

Religious Intelligence.

Presbyterian.

The Presbyterian Banner says of the T. W. C. Anderson, D. D., of San Francisco, Cal., who came to the East on account of Mrs. A. A. health, has been telegraphed to return, because of the failure in health of his supply, and sails immediately for the Pacific coast.

Ministerial Movements.—Rev. W. C. Anderson, D. D., of San Francisco, Cal., who came to the East on account of Mrs. A. A. health, has been telegraphed to return, because of the failure in health of his supply, and sails immediately for the Pacific coast.

The Cumberland Presbyterians celebrated the fifty-fourth anniversary of their existence as a church, on the 4th inst., taking collections for the missions under their care; of which The Cumberland Presbyterian, a paper of excellent tone, published at Alton, Ill., makes the following statement:—"At the beginning of the war, our Board of Missions was in the South, and inaccessible by our missions in the North-west. But they have struggled on—have not been abandoned, save one or two, and they, we hope, only for a time. We have now a Missionary Board, or committee, entirely in the West, right in the midst of our great missionary field."

Rev. A. R. Van Nest, Jr., D. D., is temporarily officiating at the American chapel in Paris, from which Dr. McClintock has withdrawn with the view of resuming his residence in N. Y. city. Dr. Van Nest has many special qualifications for a post of this sort, and his numerous friends will rejoice to know that his talents, while he is abroad on considerations of health, are to be put to service in the Master's name.

Lutheran.—The Iowa Lutheran College at Albion, is now more prosperous than it was ever known to be before. It numbers over a hundred students in attendance. The Lutherans of Hanover, Pa., have determined to erect a new church-edifice and between \$9,000 and \$10,000 have been subscribed.

Lutheran Churches in Philadelphia.—The Lutheran Observer has the following in relation to the churches in Philadelphia: "To Lutherans, Philadelphia is a place of interest on account of the prominence of that city in the early history of Lutheranism in the country, and of the Lutheran Churches and institutions located there at the present time. St. John's, the oldest Lutheran Church in Pennsylvania, is one of the largest and most flourishing congregations of our church. In the number of its members, their social position, wealth, and intelligence, the congregation ranks with the most influential and important churches of Philadelphia of other denominations. It attained this position and strength in Dr. Mayer's day, when the doctor was in his prime; and the church has never declined. The present pastor is eminently adapted to that people; and the people equally well adapted to him. St. Matthew's, in New Street, the second English Lutheran Church of Philadelphia, under the pastoral care of Rev. E. W. Hutter, is in a highly flourishing condition. Notwithstanding the unfavorable location of the church, near the business portion of the city, it continues to be most highly prosperous. St. Mark's, on Spring Garden Street, under the care of Rev. G. F. Krotel, is most fortunate in its location. It is fortunate also in its pastor, who is a preacher of excellent ability and a minister of sterling merit. From the founding of the Spring Garden Street Lutheran Church, by one of our colleagues, some fifteen or sixteen years ago, it has grown steadily. It was a remarkably successful enterprise.

The Moravian, the organ of the United States Fraternity of the United States, published in Bethlehem, Pa., is a journal of elevated religious tone, and of high character. We learn from statistics, that the United Brethren have about 25 churches, exclusive of missions, in the United States. One of these worships in a model and perfect style of taste and finish, on Franklin Street, this city. "A library is used in the morning service. Pews are free, and the current expenses are paid by voluntary subscription, as 'God hath prospered them.'"

Congregational.—The Newburyport Herald says that Rev. Charles Beecher has had a call to settle at Fitchburg, a proposition that his society at Georgetown will not hear to, notwithstanding the action of the Association. His salary for the coming year was raised with unexampled promptness, four persons subscribing four hundred and fifty dollars. Rev. Gordon Hall of the Edwards Church, Northampton, Mass., will spend a portion of the winter in the Holy Land.—The Congregational Church and Society in Middlebury, Vt., have recently provided for their pastor, Rev. James T. Hyde, a spacious and delightful parsonage, one of the most convenient and attractive houses in the city. The society, in recognizing his people paid him a parish visit, which was one of special interest—the ladies having prepared a sumptuous entertainment, and the young men coming with a liberal present of some one hundred dollars. The next day the children of the parish came, and highly did they enjoy themselves in their pastor's new home.—The German Reformed Messenger has the following significant paragraph in regard to Congregational Churches: "A distinctive Denomination.—Congregationalists claim a superior efficiency for their form of church government. They hold that it is not only more scriptural, but more practical than others. The annual statistics of this denomination report 2,729 churches in this country, of which only 830 have settled pastors; 768 have stated supplies; 610 are not specified, which means, we suppose, that they are not reported—certainly not very flattering to the system. Among the number are 495 vacant churches. More than one sixth of the Congregational churches in the United States are without the stated means of grace! Preaching with them is the chief means of grace. And yet here are almost 500 churches without the regular preaching of the Word. Counting one hundred members to a congregation, they would have 50,000 souls who are perishing for lack of knowledge.

Congregationalism numbers a membership of 254,000 souls, of whom 164,981 are females. Of these 31,178 are reported 'absent,' a term intended, we suppose, to designate those in the army and navy. Additions during the year, 7,999; deaths, 4,288; baptisms, adults 3,362, infants 4,405; members of Sabbath schools, 260,493.

Baptist.—The New York Examiner says: "We are marching on" with a tread that is shaking the very foundation of things. The Secretary of our Home Mission Board has just received, from the Secretary of War, full and formal authority for the American Baptist Home Mission Society to take possession of every abandoned Baptist meeting house, within the limits of what have been known as the rebel States, and of every other Baptist meeting house now in the hands of the rebels. This great authorization was obtained through the agency of the Home Mission Secretary and Senator Harris, and the Home Mission Board will need prominent wisdom and energy, besides many men and much means, adequately to meet their new responsibilities. The Baptist population of the seceding States is probably larger than that of any other denomination and hundreds of abandoned Baptist pulpits will be open to loyal Baptist ministers of the North. The Government will give them every practicable protection in their new fields of labor, and corresponding facilities for reaching them—things that it can well afford to do, for every minister sent South by the Home Mission Board will be in fact, an agent for the suppression of slavery and treason, and the production of freedom and loyalty. They have appointed Rev. J. W. Parker, D. D., of Boston, to superintend the great business of putting loyal Baptist ministers into the abandoned rebel pulpits of the South. Dr. Parker has so many first-rate qualifications for the work, that we hope speedily to hear of his entering upon it.—Rev. Matthew Hale Smith, and those who follow him, are proposing to form an open-communication Baptist Church in Brooklyn, N. Y.

Methodist.—Bishop Ames and Dr. Harris have returned from the South. We learn that the prospect is very favorable. The Methodists who favor the Union are leaving the M. E. Church, South, which they regard as a hotbed of secession, and are desirous of finding other church connections. Bishop Ames has appropriated, under the order of the War Department, and temporarily supplied the following churches, formerly belonging to the M. E. Church, South; namely: one in Memphis, Tenn.; one in Little Rock, Ark.; one in Pine Bluff, Ark.; one in Vicksburg, Miss.; one in Natchez, Miss.; one in Baton Rouge, La.; three in New Orleans, namely: Carondelet St., Felicity St., Moreau St.—Gen. Miller, the new Governor of Minnesota, is an ex-Methodist preacher.—Rev. Dr. McClintock, formerly of the American Chapel, Paris, and Rev. Dr. Butler, preaching to the Americans at Rome, have received the highest praise, both as preachers and Christian gentlemen, from travellers on the Continent.

Broad Street M. E. Church of this city in a quiet but effective way, have collected \$1,300 towards paying off the debt of their beautiful edifice, and the prospect of entire success is bright.—A son of Rev. Dr. Coggeshall, of Providence, has received from the President the commission of 2d Lieutenant in the 14th R. I. Artillery, (colored).

Episcopal.—The new Divinity School in West Philadelphia has resumed its work, after the Christmas vacation. The new term has added several more students to the list, and the accommodations of this seminary are already outgrown. Its success is most encouraging to those interested in it. It is in contemplation to erect new buildings for class rooms and dormitories at an early date, and the effort to procure \$100,000 is meeting with success.—The New York correspondent of the Ledger says: "Trinity school, a well-known educational institution of this city, has, through the fortunate termination of a lawsuit, come into the possession of property, real estate and funded, to the value of \$3,000,000. The suit has been a long contested one, extending through a period of some thirty years.—A

Service for Deaf Mutes is held on the afternoon of the fourth Sabbath of each month, in St. Stephen's Church; of this city, through the kindness of the rector, the Rev. Dr. Dickcote. The Rev. Dr. Gallandet, of New York, or his assistant, officiates. These services are designed to benefit the adult, educated deaf mutes residing in and about Philadelphia, and earning their support in various ways.

Miscellaneous.—In view of the sad and terrible accident at the Chilian capital it may be well to put the question, are our churches and public halls safe? When filled and packed are the means of egress sufficient to clear the mass of people in case of fire? We might ask school houses, in the city will be visited by any person until perfect safety is guaranteed. A little prudence in this respect, may save an untold amount of grief and sad reflection.—The Catholic Herald contains an editorial, calling upon Roman Catholics to forsake the "common schools," and patronize exclusively the "parochial schools" of the church. Of the common schools it says: "The holy father fears them. The church has lost, irretrievably lost, tens of thousands of children by them."

The names of Bishop Bailey of New Jersey, Timon of Buffalo, and McCloskey of Albany, have been sent to Rome as candidates to the Archbishopric of New York. The latter, it is believed, will be chosen.—Cardinal Wiseman has become such an invalid that he has applied to the Pope for permission to relinquish his Archbishopric of Westminster. It is rumored that the cardinal will be succeeded as Catholic primate of England by Archbishop Manning, whose "perversion," excited so much angry and bitter comment a few years ago.—Dr. Smith, of the Theological Seminary, is to deliver a course of lectures on the beautiful, at Mile. Roseau's Young Ladies' school, No. 25th St., New York.—The will of Elias Boudinot, late of New Jersey, has the following clause: "I give to the President and Managers of the New Jersey Bible Society, \$200 to be laid out in the purchase of spectacles, to be given by them to the poor old people, it being in vain to give a Bible to those who cannot obtain the means of reading it."

The Boston Journal states that N. A. Thompson & Co. sold at auction pew No. 80, in the broad aisle in King's Chapel, Boston, belonging to the estate of the late John Heard, for \$5,400 to Ignatius Sargent, Esq., who purchased it for another party. This is probably the largest sum ever paid for a single pew in any church in New England.

The first white person born in Ohio is still living—Johanna Maria Heckewelder. She is the daughter of a Moravian missionary, is eighty-three years old, and resides in Bethlehem, Pa.—We find the following notice in the Richmond Sentinel of late date: "Lecture.—The Rev. John Leavitt, a popular and able minister, will deliver a course of lectures on the 'Holy Land' before the Young Men's Christian Association. The first lecture will take place to-morrow night, at the Second Baptist Church, and our readers should attend, if they desire to be entertained. The Committee will give notice in due time, when and where the other two lectures are to be delivered."

We are not informed whether the theme of the learned divine is Palestine or the "Sacred soil of Virginia," but probably the former.

The Army Chaplains.—We quote the following paragraphs from an excellent article in The Watchman and Reflector: "It is false to charge that the chaplains are 'idlers.' There is not a class of men in the army who can command the respect, independent of the rank, which the chaplains earn. What other class have at home, as they have, a body of men to call them to account? Not any. Put the chaplain in his proper place, and he would stand a whole head and shoulders higher than he does; in his place, and there never would be a collision with the military on the one hand and the medical and pay on the other.

Our military reviews and medical inspections, the paying of troops on the Sabbath, for which there is no necessity, and no excuse, occupy the best hours that should be sacred, and are gross the entire time of subalterns during the rest of the day. As a general thing, military and medical men do not appear to feel that they have accomplished anything on Sunday unless they have interfered with, or entirely broken up all religious services. It is useless for any one to reply, 'It is not so in my regiment.' It is not so in my hospital.' If it is not so, your case is an exception to the rule, and of exceptions we are not speaking, and with them we have nothing to do. Of all the sad mistakes of this war, the legislation with regard to chaplains is one of the greatest.

Revivals.—A remarkable religious revival is going on at Corning, N. Y. At one meeting, recently, one hundred and ten persons presented themselves as "inquirers."—A brother who has visited the town of Easthampton, says that the interest commenced with the installation of Dr. Seelye about three months ago, and has gradually increased until it has reached all classes of society. No extra means have been used. The pastor's house is often crowded by anxious souls, and now about three hundred are hoping that they have passed from death unto life. Many aged are among the new born souls. Albig has visited Ellington, and says the pastor had been so discouraged that he thought of leaving, but he suggested the idea of holding meetings the week of prayer and gave out the appointment with but little hope it would meet with favor; but to his surprise the people came both afternoon and evening until the vestry was too strait for them. The church was opened and soon that was filled, and the last meeting he attended, when the invitation was given, about one hundred stood up for prayer. The people flock from all quarters to hear the word, and many are in earnest in seeking this great salvation.—The Chronist, Rev. H. D. Fisher communicates the following under date of Jan. 26: "A good news from a far country, is always read with avidity, I suppose, it will be gratifying to many of your patrons to know that in Leavenworth City, Kansas, our Methodist Church, under the pastoral care of Rev.

D. P. Mitchell, is enjoying a gracious revival of religion. All are conversant with the troublous times of Kansas history, and those of us who live and preach in Kansas know how difficult a task it has been to get public attention turned to the subject of religion. My recent letters being the glad tidings that hundreds are aroused and inquiring the way to Christ and salvation. The good work embraces all classes. Lawyers, merchants and others are joining the church, and on one occasion there were forty persons forward for prayers, kneeling at the altar, lifting up their cries to God for the forgiveness of sin. We much need a few more live, earnest, able preachers in the distant field, to gather souls help us?—Who will come over?—Writes a correspondent of the Chicago and Presbyterian, Ill., from Bethany, Mo.: "We have had many precious revivals. None of them, as I know of, were ever published. I now send you a brief account of the last one, hoping that you can admit it into your columns. Our meeting commenced the 7th of November last, and was continued ten or eleven days longer. The Lord came down in gracious power, many poor sinners were cut to the heart by the spirit of divinity, and we believe about twenty were soundly and savingly converted to God. Many were left at the altar at the close of the meeting. May they still continue to seek till they obtain the great salvation. O! may our hearts be thankful and give all the glory to God."—New York papers have brief records of revival influences, blessing several churches in the neighborhood both of New York and Philadelphia. The churches in Norristown and Fairbury, Pa., Messrs. Wheat and Wines pastors, seem especially thus favored.

Carver Horner, Washington, D. C.—Rev. E. Buell writes on Jan. 25: "For many weeks a deep interest has manifested itself in the meetings held in the chapel regularly by the chaplain, Rev. J. H. Parks. In addition to the regular exercises, prayer-meetings have been opened and conducted by the brethren in the reading-room. God has graciously manifested his power to save by calling some of the most desperate and abandoned to forsake their errors, and walk in the 'paths of peace.' Many who had lost the image of Jesus from their hearts by yielding to the temptations that so strongly beset us in the army have anew given themselves to God. On the first Monday of the month we organized the Carver Hospital Christian Association, appointed our officers, of whom Chaplain J. H. Parks is our president, Lieut. M. B. Holton, vice-president, and C. W. Brown, secretary. Our regulations recognize the claims of all the denominations of which we are members. We hope it may be an instrument in the hand of Providence in keeping many who may join us from the wiles of sin until the great crowding day."—A letter from Gen. Meade's headquarters says there has been a degree of religious interest manifested in the army since the beginning of the absorbing sensation. Many of the regiments and brigades are holding protracted meetings in their camps, which are said to be largely attended and very interesting. A very large number have already been hopefully converted.—Says a correspondent of the Watchman and Reflector: "In regard to the good work at Manchester the half has not been told. The whole city is shaken. Rev. Mr. Earle is preaching there day and evening; but the meetings have long since lost their denominational aspect. All evangelical pastors and churches are engaged in the work. The largest hall in the city, with all the available room filled with extra seats, is found inadequate to accommodate the thousands who flock to the place of prayer. A fortnight after these meetings began there were at least 250 in the anxious seats. There are marked revivals in progress in Thomton and Salem, which have not been chronicled in your columns.—The Christian Era says of Fall River: "We are pleased to learn that of the very large number who have joined the different churches in that city as the fruits of the revival one year ago, nearly every one has continued steadfast, thus illustrating the fallacy that those who are brought into churches under strong religious excitement, soon fall away. Lambs of the flock perish not so much from the circumstances of birth, as from subsequent want of watchful shepherds."

ONE DAY IN A PASTOR'S LIFE. Dr. Todd, of Pittsfield, Mass., gives the readers of the Congregationalist the following account of one day in a pastor's life: It is Friday. Having been hindered all the week by extra calls, I set apart this day to writing a sermon hoping to finish it before Saturday night comes. I rise at five o'clock. Let us see: four letters to write before breakfast, and none of them on my own business. But postage is cheap, if paper is dear. One is to inclose \$20 from good Mrs. T. to the Tract Society—half for soldiers and half for sailors in the navy. A real pleasure to write such a letter! A second to a young man who writes me that I should send him \$5, he being destitute, his home in Maine, his father, a deacon, his mother very pious, and his minister's name so-and-so, and he, too modest to call in person, and too conscientious to work where people are wicked! He wants me to send it at once to the post office! I find that the man whom he names is not the minister of that place. Does he think me a fool, or ministers in general, all fools? Well, I have answered the letter but about the \$5, that is a secret of my own! The four letters are answered, and now breakfast and worship. I then go out to see my horse "Billy," and examine if he is all right. Hardly out of the barn before I am called in. A young man wants employment, but his good recommendations, I run around my friends without success. I then send him where I am sure he will find employment. Now for my study and sermon. No, a gentleman from another town wants to see me and "talk over" about a supply for their pulpit. I

mention the best man I can, and he is off at 10 o'clock. Now for the study. No! a man from a distant part of the town sends me word that his child is very sick, and wants me to come at once and see it and the family. So "Billy" has me help him on with the harness, and we go and come. It is now twelve o'clock. I will have one hour to write! Hardly, hardly! My neighbor has a great swarm of bees come out, and they are hanging on the tree, and won't I now how to manage them! Bee-bonnet and gloves! I go over and mount the ladder, and saw the limb, and bring down the bees in a scientific way, and get the honey. But how long, why do you use the old-bee hive, since Langstroth's is so incomparably better? Well they will do nicely now. It is now one o'clock and the dinner bell rings. Can't I eat very moderately, and write this afternoon on my sermon? Ah, no! my family tell me that a young lady several miles off is to be buried at 2 o'clock. She belonged to another denomination, but their minister is gone, and they want me to be sure and attend the funeral. "Come, down to dinner—hurry, hurry, or I shall be too late." "Billy, why did I take the harness off? We must go again, Billy!"

What a funeral! A young girl, beautiful and white as a lily, lies in that coffin. But what a respect paid to her! She had been a teacher the last five years—a natural teacher, who could subdue and draw all to her. How many young eyes who were there to weep! How many young hearts have received impressions from her that will go down into the soul, and help form character! How much seed hath her gentle hand sowed! What a multitude to attend her funeral—at least fifty carriages of one sort and another. And all the region moved, Shakers and all, to come to her burial! How much of character and respect can be earned in a few years, by a gentle, unselfish, laborious spirit! Many rise up and call her blessed! A beautiful flower, with dust of earth shaken from it and now transplanted to the garden of the Lord to bloom forever. Well, I got through the services, come back and then go up a mile north to the cemetery, to be with the family as they deposit the dust there. It is now nearly dark, as I reach my home. How jaded and exhausted I feel! I wonder if other ministers get so tired and weary? We have tea and worship, and before I have time to go into the garden, or to meditate over a single thought, the bell rings for our evening meeting. I must go to that. There will be just about fifty present—the same tried ones who are always at our prayer-meeting.—Every one of that fifty will expect me to meet them fresh as hope singing at the gates of day.—They all suppose that this meeting is the only duty I have had to-day. How can I be otherwise than cheerful, hopeful, instructive and interesting when they come on purpose to receive the impress of such a spirit on their hearts? Why need a town pump ever to suck? How can a man who has nothing to do but be the pastor of a great flock, and be at everybody's call, ever feel weary? Tell me, will ye? Well, it's half past nine in the evening! Anything more to-day? Yes. A young minister has just come in—a good fellow (only I wish he was a little more)—who wants a parish!—I give him the best assistance in my power. Now here is the literal record of one day. Not one of the people with whom I have labored, with the exception of Mrs. T. and her \$20, belonged to my flock! And I have not done one duty which I would not do, and which I am not willing to do cheerfully. But where, all this while, is my sermon and my studies? How little will my people understand, day after tomorrow, why I cannot and do not bring a sermon—that is original, clear, instructive and impressive. They are not to blame that they cannot; but should they not believe that their minister does all that he can, and honestly intends to do? I am not now speaking of my people; but of every congregation who have a full, imperfect man to minister to their spiritual wants?

A FAIRY CHAPEL. Messrs. Editors:—I have recently read a letter describing a chapel just erected at Polly Island, South Carolina, by a Chaplain of the Army, for the use of his regiment, and as the building is, I think, without parallel in Ecclesiastical Architecture, I have taken the liberty of making some extracts from my correspondent's description for the readers of the Church Journal. The chapel, about forty feet long and eighteen wide, is constructed of the wood and leaves of the Palmetto tree, which grows in great abundance on the Island. The sides are made of these leaves, somewhat in shape like a palm leaf, fastened after the manner of thatching; and hanging loosely in graceful lines, they wave and rustle with every passing breeze. The roof is a large piece of canvas. Eight arched windows give "dim religious" light to the interior through pink and white cambric muslin. The western front is built of white pine slabs, split from the logs by the men of the regiment, alternated with green Palmetto stalks to fill up the interstices. The door is arched, and over the entrance is a rustic cross, six feet high, surmounting the ridge of the roof. At the eastern end is the chancel, and though made of slabs and leaves, it rivals in effect and beauty the most costly and elaborate materials and workmanship. The four pillars of the altar are rough Palmetto logs, wreathed with evergreens and holly. On the front is a red hanging, in its centre a monogram of the Trinity made of wild grape vine, with the letters I. H. S. in (what looks like) silver. Over the holy table is the Apostles' Creed, in Old English text, framed in magnolia leaves; and above this, in the peak, is a silver star on a blue background. The chancel rail, semi-circular in form, is made of the natural grape vine, ingeniously and beautifully trained and worked; and the lectern, in front of the rail, is supported by twisted vines.

When completed, this unique chapel was dressed for the Feast of Christmas. Every pillar, post, rail, and window was hung, not with wreaths of evergreen, but with clusters of red holly-berries and blue elder-berries and purple wild-grapes and large, beautiful, and unfolding leaves of the magnolia. Over the chancel arch, in green letters, is the sentence: "The Lord is in His Holy Temple." The altar is covered with a white linen cloth; bordered with sprigs of holly, with the bright red berries standing out from the white background like great coral beads on a surface of snow. The entire cost of this chapel, which in correctness of design would place it in the Church of the Nativity, as this fairy-like structure is appropriately named, was held on Christmas Eve; and the effect, when all its beauty was enriched with the light of an hundred candles, making the interior as bright as day, was magical. On Christmas Day there was, of course, full service; the Communion was administered to seventeen recipients. And now it remains only to add that the Architect, Builder, Decorator, and I might also add, the Chief Workman, of this original church, is the Rev. Edgar T. Chapman, Chaplain of the 16th New York Volunteers, formerly Assistant Minister in St. Paul's church Troy, N. Y.—Church Journal.

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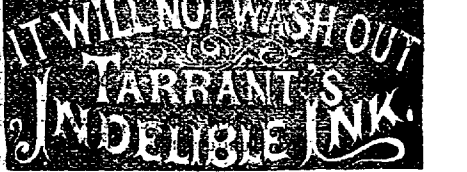
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Sep. 21—461

The West Chester Academy, and Military Institute, AT WEST CHESTER, PENNA. WILLIAM F. WYERS, A. M., Principal. This school will remain in session until the 15th of JUNE next. Number of instructors 10; and the number of students 152. Many applications for admission had to be refused last Fall for want of suitable accommodations. THIS DIFFICULTY HAS BEEN REMOVED. MILITARY DEPARTMENT. Major G. Eckendorf, Instructor. Captain J. P. DeGardine, Sergeant. For circular terms, &c., apply to WM. F. WYERS, A. M., Principal, West Chester, Pa. Jan. 14.]

School for Young Ladies. MISS ELIZA W. SMITH, 1210 SPRUOE STREET. For terms see circulars.



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