





## THE AMERICAN LUTHERAN.

REV. P. ANSTADT & C. LEPLEY, EDITORS.  
Sellinggrove, Pa., February 21, 1867.

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

THE SERMON ON DANCING by Rev. J. R. Sikes, in No. 5, of the American Lutheran, has met with much approbation from our readers generally. The wish has been expressed that it might be printed in Tract form, for general distribution. We are willing to print the sermon in Tract form if \$20.00, can be raised for that purpose. Are there not 20 persons, who will give a dollar each to have this sermon circulated as a tract? We will send 100 sermons to any person sending us \$2.00, or 50 copies for \$1.00.

## Two Hundred Dollars in Gold

will be paid by the Publishers of the AMERICAN LUTHERAN as a premium to any person who shall forward the greatest number of new one year subscriptions with the money, \$2.00 each by the first of October, 1867; provided that at least one hundred subscriptions be obtained, and there be at least twenty competitors. If there be fewer than twenty competitors by that date, \$100 in gold will be paid on that date to the most successful. A commission of fifty cents on each subscriber thus obtained will be returned to the unsuccessful candidates.

## DIRECTIONS.

Announce your intention to compete at first subscription forwarded.

The subscriptions need not necessarily be confined to one charge, but can be obtained anywhere.

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## Other Premiums.

Any person sending us 60 new subscriptions with the cash, \$120, will receive either a Howe, or Empire Family Sewing Machine, Price \$60.

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PREMIUMS.—As an inducement to personal effort in the work of obtaining new subscribers, the Publishers of the AMERICAN LUTHERAN offer the following premiums:

For 10 new subscribers, 50 cents each, \$5.00  
" 20 " 75 " 15.00  
" 50 " 100 " 50.00  
All above will be entitled to \$1.00 premium, on each. In all cases, however the money is to accompany the names of the subscribers in advance.

## Ritualism, Nevinism, Symbolism.

These three terms are very nearly synonymous; they are different names for the same thing in different churches. The tendency to multiply ceremonies, introduce gaudy ritual vestments, crucifixes, images, wax candles into the church, and to teach semi-Romish doctrines, in regard to the sacraments, confession and absolution, is called in the Protestant Episcopal church, Ritualism, or sometimes Puseyism; in the German Reformed church, Nevinism, and in the Lutheran church Symbolism. A fierce conflict is going on now in the above named churches, between the advocates and opponents of this tendency. In the Episcopal church it has raged the longest. The German Reformed church in the Eastern States of our land, has been almost entirely Nevinized; and in the Lutheran church the conflict seems now to be at its height, having culminated in the rupture of the Gen. Synod by the secession of the Pennsylvania and Pittsburgh Synods.

Dr. Schenck of Baltimore has lately preached a sermon on Ritualism in New York, the principal points of which we will copy for the benefit of our readers, leaving out only what is peculiar in it to the Episcopal church, and substituting in the place of Ritualism, the word Symbolism, to adapt it to the state of the case in the Lutheran church.

Symbolism is not Protestantism. It abolishes the name and thing historically, doctrinally, devotionally and practically.

Symbolism is opposed to spiritual worship by its constant appeal to sense. It is objective religion, sensual and sentimental. Symbolism is a doctrinal paradox. The practice of it by Protestants involves the acceptance of two conflicting systems, the sacrificial and spiritual.

Symbolism is puerile, childish, and spectacular.

I therefore arraign the Symbolist at the bar of the Church and in the presence of Christ and charge him with—

1. Being a disturber of our peace.
2. I charge him with ignorance of our Church history, doctrine and spirit.
3. With obstructing the work of the Gospel.
4. With exposing our Church to the critical censure of the world.
5. With deluding our youth.
6. With working for Rome.
7. I charge the Symbolists with madly forfeiting a golden opportunity. Our Church as it may be practically expanded and adapted, is just what the age wants and would accept. Our Church, as they seek to present it, the world will scoff at. Romanism has been tried already.

Do not undervalue the magnitude of this movement. It is spreading like a prairie fire. But what duties do we owe the crisis?

The present is the crucial test of Protestantism. The truth was never so fearfully assailed as now. Therefore to your tents, O Israel! And,

1st. Let us see Jesus.

TIPTON, IOWA, Feb. 14, 1867.

Dear "American Lutheran."

Enclosed please find \$2.00, which I desire you to accept for your weekly visits to my sanctum. It is true, the sum is small, when I consider the distance you have to travel and the good news you bring with you, but I know you are rather a generous youngster, and are inclined to be benevolent, especially, when you visit the State from which one of your dear friends has recently taken his departure. Please say to the dear Bro., that since we had the pleasure of his company, 35 Iowans, nearly all of whom are heads of families, have identified themselves with the Union Army of the Prince of Peace, and are now doing battle for the Captain of our Salvation. They have resolved to erect a grand Fort (Chapel), on which they intend to have inscribed—"Holiness to the Lord," and in which they hope to do some fighting, (not for gowns, or crucifixes, or wax candles,) but for that living, heavenly, faith, once delivered to the Saints of God. The truth is, dear American Lutheran, that we have had a precious season of grace in old Cedar county, of which you may hear more hereafter, and in all probability, we may tax you a little more, by way making a few more friendly visits to this region, provided your Commanding General, whom we know to be a very generous kind of a man, will permit you and we are inclined to think that he will.

With sentiments of the highest regard, I am, dear "American Lutheran," your fellow laborer in the Kingdom of Patience of the Prince of Peace.

D. S. ALTMAN.

Remarks by the Editor.—We shall certainly place no obstacles in the way of a whole army of American Lutherans marching out to the State of Iowa. Send in your requisitions. We will instantly give the word of command and they will come to your assistance "on the double quick."

CANTON, ILL.—Rev. C. W. Sanders writes under date of the 11th inst: Last Thursday, I closed a very interesting meeting in my Coal Creek congregation, which had been in progress three weeks, and resulted in the hopeful conversion of fourteen souls, among whom were several heads of families. The members were greatly revived, and all things considered, the meeting was quite a success. This is the second protracted meeting I have conducted since New Year. I have preached every night except two and feel very much fatigued. At our first meeting in the Union congregation, eleven souls professed conversion. On the second Sabbath of our meeting at Coal Creek, we dedicated the new church building of that congregation, free of debt, raising at the time \$240.00, by subscription, which was sufficient to pay for stoves and necessary furniture. We have now a church in each of the four congregations of the Canton charge. When Rev. Sanders came there, about 15 months ago, there was but one church edifice in the whole charge. Since then three new churches have been built and dedicated in the Canton charge.

SPRINGFIELD, O.—Rev. Titus writes from Springfield, Ohio: There has been a revival in the College, in which a number of promising young men were converted. I have now a meeting in progress in my church. Several have embraced the Saviour. Last Sabbath at communion, I received 20 into church fellowship. I will leave this church in a good condition, and with much regret, both on the part of pastor and people. It is the Lord's doing, and to Him we must all submit.

HAGERSTOWN, MD.—Rev. T. T. Titus, of Springfield, Ohio, has accepted a call to the Lutheran Church of Hagerstown, Md. This is the renewal of a call which he declined last summer, but which, after prayer and reflection he has determined now to accept. After the 2d of March correspondents will please to address him at Hagerstown, Md.

NEWPORT, PA.—We understand that there is quite an extensive work of grace in progress in Newport, Rev. Schaffer's charge. The particulars have not yet been communicated to us, but we hope that either Bro. Schaffer or Bro. Lepley will give us an account of it.

THE BUFFALO TROUBLE, unfortunately, has not reached its termination. The Senior of the Ministerium calls a meeting of those members of the Buffalo Synod who have not yet accepted the doctrinal basis of the Missouri Synod, to be held in March next. On the other hand, nine members of the Synod protest against such unauthorized call, and invite the whole Synod to meet in February. This causes new complications, the result of which time will reveal.

MAHANOY CITY, PA.—Dear Bro. Anstadt: I drop you a line from this place. I am here assisting Bro. Burkholder at a protracted meeting. He is in the midst of a glorious revival. Ten have professed conversion, and there are now some 25 penitents at the altar, and a deep seriousness pervading the congregation. Bro. Burkholder, has under God, accomplished and is accomplishing a good work here. The European, Symbolic element is doing its utmost against him, and threaten to lock the church, yet the meeting is one of the most powerful, quiet and well conducted meetings I ever attended. May God bless and sustain our good brother in his efforts in building up Zion's interests here. J. R. S.

PALESTINE.—Of the ancient Samaritans a small remnant only is left. Their number amounts to two hundred and fifty souls living at Naplus in the valley of the ancient hamlet of Sichem. They have carefully and faithfully preserved their extremely old parchment rolls with the law written upon them, and they preserve their ancient usages. Each year they celebrate the Passover on Mount Gerizim. Their priests claim to derive their lineage direct from Aaron. They hate the Jews and call them "children of Joseph." They thus form the smallest, but next to the Jews, the oldest religious party of the world.

The Pope is considering a proposition for the canonization of Christopher Columbus.

For the American Lutheran.

There is no Disaster so great, but that some Good results from it also.

"Es ist kein Unglück so groß, daß nicht auch ein Glück dabei ist."

The truth of this adage, we believe, will be realized in the result of the present conflict between the friends of the General Synod of the Lutheran Church in these United States, and the so-called "General Council of the Lutheran Church in North America."

The unhappy rupture in our Lutheran Zion, which first manifested itself at York, Pa. in 1864, by the withdrawal of the delegates of the Synod of Pa. from the sessions of the General Synod; which was afterwards deepened and widened at Ft. Wayne, Ind., in 1866, and subsequently confirmed and ratified at the late convention of Lutheran Synods at Reading, Pa., is truly a very strange, as well as a very sad occurrence to take place at a time like this.

Never, since the days of the Great Reformation, has there been a period in the history of the Church, when the tendency of things in general, was so manifestly in favor of a hearty union between Christians, and Christian denominations as at the present time.

God's people, of every name, are being led, by some unseen, yet powerful influence, nearer to each other, now, than ever before!

And, it is a very sad reflection indeed, that while good and true men in other branches of the church were earnestly praying and laboring, with a view to heal up the breaches made in their respective communions, in years that are past, the present unfortunate division in the Lutheran Church was evidently brewing in the discontented minds of ambitious brethren in our midst.

Sad it is to think that, while humble and faithful ministers of Jesus Christ in other churches were mourning over the alienations, and divisions among them, regarding these things as highly offensive in the sight of God, there should be those in the Lutheran Church who like DIOTREPHES should so much love to have the pre-eminence, as to be influenced, secretly to plan the destruction of the General Synod, in order to gain what they so supremely coveted—position, and power!

While, then, as the result of these things, some have gone out from us, because perhaps, they were not of us; and while a ghastly division has thus been made between us—a division more marked than that which distinguishes the American Lutheran Church from any other branch of Christ's kingdom in this country—we are glad to know that the many and Christian efforts of brethren in other parts of the general church, to bring about a state of ecclesiastical peace, and a more perfect union among themselves, have not been without their good results, as the union of the non-Episcopal Methodist Churches, and the Old and New School Presbyterian Churches fully testify. Indeed we have abundant reason to hope that God's people of every name, will be led to cultivate more and more, that peaceful temper, which binds all together in oneness of spirit; and that, the time is near at hand when the foul spirit of sect and party which has so long been the fruitful source of strife among professing Christians, will be sent back to its native hell, to return no more to curse, and distract the church of the living God, here on earth.

Now, more, the present indications are, that the insidious movements of "the Mother of harlots," will, sooner or later compel a closer union between the different branches of Protestantism all over this country, and the world, in order the more certainly to propagate, and defend our holy religion against the attacks of the enemy.

We had indeed begun to feel that the time was near at hand when the Lord's watchmen should "see eye to eye"—when "the mountain of the Lord's house should be established on the top of the mountains, and be exalted above the hills," etc., and the Great Shepherd himself come to take possession of His Kingdom, and reign among His people amid the splendors of millennial day. But, our hopes in this regard have been staggered by the inauguration of this most miserable secession in our church.

It does seem indeed that the introduction of this revolutionary spirit among us is a very great calamity. It is most painful to think, that brethren who have stood for years among the leading spirits of the General Synod, and upon whom the highest honors in the gift of the church have been conferred, should now, for reasons the most trivial, go out from us with a fixed determination, seemingly, to destroy what they had helped for years to build up!

Painful it is to know that brethren, from whom better things were expected, should be guilty of the unmanly conduct—the heaven-insulting sin, of sowing the seeds of strife and discord among the children of the same household of faith! Painful to know, that they have broken the peace with the General Synod, and have gone away, only to combine with others, more wicked than themselves, if possible, with a view of gratifying that worst of all dispositions, the spirit that seeks to rule majorities, if it can; or to ruin them if it cannot.

The salvation of blood-bought souls—the unity and spirituality of the Church, which is the body of Christ—and the fulfilling of the manifest destiny of the Lutheran Church in this country, seem to be objects of secondary importance to these rebellious brethren, compared to the destruction of the General Synod!

Is it any wonder that men are tempted to turn infidel under the influence of such unchristian conduct?

Whether or not the designs of the enemies of the General Synod will be realized we will not venture to predict—time will tell. For many years the friends of the General Synod have done what they could, in the pulpit—through the press, and by uniting in reformatory efforts, with Christians and philanthropists generally, in order to Americanize—moralize—and Christianize a certain class of material, providentially laid on the hearts and hands of the Lutheran Church, especially, but with all our efforts, we have made but slow progress in this department of our mis-

sion. Long and hard have the more spiritual among us labored to occupy a high place, as a Church, among sister denominations in this country, in intelligence, piety, and Christian activity.

But while this has been the aim of all good men in the General Synod, how often have not our hearts been sickened, and our faces filled with shame, on account of so-called Lutheranism, here and there, which we have been compelled to see and hear of.

Often has it been cast into our teeth, that the Lutheran Church was most like the Roman Catholic of all others, not alone in her doctrines, and her forms of public worship, but also in regards her Sabbath desecration, and her laxity in regard to temperance, &c., and it was not always an easy task to repel these charges; for in hundreds of localities these things have been, and still are true of those who are pleased to call themselves Lutherans.

Our hope, however, had been, that, by maintaining the unity of the General Synod, and by extending its influence yet more and more through the country, we should sooner or later see the day when all the material provisionally designed to be moulded and fashioned for God by the Lutheran Church, brought up to that higher standard of Christian character and life, which intelligence always admires, and goodness ever approves.

But even this hope seems now, to be taken away from us. The recent division in our Church; and the policy which it seems will be adopted by the secessionists, all tend to give aid and comfort to, even the most objectionable representatives of Lutheranism in the whole country.

We are shut up therefore to the necessity of deriving comfort from what we cannot but regard as a most sad disaster. And where shall we find this good? We apprehend that it must be looked for in this, that the tremendous efforts of the symbolists, in their hatred of, and opposition to the General Synod, will finally result in the construction of what we may call an ecclesiastical sewer, through which the dead formalism—the cold and heartless ritualism—and the Lager Beer Lutheranism in the country, will find its course sooner or later. For having taken the first step Rome-ward, we can see no stopping-point short of the adoption, by the new Confederacy, of such principles as will admit of being so explained as to harmonize with the creeds, and distinctive usages of the several Lutheran Synods, whose co-operation in the new movement is desired. Necessity will compel the seceding party to court the friendship of all Lutherans, everywhere, who like themselves despise the General Synod, not only for what it is, but also for what it does. If such shall be the result at last, of the present controversy, and division among us, then we shall at least have this one comfort, that the General Synod will henceforth be annoyed no more by internal enemies; and being at peace among ourselves, we shall be enabled to rejoice in the sweet consciousness of our strength being renewed; and thus we shall take our place by the side of other Christian Churches in the land, and with them labor for the salvation of a lost world.

Now, we know that many will say to us, this is poor comfort after all. Well, it may be so; but it is that consolation which in the nature of things we must take, if we would have comfort from this calamity at all. God knows, that every good man in the General Synod, did all in his power, consistent with justice and truth, to avert the disaster that has befallen our dear Lutheran Zion. But now that it has come upon us, in spite of all the efforts of true men to avoid it, we turn to the only good that we can see is possible to result from it; and while we shall endeavor to profit by this one advantage resulting to us from the calamity, our prayer shall be that God will "make even the wrath of man to praise Him."

We are fully persuaded in our own minds that the American Lutheran Church represented in the General Synod, will prosper more rapidly now than ever before.

The God of Luther—the God of salvation is with our side of the late division in the Church, as is evidenced by the numerous precious revivals of religion throughout our territory. We are sorry that we cannot bid our seceding brethren, God speed in their new course; but we cannot simply because their aspirations are manifestly downward and backward.

PROTESTANT.

For the American Lutheran.

## BAPTISMAL REGENERATION.

There is, there can be no such thing as "Baptismal Regeneration," in the proper sense of the term; that is, regeneration by virtue of Baptism. Baptism is the sign and seal of covenant relationship with God. Now,

1st. Covenant relationship with God is not in and of itself regeneration. Circumcision was to the Jewish church what Baptism is to the Christian church, the sign and seal of membership in the visible church; but membership in the visible church by no means implies regeneration or membership in the invisible church. Every person who was circumcised was a member of the visible Jewish church under the Old Testament Dispensation and entitled to its privileges and immunities. And yet Paul says, "all are not Israel who are of Israel," that is, not every one that was circumcised and a member of the visible church, was regenerated and a member of the invisible church.

2d. But suppose covenant relationship with God or membership in the visible church did necessarily imply regeneration or membership in the invisible church, still it would not follow that Baptism was regeneration, but the contrary; for Baptism is the sign and seal of this relationship, and not the relationship itself. The sign is not, cannot be the thing signified. To illustrate—in passing our streets or along our highways, you see in front, or someplace near the building, a sign, thus, Hotel. You would not suppose this to be the Hotel itself, but only the sign directing your attention to the Hotel. Again: The seal of anything is not the thing that is sealed. An instrument of writing in our courts of law possesses all the intrinsic value before it is sealed, that it does afterward. The seal only

legalizes it. Or the seal may be placed upon a blank to be filled up afterwards. So with Baptism. It is

1st. A sign of membership in the visible church on earth, and of the purifying powers of the spirit in regeneration, but not those powers nor that regeneration.

2d. It is a seal of covenant relationship in the visible church, but does not necessarily convey a title to membership in the invisible church, and it may be placed upon a blank so far as membership in the invisible church is concerned. And if that blank be not filled up by regeneration, the seal is worthless so far as effecting the salvation of the soul is concerned.

J. R. SIKES.

For the American Lutheran.

## PROCEEDINGS OF JUNIATA CONFERENCE OF SYNOD OF CENTRAL PA.

Pursuant to motion of adjournment the Juniata Conference of the Synod of Central Pennsylvania, convened in the Lutheran church at Mifflintown, Rev. R. H. Fletcher, pastor loci, on Tuesday evening, Feb. 12th.—The President, Rev. P. Salm, not arriving in time, the opening sermon was preached by Rev. P. Willard, from Gen. 7:1 "Come thou and all thy house into the ark."

Wednesday Morning Session.—Opened with prayer and the following brethren were present: Revs. P. Salm, R. H. Fletcher, J. M. Steek, M. L. Shindel, J. F. Dieterich, J. J. Kerr, T. C. Pritchard and J. R. Reimensnyder. Lay, A. A. Kneff, from Lewistown, and S. Aurand, from Yeagerstown. Conference then duly organized by the election of Revs. P. Salm, President and J. B. Reimensnyder, as Secretary.

On motion Rev. Mr. Bratten, from the bounds of the Alleghany Synod was received as a member of this Conference. On motion Revs. W. I. Cutter, and G. M. Shaffer for valid reasons were excused for non-attendance. Revs. P. Willard, C. M. Lepley and A. C. Felker were received as advisory members.—Rev. J. M. Steek read a letter from Rev. D. Sell, of the Missionary Executive Committee of the Synod, stating that in accordance with the counsel of the Missionary Committee of the General Synod, Des Moines, Iowa, had been selected as the field of the Missionary operations of the Synod of Central Pennsylvania. The following was then offered by Rev. P. Salm: Resolved, That we approve of the suggestions of the Executive Committee of the Central Synod, and that we cordially co-operate with them. He then spoke strongly against his resolution, disapproving the course of the Committee in selecting a station in Iowa, contrary to the express preference for Missouri. He affirmed the inadvisableness of co-operating in this matter with the Committee of the General Synod and thought our Committee should act independently of the General Synod, and follow the instructions of the Synod alone. After similar remarks by a number of the brethren, Rev. J. M. Steek advocating it, the motion was put and lost by a decisive majority. Conference then adjourned to meet at half past one o'clock, this afternoon.

AFTERNOON SESSION.—Opened with prayer by Rev. M. L. Shindel. Rev. J. J. Kerr offered the following:

Resolved, That if the opinion of this Conference, it would be an act of wisdom on the part of the charges of Liverpool, Petersburg, Bloomfield, Millerstown and Blain, to call a convention of the above named charges for the purpose of effecting a division of the same, in such manner as to make Millerstown a self-sustaining charge and thereby relieve the Missionary Society of the Synod of Central Pennsylvania, from further expense.

Resolved That to this effect a committee of three ministers be appointed to meet the officers of the congregations constituting the several charges above named. Adopted. Committee consisting of Revs. P. Salm, M. L. Shindel, T. C. Pritchard.

Opportunity was given to Rev. P. Willard, to make a statement respecting the Publication Society of the General Synod. That bro proceeded to indicate the outlines of a new plan to raise money in aid of this Society.—He recommended to each congregation the raising of a regular sum annually and the travelling agent to have a stationary position as Superintendent of Publications, &c. At the conclusion of his remarks it was

Resolved, That in the opinion of this Conference the plan proposed by bro. Willard for each congregation within the bounds of the General Synod to raise annually a stated sum, e. g. \$30.00, in support of the Publication Society of the General Synod is feasible, and that this Conference approve of it and recommend it to the favorable consideration of the Synod of Central Pennsylvania. In response to several calls from members for Dr. Schaffer's early history of the Lutheran Church in America and Pastor Harms' Mission, Rev. Willard stated that efforts were being made to issue editions of these works at an early date.

The subject of debate for the next Conference was then adopted, as follows: "Whence did the writings proceed which purport to have come from the prophet Elijah to King Joram six years after his departure from the world?"

On motion the following was also adopted for debate at the next Conference, "What should be the character of a true Lutheran subscription to the Augsburg Confession?" The following question was then discussed with much animation by Revs. Bratten, Willard, Fletcher, Lepley, Pritchard, Salm, and Reimensnyder, "Justifying faith, in what sense the gift of God and the act of man." Adjourned with prayer by Rev. T. C. Pritchard.

In the evening, Rev. J. B. Reimensnyder, preached from the words, Luke 13:24, "For many, I say unto you shall seek to enter in and shall not be able." Conference adjourned to meet in Perryville, on the evening of the 2d Tuesday in July.

J. B. R.

Secretary.

It has always been more common to suspect a person of insanity, who has shown unusual zeal in the service of Christ, than the one who has shown unusual zeal in the service of the devil.

## A Sad Case—A Child Waif.

The Louisville Courier records that "a minister, who has just returned from a visit to Missouri, informs us that there is at Palmyra, in that State, a little girl, remarkably interesting and beautiful, who is, without doubt, considered dead by her relations.

"At the close of the war, it will be remembered, that there was a succession of steamboat accidents on the Mississippi, in which the loss of life surpasses all the horrors recorded in the annals of the Western waters. In the midst of the confusion succeeding one of these dreadful accidents below Vicksburg, when nearly all on board had perished, some men drew out of the water the apparently lifeless form of a little girl, and being satisfied by an inspection that all was over, left it on a sand bank close to the wreck. An officer of the Federal army was attracted by the beauty of the little child, and while gazing upon it, observed a motion of the limbs, which excited his hope that life might not be extinct. He immediately applied the usual restorative expedients and with success. But on the boat which brought the survivors, no one could give any clue to the parentage of the child. All his subsequent efforts were equally vain. She was too young to tell the name of her parents, but her allusion to 'pa' and 'ma' and to the killing of the former, suggested the inference that her father was a Confederate officer, who was killed in the war, and that her mother was one of the victims of the steamboat disaster. We rejoice to learn this bereaved one has found kind care until restored to those akin to her by blood."

ENGLAND.—The Puseyites have of late again accustomed much talking and writing. They are a certain party within the established State-Church in England, also called the Anglican or the Episcopal Church. This party make such close approaches to the Roman Church that a great number of its members, and among them persons of note, have sought their final refuge in the bosom of the Romish sect. The head of the party is a certain Dr. Pusey. Professor at the University in Oxford, who is now an aged man already. He has recently written a book in which he surrenders many an essential part of evangelical doctrine and proposes a union among the Romish, Greek and Anglican churches. But as he decidedly disapproves of the adoration of the Virgin Mary, it is unlikely that Rome will take a single step toward adopting any such scheme and it makes steady progress under present circumstances. The ministers who favor the notions of Pusey, show their tendency towards Rome in outward things, many having adopted the Romish ceremonies entire. But the people and the Bishops of the Anglican church resist the Romanizing innovations with emphasis.

HOW ROMANISTS RAISE MONEY.—This is explained in a paragraph by the New York correspondent of the Northern Advocate:

Not long since the female house servants in New York city demanded an increase of their wages to the extent of one dollar per month, or an increase of twelve dollars per year. So general and simultaneous was the demand, that attention was aroused, and a thorough inquiry instituted to determine the cause. The result is the development of the fact that this extra charge of one dollar per month is just the amount of tax levied on the Roman Catholic servants to aid in building the new Catholic Cathedral. Is it not apparent, therefore, that the Roman Catholic authorities are resolved to propagate their cause, to some extent at least, by means of contributions levied upon Protestant families?

Rev. W. H. Bidwell, editor of the Electric Magazine, has been commissioned by the government to examine into the condition of the colony of Americans, from Eastport, Me., who have settled near Jaffa, Palestine. They are represented as on the brink of starvation, and very anxious to return to the United States. Their leader is a man by the name of Adams, an enthusiast who says he is commissioned by God to establish the church of the Messiah. Believing that the Jews are to repossess the Holy Land, he persuaded a number of people to go out with him to be present at the Lord's coming and to assist in the rebuilding of Jerusalem.

## "Brightening all it Can."

The day had been dark and gloomy, when suddenly, toward night, the clouds broke, and the sun's rays streamed through, shedding a flood of golden light upon the whole country. A sweet voice at the window called out in joyful tones:

"Look! oh, look, papa! the sun's brightening all it can."

"Brightening all it can?" so it is, answered papa; "and you can be like the sun, if you choose."

"How, papa? tell me how."

"By looking happy, and smiling on us all day; and never letting any fearful rain come into the blue of those eyes; only be happy and good: that is all."

The next day, the music of the child's voice filled our ears from sunrise to dark; the little heart seemed full of light and love; and when asked why she was so happy, the answer came, laughingly, "Why! don't you see, papa, I'm the sun? I'm brightening all I can!"

"And filling the house with sunshine and joy," answered papa.

Can not little children be like the sun every day, brightening all they can? Try it children.—Child at Home.

WHAT NEXT?—A SUNDAY SCHOOL LIBRARY ROBBERY.—The library of the Sabbath-school attached to the Berean Baptist church, Carmanville, Ninth Ward, Brooklyn, was robbed of all its contents last week by burglars, which has left them without a book. The value of the whole is estimated at \$75. Each book has the name of the school on it. The officers, who are poor men, ask a generous public to assist them in replacing them by books or money.



## Miscellaneous.

## HOW A NUTSHELL SAVED A LIFE.

The aged Count of Nordstein was always very zealous in maintaining truth and right. On this account a couple of ill-disposed persons became so incensed against him that they plotted his murder. In fact, they hired an assassin who was to take his life the very next night. The generous Count does not in the least suspect the laying of this wicked plan. On the preceding evening his grandchildren, who were a very amiable set of children, pay him a visit as they were used to do. He felt very happy in their midst and enjoyed their company very heartily. He treated them to apples, pears, grapes and nuts. When they had returned home, he retired to his bed-chamber, commended himself to the care of God, and fell asleep. About midnight the assassin who had secretly found his way into the house, steps into the room. The good Count is sleeping. A small taper is burning near the bed. The murderer lifts the sharpened dagger in his right hand and approaches the bed. All at once a loud crack is heard in the room which awakens the Count. He instantly raises himself in bed, and seizing his pistol that hung on the wall, levels it on the murderer. The scoundrel became frightened, dropped his dagger, and asked for pardon. He was taken in custody and compelled to make known his accomplices in the crime. The Count inquired into the cause that had produced the loud crack and found it to have been a nutshell, which some one of the children had dropped on the floor the preceding evening. "Gracious Lord," exclaimed the Count, "Thy providence has saved my poor life by means of this nutshell and delivered the criminals over into the hands of justice."—*Christenbote.*

## THE FIVE-CENT PIECE.

Much may be learned from our new five-cent pieces. They mark an epoch in the history of weights and measures in the United States. They are on the French metric system. Each of them weighs exactly five grammes, and five of them laid along in order on the flat surface, mark off a decimeter in length. Thus the weight and diameter of this coin constitute the first official recognition, on the part of the United States, of the decimal system of weights and measures. The basis of this scheme, and the only arbitrary unit, is the meter. This was found by French mathematicians by measuring an arc of the earth's circumference, and then calculating the exact distance between the equator and the pole. The distance was arbitrarily divided by 10,000,000, and that gave the meter a unit of length, which, if it is ever lost, could be recovered again by a new measurement of the earth's circumference. This circumference of the earth is, for all practical purposes, invariable. The earth has undergone no practical contraction since the memory of man, and will undergo none for a long time to come. Perhaps it will never contract farther. The meter, as thus found, is almost exactly 39.38 inches, the sub-division of this, all decimals, are marked by the Latin prefixes, *deci, centi, milli.* The multiples of this, also, all decimals, are marked by the Greek numerals, *deka, hekto, kilo.*

## Women in Egypt.

Oh, how sad is the condition of poor, oppressed, blighted woman in this dark land! When, when will they be brought under the influence of the Gospel, that regenerate and elevate their nature, and make them the glad recipients of all those blessings which we, my dear sister, have so largely enjoyed at the hand of a gracious and distinguishing Providence? When will there be Christian teachers to go to their mud hovels and miserable dwellings, and sitting down with them in all their filth and degradation, with kindly words and loving hearts, tell them of a better lot? Tell them they are hope, dark and wearisome as it is, their way?—tell of One who loved them and gave himself for them, who is waiting to be gracious, ready to bless?—in a word, tell them of Jesus, their brother and friend, and point, then to heaven? When, my dear one? As I so much feel this want, when, I again ask, will this time come? Alas, the dawning of that desired day has not yet scarcely appeared. None distant, then, the noon-day, and ere the zenith has been reached, where will all these living masses be? Where? As the sad solution is forced upon our minds, and should be upon every Christian female in our beloved church, what should we ask ourselves what does God, our Creator and Father, require at our hands on behalf of the perishing thousands of our sex in this ancient land? And as the problem is solved, and duty made clear, at whatever cost or sacrifice, let it be done speedily, cheerfully, liberally and prayerfully. Rewards which the world cannot give will come in return; and oh! the blessings which can number them, who count their value?—that will descend upon woman and her posterity, in a land now made more dreary and dark by her sad and pitiable lot!—*Cor. of United Presbyterian.*

## SINS ARE LINKED TOGETHER—ONE SIN DRAWS AFTER ITSELF MANY MORE.

Joseph's brethren envied him; that was a great sin; they stripped him of his beautiful coat, and cast him into a pit; another sin, then they sold him to the Ishmaelites; still another; then to elude these sins they must add falsehood and cruel deception; they dipped Joseph's coat in the blood of a kid, and carried it to their father, pretending that they had found it in the field. At the sight of it Jacob's heart died within him. "An evil beast," said he, "hath devoured him; Joseph is without doubt rent in pieces." Now they must try and comfort him, and in so doing, they were obliged to play the hypocrite. Then they must persist in their falsehood and deception during all the long years—at least twenty-two—that passed until Joseph made himself known to them in Egypt. What a chain of dreadful sins! Yes, what a chain for all these wicked deeds were linked together. The first drew after it the rest.

## USES OF SNOW.

Many are the uses of snow, some of them a necessity as arbitrary as flour for food—in deed, in many instances it is the alma mater, almost the origin of food, as in the great North where wheat regions of America and Europe. Over whole territories the white snow blanket protects and keeps warm through the whole winter, fields of wheat that, wanting such a shield, would perish at the cold, murderous hands of Arctic Jack. Far up above the clouds, along the Andean line, hundreds of towering peaks, clad everlasting in winter costume, pour down streams of snow water, that irrigate and fertilize slopes, plains and valleys of the nether world, making them supply in tropical profusion fruits and flowers, herbs and grain, for human necessity and luxury, where but for the snow gift no verdure would clothe the landscape, not a plant grow, no animal exist, as desolation as dreary as that of the Saharian desert would reign supreme.

Away up in the pine and spruce forests of Maine, New Brunswick and Eastern Canada, lumbermen look upon snow as a great institution, and in being thankful for the snow gift they are sensible. But for it, the transportation of millions of logs, and the immense pine trunks that make the masts of clipper Indians, to the frost-bound streams, that in the spring, swollen by melted snow, form the highways by which they ride down hills to mills and markets, would be next door to impossibility.

But for the snow streaming rolling down from the Rocky Mountain range, contributing to the currents of our Western rivers late in the season, the great Father of Waters himself would run so low that, through five months of every year, the navigation of more than half its length would be shut to the river palaces that now paddle proudly and perpetually over its thousands of miles of liquid highway.

The Laplander and Northern Russian, drawn by the fleet reindeer, flash far over vast stretches, bridged securely by frozen snow, that but for the kindly covering would remain sloughs, bogs, and impassable morasses, imprisoning millions of men and women in cheerless solitude, depriving them of the privilege of going abroad.

These are only a few of the many blessings the snow confers upon the animate world.—But I have no time now for more. There is a snow squall out doors. I am going out to revel in the snow.

## STEAM REFINED LARD.

Good housewives who use, and fortunate individuals who have eaten articles made of steam refined lard, will be interested in the following description if the process of making it:

In the transportation of droves of hogs, by cars, to large markets, more or less of them are found to be dead on their arrival. They died from crowding, from disease, from suffocation, from being trampled upon, and from other causes. On their arrival these dead hogs, bruised, trampled upon, diseased and covered with filth, are purchased by manufacturers of steam refined lard. They are taken to the manufacturers with others which drop dead in the streets; they are not dressed or cleaned in any manner, but are put while in immense steels or boilers or tanks, and the lard is extracted from them by the power of steam. This process extracts the lard perfectly from every part of the animal, even from the bones. After sufficient steaming the most beautiful "pure steam lard" is drawn from certain parts of the boiler by means of faucets while the filth and solid portions sink to the bottom or rise to the top.

Piccalilli is a mixture of all kinds of pickles. Select pickles from the salt brine, of a uniform size and various colors, such as small cucumbers, button onions, small bunches of cauliflower, carrots cut in fanciful shape, radishes, radish pods, cayenne pods, onion, ginger, olives, limes, grapes, strips of horseradish, &c. Arrange your selection tastefully in glass jars, and pour over them liquor prepared in the following manner: To one gallon of white wine vinegar add eight table-spoonsful of salt, eight of mustard flour, four of ground ginger, two of pepper, two of allspice, two of turmeric, and boil together one minute. The mustard and turmeric must be mixed together in vinegar before they are put into the liquor; when the liquor has boiled, pour it into a pan, cover it closely, and when it has become cold pour it into the jars containing the pickles; cover the jars with cork and bladder, and then stand six months, when they will contain good pickles. Piccalilli is an excellent accompaniment to many highly seasoned dishes: if well put up it will keep for years. If you like oil in the Piccalilli, it should be braided with the vinegar, and added with them to the boiling liquor.

THE POWER OF A GROWING TREE.—Walton Hall had at one time its own corn mill, and when that inconvenient necessity no longer existed, the mill-stone was laid in an orchard and forgotten. The diameter of this circular stone measured five feet and a half, while its depth averaged seven inches throughout; its central hole had a diameter of eleven inches. My more accident, some bird or squirrel had dropped the fruit of the fibrous tree through this hole on to the ground, and in 1812 the seedling was seen rising up through that unwanted channel. As its trunk grew through this channel and increased, its power to raise the ponderous mass of stone was speculated on by many. Would the fibrous tree die in the attempt? Would it burst the mill-stone, or would it lift it? In the end the little fibrous tree lifted the mill-stone, and in 1863 wore it like a crinoline about its trunk, and Mr. Waterton used to sit upon it under the branching shade.

BE TRUDY.—Every body detests slanders in the household. But slovenliness in the out door management of the farm is equally disgusting to the lover of neatness and good order. In the spring and summer, nature with its myriad beauties of growth and color seems to struggle to conceal the short comings of the shiftless farmer, but the frosts of autumn reveals them in all their ugliness.

Fields covered with tall, giant weeds, sowing their millions of seeds for future crops; fences in a tumble down condition, yards torn up by swine, walks to houses and out houses knee deep with mud, corn wasting in fields, grain stacks the styles and playhouses of hogs, valuable machinery bleaching, swelling, rotting in the weather, or roofless sheds, are some of the signs of the out door sloven. Reader, have you any of these signs existing around you?—*Prairie Farmer.*

## Odds and Ends.

"My lord," said foreman of a Welsh jury, when giving in their verdict, "we find this man that stole the mare not guilty."

Why is a clock the most modest piece of furniture? Because it covers its face with its hands and runs down its own works.

An American tourist was visiting Naples, and saw Vesuvius during an eruption. "Have you anything like that in the New World?" was the question of an Italian spectator. No," replied the other, that a Niagara that would put it out in five minutes."

NOT THE EAGLE.—"May it please the Court," said a Yankee lawyer before a Dutch Justice, "this is a case of great importance; while the American Eagle, whose sleepless eye watches over the welfare of this mighty Republic, and whose wings extend from the Alleghenies to the Rocky Chain of the west, was rejoicing in his pride of place—"

"Shoop care! I say, vat has dis suit to do mit eagles? Dis has notin to do mit wild birds. It is von sheep," exclaimed the Justice.

"True, your honor; but my client has rights."

"Ver gliet! has no right to de eagle."

"Of course, not; but, the laws of language—"

"What cares I for de laws of de language, eh? I understand de laws of de State and dat ish enough for me. Confine your talk to de case."

"Well, then, my client, the defendant in this case, is charged with stealing a sheep, and—"

"Dat will do! dat will do! Yer gliet charged mit stealing a sheep—jes nine shillin. The court will adjourn."

One of our German contemporaries is responsible for the facts in the following case of absence of mind. The incident occurred not a thousand miles from Lafayette, Ind. A lady, very regular in her attendance at church on Sabbath morning to avoid trouble and labor in cooking, at the same time insuring a warm and palatable meal, generally provided pork and beans for Sunday dinner. Her custom was to get the pot boiling before going to church, so that by noon its contents were properly cooked and ready for the table. A few Sabbaths ago, being belated and in some-what of a hurry, she had got started for church when she bethought herself that she had forgotten to put the pork in the pot with the beans. Without laying down her hymn book, she hurried to the smoke house, carved out a suitable slice of pork, and, as she supposed, deposited it in the pot. When the proper time came for using the hymn book, her mortification at discovering that she carried the slice of fat pork in her hand in its stead, was only equalled by the astonishment and indignation of her husband at finding a hymn book boiled up with the beans for his dinner. It is said that piece of pork disappeared into the lady's pocket, with about the same rapidity that the book and beans went out through an open window.

## MARRIED.

On the 8th of February, 1867, by Rev. P. M. Rightmeyer, Mr. Jacob Denner, of Kulpsville, to Miss Sue Custer, of Worcester, Montgomery Co., Pa.

## A CARD.

MR. EDITOR: An announcement appeared in your paper some time ago to the effect, that I was going to Baltimore "early" in the Spring. The facts in the case are as follows: I have accepted the call to the 3d English Lutheran Church of Baltimore, but cannot enter upon duty there before the 1st of June, next. I am under obligation to finish the Scholastic year in this Institution, before I can move to the proposed field of labor. After having closed the school year, I design to enter upon duty at once in Baltimore.

Arrangements are likely to be made soon by which a suitable successor will be obtained to take charge of this Institution as soon as I leave.

S. DOMER.

Susq. Fem. College, Feby. 18, 1867.

## Missionary Institute.

The Spring Session of this Institute, consisting of thirteen weeks will commence on the 5th of March next.

P. BOKX, Principal.

Seinsgrove, Pa., Feb. 18, '67.

## Missionary Institute.

ENDOWMENT NOTICE.

All persons, who have given their bonds or subscription for the amount contributed by them towards the Endowment of the Theological Department of the CARLETON COLLEGE, at Seinsgrove, Pa., are notified, that I hold said bonds and subscriptions. Those prepared to pay the whole or any part, can do so by check, draft, or otherwise. The interest due on the various obligations ought to be promptly paid semi-annually. Please remit interest at once.

J. G. L. SHINDEL, Treasurer.

Seinsgrove, Feb. 14, 1867.

## Missionary Institute.

The Semi-Annual meeting of the Board of Directors will take place on Tuesday evening, February 26th, 1867.

A full attendance is desired.

S. DOMER, Cor. Secy.

Seinsgrove, Feby. 2, 1867.

## Susquehanna Female College.

SEINS GROVE, PA.

The Spring Session of this Institution will begin on the 5th of March, 1867. There is room for the accommodation of 10 or 12 additional Boarders.

Apply soon to

Rev. S. DOMER, Principal.

## NOTICE.

## The Model Sewing Machine.

(From the New York Herald.)

Prominent among the mechanical triumphs of this most ingenious age, common honesty compels us to notice the Empire Sewing Machine, commended as justly styled perfecting machine. Useful as have been the various machines, from time to time presented to the public, each one of them has been cursed with some radical defect, which detracts from general utility. Warned by the experience of his predecessors, the inventor of the Empire Machine has produced an instrument, combining all the advantages for which others are wanted, and obviating every defect which can be attributed to them by the most fastidious critic.

The Empire Machine is a marvellous combination of simplicity, economy and perfect workmanship, being durable, free from liability to get out of order, noiseless, and easy of operation. Its mechanism contrives such as to secure stability, freedom from accident, and accuracy as to workmanship. By the use of the patented shuttle and straight needle, which, at the same time, it can operate perfectly upon every species of material from leather to cambric, with threads of cotton, linen or silk, from the finest to the coarsest number of the thread, the Empire Machine is gradually supplanting its more antique rivals, no one in want of a useful instrument of this description, be he or she tailor, coach-maker, dress-maker, or seamstress, can do better than secure this economical and inimitable machine, suited alike for family and manufacturing purposes. The office of the Empire Sewing Machine, the inventor of the Empire Machine, is at No. 536 Broadway, New York City, where they are now supplying these Empire Machines at prices far below the real value of the instruments.

Wholesale and Retail.

January 17, '67.—ly

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This Machine is constructed on a new principle of mechanism, possessing many rare and valuable improvements, having been examined by the most profound experts, and pronounced to be SIMPLY AND PERFECTLY COMBINED.

The following are the principal objections urged against Sewing Machines:

1. Excessive fatigue to the operator.

2. Liability to get out of order.

3. Expense, trouble, and loss of time in repairing.

4. Incapacity to sew every kind of material.

5. Disagreeable noise while in operation.

The Empire Sewing Machine is exempt from all these objections.

It is a straight needle, perpendicular action, makes the LOCK or SHUTTLE STITCH, which will neither RIP nor RAVEL, and is alike on both sides; performs perfect sewing on every description of material, from leather to the finest Nankeen cloth, with cotton, linen, or silk thread, from the coarsest to the finest number.

Having adopted CAM ROLL WHEEL, and the least possible friction, it runs as smooth as glass, and is EMPHATICALLY A NOISELESS MACHINE.

ALL VARIOUS CABINET MACHINES from \$40 upwards.

Particular attention is called to our NEW AND IMPROVED MANUFACTURING MACHINE, for Tailoring, Dressmaking, &c. Its advantages are simplicity, durability, rapidity, easy adaptation to all branches of manufacturing. It makes perfect work on all material. It is especially desirable in the Patent Leather and Boot and Shoe trade, as it is the most perfect manufacturing machine in the market.

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They are adapted to all kinds of Family Sewing, Army Clothing, and to the use of Seamstresses, Dressmakers, Tailors, Manufacturers of Shirts, Collars, Skirts, Coats, Mantillas, Clothing, Hats, Caps, Corsets, Boots and Shoes, Harness, Saddles, Carriage Trimming, Linen Goods, Umbrellas, Parasols, etc. They work equally well upon silk, linen, cotton, and cotton goods, with silk, cotton, or linen thread. They will sew, quilt, gather, hem, fold, cord, blind, and perform every species of sewing, making a beautiful and perfect stitch, alike in all kinds of material.

The qualities which recommend them are:

1. Beauty and Excellence of Stitch, alike on both sides of the fabric sewed.

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THE STITCH INVENTED BY MR. HOWE and made on this machine is the most popular and durable, and all sewing machines are subject to the same complaint known by the name of "Cam Lock Stitches."

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STARCH GLOSS.

The most economical article that can be used, costing only about one cent to do the washing of an ordinary size family.

Gives a fine, ivory-like polish to linen or muslin. Effectually prevents the iron and dust from adhering to the cloth.

Makes old linen look like new.

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