to teachers.

THE WEATHER.—The glory of our summer season is bearing over us, with all that renders it most to him, the end of midday it deliciously tempered by balmy, gentle, sweet, cool breezes; the mornings and evenings are of Elysian loveliness; and the beauty of the heavens, glowing blue and gold by day, and of softened, silvery blue by night, is all that poet or lover could feign or worship. It is the summer weather poets speak of:

"Summer! the poets love thee more than all;
Loves they warm sun, and glorious, glowing
skies;
The pomp of trees and greenwood wateries;
Loves all the flowers that obey thy call,
And loves in hush where'er thy footsteps fall,
Painting the earth with resplendent dyes,
Loves thy bird-songs; and those sweet melodies
Thy wild brooks chant—as fringed with grasses—
Rank weeds and glittering blossoms, through
meadows green,
Dim woods and lulling spots of earth, thy wind,
Vocal the pebbles and gray rocks among—
Thy every charm is dear to him, I trow,
Who loves thee better than all mankind;
And would through all the year thy sunny reign prolong."

Sunday-School.

All communications intended for this Column should be sent to
JOHN J. REDMAN,
Harrisburg, Pa.
BLACKBOARD LESSON on Matt. 1:21-23.

**JESUS
SHALL
SAVE**

HIS PEOPLE

**FROM
THEIR
SINS.**

IMMANUEL

THE TRUTH OF THE WORD OF GOD.

"The plan of salvation is founded on the Truth of the Word of God; at the foot of the cross is 'Jesus'; at the foot of the cross is 'Immanuel', God with us." The outstretched arms of the cross and of Jesus' love embrace all 'people'. He does not save them from trial or trouble, but from sin."

DAYTON, OHIO.—Our friend and good brother, E. S. Waggoner, of Dillsburg, Pa., and corresponding secretary of the York county Sunday-school Association, who is making an extended tour of the Western States, sends us in a private letter the following interesting facts from Dayton Ohio. He says, "When in Dayton I visited the first Lutheran Sunday School Alexander Gebhart, Esq., Superintendent. Their school numbers 560 scholars, and as each acts as a missionary they expected to have 600 the following Sabbath."

To the class bringing in the greatest number of scholars during the year, is given the banner. This banner is manufactured from green silk, mounted on a cross very handsomely designed and profusely embellished, it is placed in front of the class to whom it belongs and presents altogether a very pleasing and imposing appearance.

The class whose members attend the most regularly and punctually is also entitled to a banner of similar style and dimension, upon which is embossed in gold leaf, the suggestive inscription, "We all here." I could not look upon that class without wondering in my own mind, whether upon that "great day" when all the assembled millions of the universe shall stand before the great white throne, whether then they would all be hearers of the welcome plaudits "of such is the kingdom of heaven?" Enter ye into the joy of your Lord." May God grant that not one of them shall be missing.

In our opinion this offering of rewards in the manner described above is an admirable plan, and might be profitably introduced into many of our Eastern schools.

PROPER AIMING.—No one will deny, that the one great and central object to be aimed at in Sabbath-school teaching is the conversion and salvation of the pupils, but just how properly to teach, so that, that end may be accomplished, is what seems to be the most difficult task. It is upon some of these methods that we propose to say a few words.

First, then, let it be the great aim of every teacher to teach something. This may seem a very simple rule, and yet it is just on account of its simplicity that we fear many make a serious mistake. Occupying the teacher's chair going through a certain routine from week to week, hearing recitations, talking to the class, and many other things we might enumerate, are not necessarily teaching, if the are not teaching what then? Teaching is making someone know what they did not know before. If, for example, when the teaching time is over, let each teacher ask himself this question: "Do my class know anything which they did not know before? Have they gone away with a distinct, positive addition to their scriptural knowledge? These will be found to be searching questions, and if the teacher can answer them satisfactorily, he may know surely that he is gaining a fast hold upon his scholars. And nothing so effectually secures punctuality upon the part of the scholars, as assurances that they are learning something. But the teacher who would secure this end must aim at something, with a distinct purpose, and himself be a hard, close, studious searcher after knowledge.

Second, the teacher should aim to teach something new every Sabbath.

We have known teachers who could hold a class delighted and send them home full of the knowledge contained in the lesson, for a Sabbath or two, and then become listless, and monotonous. The teacher must in this, act somewhat on the principle of the miser, lay by a little every day, that when the time for teaching comes he will be full of his theme. It is not the large gains, but the steady gains that make rich. And there are few teachers, who, if they keep their eyes and their ears open, and have any tact, may not find every week some new facts and illustrations for their scholars on the sabbath. We might pursue this subject still further, but we will close this for the time by merely throwing out the following hints for the teacher to think about. Teach something to every scholar. Let not one go home empty.

Be careful to make all the instructions scriptural.

Send every scholar home with some thought about the "old story" of Jesus and his love."

SUNDAY-SCHOOL TRUTHS.—For Christians to ponder.—1. A Sunday-school can neither be established nor sustained without effort.

2. The great object of Sunday-schools is to present truth to the mind, and bring it to bear upon the conscience.

3. Sunday school teaching is to children what preaching the gospel is to adults.

4. The mind is more susceptible of good impressions in childhood than at a later period.

5. Sunday-schools offer their benefits alike to the children of the rich and of the poor.

6. Millions of money would have been required to hire the labor that has been freely given by teachers in the Sunday-schools.

7. No species of efforts for doing good has been more uniformly successful than those put forth in the Sunday-school cause.

8. It may be safely stated that many thousands have been added to the Christian church through the means of Sunday-schools.

9. Many extensive revivals of religion have commenced in Sunday-schools.

10. Sunday-schools promote the observance of the Sabbath, the reading of the Bible, and all the public and private virtues enjoined by Christianity.

11. The Sunday-school system admits of universal application. The universal teacher of Sunday-schools is the Bible.

12. A Sunday school should be organized wherever ten children can be found.

13. Not only churches, but common schools, private dwellings, barns, prisons, and even the open air, have been used with good effect as places of Sunday-school instruction.

14. In every school, great or small, there ought to be teachers' Bible-class, in which the lesson of the school should be studied regularly; an infant-class, and also one or two Bible-classes.

15. The time for instruction in a Sunday school is very short, and not a moment should be wasted.

16. Prayers in Sunday-school should be simple, child-like and short.

Church News.
Rev. J. Hillpot, has removed from Cogan Station, Looming county, Pa., to Richland Center, Cogan county, Pa.

Rev. W. Eichelberger's address is changed from Grove Hill to Luray, Page county, Va.

Rev. T. Titus, Lutheran, having broken down in health, and unable to perform pastoral work, has been appointed to take charge of the theological seminary Hartwick, near Cooperstown, New York.

A new Danish Lutheran church has recently been consecrated at Hull, England, by Arch deacon Rotho, of Copenhagen, who was specially commissioned to represent the Primus of Denmark.

Rev. John H. Zinn, having received and accepted a call from the St. Clairsville charge he expects to enter upon the labors of the charge about July 12th. Correspondents will please address him at St. Clairsville, Bedford county, Pa.

SCANDINAVIANS IN MINNESOTA.—Recently published statistics show that the entire population in Minnesota is 439,832, and that of these 80,000 are Scandinavians. They are recognized as an element of power, and some of them have been chosen to fill high offices. Missionary.

GREENCASTLE, PA.—We are gratified to learn of the prosperous condition of the congregation at Greencastle, under the pastoral charge of Rev. T. T. Everett. At a recent communion, thirty-three united with the church, making an addition of eighty-three within the year, the communicants now numbering over two hundred and fifty.

WRIGHTSVILLE, PA.—The Fair and Festival of the Lutheran church in Wrightsville terminated on last Wednesday, and is considered a grand success. We have been told that the congregation will realize about \$2000.00, clear profit. The congregation in consequence feels very much encouraged. The lecture-room of the church is to be dedicated on (to-morrow), Sunday, July 9th.

A SAD CASE.—It is stated that Rev. D. E. St. Croix, a retired and aged clergyman at Oswego, N. Y., died lately from the lack of sufficient food, brought about by his penurious habits. Money and papers were found in his possession of the value of \$3,000. It is very strange that a minister of the gospel, who knew the evil of a miserly character, should himself present striking and example of it.

SHAFFERSVILLE, PA.—During the heavy thunder storm which passed over Eastern Pennsylvania on last Saturday, the Lutheran church at Shaffersville was struck by lightning and was considerably injured. The steeple, which was nearly new, was considerably shattered, and the roof on the western side was torn off to the width of several feet from the base of the steeple down to the spouting, along which the fluid passed off without further injury. Its remarkable fact that this church has stood in an exposed situation for a period of 107 years, and never received any injury from lightning, though the building was never protected by a lightning rod. There were services appointed for the evening, but in consequence of the rain the congregation had not assembled when the bolt fell.

LYKENS.—Rev. D. Kloss was installed as pastor of Zion's Evangelical Lutheran church in this place on Sunday morning last. Rev. D. Sell, of Loyalty, Perry Co., one of the founders of the congregation, who severed his connection nearly eleven years ago, preached the introductory sermon in German. The pastoral charge was delivered in the English language by Rev. M. Fensler, of Millersburg, late pastor of the church, in well chosen words and forcible rhetoric. Rev. Kloss has now fully assumed the responsibilities of his new charge, which we have no doubt he will discharge with fidelity. During his brief residence in our midst he has gained many friends by his unassuming manner and Christian deportment.

Rev. Sell addressed the Sabbath school in the afternoon, and preached in the evening. He is held in high esteem by his old parishioners.—Harrisburg Telegraph.

Hall's Vegetable Sicilian Hair Restorer prevents the hair from turning gray, and returns gray hair to its natural color.

Don't Dye, but use a bottle or two of this incomparable article known as Nature's Hair Restorative. It makes the head feel good. Sold everywhere. See advertisement.

Samuel Williston, the rich manufacturer of Easthampton, Mass., has offered Amherst College an endowment of half a million dollars, on condition that the name be changed to "Williston University."

Archbishop Manning has, it is stated, created quite a sensation among the clergies of the Roman Catholic churches by a mandate excluding female singers, and having only male voices.

Good Food and Plenty of it, produces the same effect upon a person who has been starved that the Peruvian Syrup an Iron Tonic, does upon the Weak Debilitated; it makes them strong and Vigorous, changing weakness and suffering into strength and health.

SPECIAL NOTICES.

Good Soap, like good wood, is not improved by age. Among the ruins of Heracleum, and Pompeii, Soap was found in a good state of preservation, after having been buried over 1700 years.

A box of Soap in a family is better than "money at interest," when from three to six pounds old, one pound will go farther than three pounds of new soap.

Ask your grocer for a box of CAMBRON'S Luxuriant Soap, which will be placed, never had an attack of dyspepsia, or his joints would have speedily forsaken him. Men and women sometimes suffer from itching humors, who ever heard of a person who enjoyed them?

Of all the multifarious diseases to which the human system is liable, there is perhaps no one so generally prevalent as dyspepsia. There are diseases more acute and painful, and effects more depressing to the mind, and so positively distressing to the body. If there is a weakness given in the world, it is dyspepsia.

HAIR DRESSING ever used. It removes Dandruff and all scurfy eruptions. It does not stain the skin. Our treatise on the Hair sent free by mail. Beware of the numerous preparations which are sold upon our reputation.

R. P. HALL & CO., Nashville, N. H., Proprietors.
For sale by all druggists. July 6/80 1070-17

HAIR RESTORER.
Physicians and Clergymen.
Testify to its merits in restoring GRAY HAIR to its original color, and promoting its growth. It makes the hair grow faster than it does in appearance are made young again. It is the best.

THE "PAIN KILLER" may justly be styled the greatest medicine of the world, for there is no region of the globe into which it has not been introduced. More than 100,000,000 of people who it has not proved to be well adapted for the cure of a considerable variety of diseases; it is a speedy and safe remedy for burns, scalds, cuts, bruises, wounds and various other injuries, as well as for dysentery, diarrhoea, and bowel complaints. It is a valuable remedy for all the various diseases of the human system, and is a valuable remedy for all the various diseases of the human system, and is a valuable remedy for all the various diseases of the human system.

Another significant fact, that nowhere has the "Pain Killer" ever had a higher reputation, or been more generally used by families and individuals, than it has been here at home, where it has been discovered and introduced. That the "Pain Killer" is the greatest medicine of the world, there cannot be the shadow of a doubt. Address: 400 BROADWAY, N. Y.

HOOFLAND'S GERMAN BITTERS.
First of the HOOFLAND'S GERMAN BITTERS is not a run beverage. They are not alcoholic in any sense of the word. They are composed of the purest and most valuable ingredients, and are adapted for the cure of all the various diseases of the human system, and is a valuable remedy for all the various diseases of the human system, and is a valuable remedy for all the various diseases of the human system.

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ONE MILLION LIVES SAVED!

It is one of the remarkable facts of this remarkable age, and not merely that so many persons are the victims of dyspepsia or indigestion but its willing victims. Now, we would not be understood to say that any one regards dyspepsia with favor, or feels disposed to rank it among the luxuries of life. Far from it. Those who are exposed to it, would not so much as touch it. It is a disease which is so generally prevalent as dyspepsia. There are diseases more acute and painful, and effects more depressing to the mind, and so positively distressing to the body. If there is a weakness given in the world, it is dyspepsia.

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that a sister is the best guardian of a brother's integrity. She is the surest instructor of faith in female purity. As a daughter, she is the true light of home life. The pride of the father offender is centered in his sons, but affection is expended on his daughter. She should therefore be the sun and centre of all.

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