# Editor's Table.

BOOKS FOR CHILDREN.

Mr. Hoyt, of Boston, is adding every ew days to his already very extensive and choice list of books for children. A supply may be obtained at the Presbyterian House, 1334 Chestnut St. We have recently received

SANDY MACLEAN, a good story of a sturdy young Covenanter. With other tales. 18mo., pp. 108.

OUR FATHER WHO ART IN HEAVEN. A story illustrative of the several petitions of the Lord's Prayer. 18mo, pp. 154.

MOUNTAIN GEMS, by Rev. John Todd. D. D. This is a sett of four handsome 18mo. volumes, in uniform style with many illustrations, each volume containing a number of brief stories in the best style of that charming writer for young and old Rev. Dr. Todd. Each story aptly illuslustrates some important religious truth or principle, and while the moral and spiritual aim dominates, the interest of the narrative is never sacrificed to the lesson to be conveyed. The whole is put up in a neat case and is a very suitable present for good children.

#### PAMPHLETS.

SMITH.—GILLMORE. An Address delivered at the inauguration of the author as President of Dartmouth College, Nov. 18th, 1863, by Rev. Asa D. Smith, D. D. With the Introductory Address of his excellency, Joseph A. Gill-more, Governor of New Hampshire. Published by request of the Board of Trustees.

The exceedingly handsome introductory of Gov. Gillmore is followed by the graceful inaugural of Dr. Smith in this pamphlet. native of New Hampshire, an old playmate and a relative. Dr. Smith, in the inaugural treats in a discursive and general allows. way of the "College, in its Proper Function and Characteristics." He defends the peculiarities of the American College System, joined as it is with high professional schools, in contrast with the English and Continental methods. We quote a passage on the Study of Metaphysics.

Scarce any line of study is more conis more imperatively enjoined by the signs of the times. What need of guarding the future guides of opinion against both the Scylla and the Charybdis of modern speculation; against a dreamy idealism, on the one hand, introducing us to a phantasmagoric universe, carrying its resolution of all visible entities beyond even the the oracles of God. A true sermon is of primeval fire-mist, merging, by some form the same temper and purpose with the of Berkeleyism, the not me in the me, and Bible; the same in assimilation with the at last the finite in the infinite, and so spirituality of God; the same in inconlanding us, after preliminary vagaries of rationalism and reason-worship, in a dreary and desolate pantheism; or a shallow though pretentious sensationalism, on the other hand, losing the me in the not me, making the phenomenal and the material all, substituting in ethics utilities for principles, and coming, finally, through tortuous passages of the positive philosophy to a dark and comfortless atheism.

ANNUAL REPORT OF THE DIRECTOR OF THE MINT, for the Fiscal year ending June 30th,

Ex-Gov. Pollock's Report to the Secretary of the Treasury contains many matters of interest to the general reader. The value of the coinage of the year was \$24, 688,477,12; the number of pieces 51,980. 575, nearly forty-eight million of which were nickel cents! Gov. Pollock speaks of Idaho as a promising gold-bearing field: definite returns have not been received from the mining regions of this nor of the Oregon or Washington territories, both of which are gold producing regions of high promise. He would have the government abandon the use of nickel, as an expensive and troublesome alloy, in the composition of the cent, and does not believe it necessary to increase the size of the coin in order to give the people a full cent's worth of copper. "The experience of other countries, and indeed of our own, has taught us that it was an unnecessary liberality." The people simply require some legal token and are indifferent as to shall use the assistance of notes, as soon its real value. He advises that the cent as he lays them aside, the remaining part retain its present size and be composed of ceding. As a boat under sail, though the ninety-five per cent copper, the remainder to be tin and zinc, in suitable proportions. still moves in the same direction as when When aluminum sinks to about one-third of its present value it will be a most admirable material for smaller coins. We quote a passage on

RECOGNITION OF GOD IN OUR COINAGE.

I would respectfully and earnestly ask the attention of the Department to the proposition in my former report, to introduce a motto upon our coins expressive of a National reliance on Divine protection, and a distinct and unequivocal National recognition of the Divine Sovereignty. We claim to be a Christian Nation-why should we not vindicate our character by honoring the God of Nations in the exercise of our political Sovereignty as a Nation?

Our national coinage should do this. Its legends and devices should declare our trust in God-in Him who is the "King of Kings and Lord of Lords." The motto suggested, "God our Trust," is taken from hand, and with strong accent, that if our National Hymn, the "Star-Spangled writing for the pulpit be important, not our National Hymn, the "Star-Spangled Banner." The sentiment is familiar to every of izen of our country—it has thrilled preparation without writing. Generally, the hear and fallen in song from the lips indeed, this latter mode of preparation is of millions of American Freemen. The a condition of the highest success in the time for the introduction of this or a simi- other mode. Better that a preacher lar motto, is propitious and appropriate. | should write no sermons than compose as 'Tis an hour of National peril and danger an hour when man's strength is weak- Of three sermons a week, the least numness—when our strength and our nation's ber gusually required, he would hardly

strength and salvation, must be in the God of Battles and of Nations. Let us writing. Unless he has uncommon facilireverently acknowledge his sovereignty, and ty of composition, he cannot write well let our coinage declare our trust in God.

THE LADY'S FRIEND, a monthly magazine of Literature and Fashion. Edited by Mrs. Henry Peterson: Phila. Deacon & Peterson. Two dollars a year.

This is the second number of a new monthly, started at the commencement of the year, by the enterprising publishers of the Saturday Evening Post. It is conducted with ability, numbering among its contributors the popular writer Marion Hartland, and is abundantly illustrated with representations of matters interesting to the ladies. The editorial department is well managed.

VICE'S ILLUSTRATED CATALOGUE OF SEEDS for 1864, is a full, comprehensive guide in floriculture, handsomely illustrated. Sent, postage paid, to any address, for 10 cents. Address James Vicks, Rochester, New York.

## Witerary.

THE THEORY OF PREPARATION FOR PREACHING.

DR. SKINNER'S ARTICLE IN THE AM. PRESB. AND THEOL. REVIEW.

We have read this article with great in terest. Its style is lively and perspicuous, its tone is spiritual, its treatment of the subject, masterly. Good service would be done to the sacred office, if every candidate for the ministry, and every preacher were made acquainted with the excellent and judicious views of the experienced. The governor welcomes Dr. Smith as a able and devout author. We will present such extracts, taken in order from almost every section of the article, as our space

Dr. Skinner in the beginning lays great stress upon the thought, that the supreme and dominating part in preaching, belongs oratory were not prepared passages; to the Holy Ghost. He says:

A true preacher is a spiritual man; the natural man has no perception of the things of the Spirit, the material of preaching: he may have notions of these things and if he be an eloquent speaker, he may ducive to mental acuteness. Scarce any discourse on them eloquently; but he can make no spiritual discourse; this requires more than notions or forms of the understanding; it is from spiritual discernment of the infinite things themselves.

The sermons he [the Holy Spirit,] is most pleased with are such as approximate most nearly to his own preaching in sistence with evil and vanity; the same in attractiveness to Christ and heaven; the same in antagonism to whatever imperils the soul and the immortality of man. No human preaching is perfect; but a true preacher strives after perfection, and the Bible is his standard.

The supremacy of the Spirit's agency requires the preacher, not the less but the more, to attend to his part of the work. The Spirit does but help him to help him self; his freedom is not abridged.

The natural expression of dependence on the Holy Spirit, and the first means of preparation, of course, is prayer. "It is an intuition of conscience that a preacher is required by the business of his vocation to be, above all others, a man of prayer." Advancing in the inquiry; we meet the question on the threshold, Whether writing is to be included in the work? "On the whole," says the doctor, "the highest success in preparing, requires the use of the

Under this head a quotation from Cicero, and another from Vinet, follow:

"The pen is the best, the most excellent former and director of the tongue. However long a person may practice spontaneous elocution, he can never command admiration without practice in writing; and the man who after using his pen shall come to the bar, will carry along with him this advantage, that though he shall speak without previous meditation, yet what he will deliver will have the air of correct, composition; and further, if at any time he rowers suspend their efforts, the vessel impelled by the impulse of the oars, so in a continued discourse, when no longer supplied with notes, yet the remaining part proceeds in the same strain, by the resemblance and strength acquired from composition."

"It is necessary at the present day, in order to banish from the threshold of conscience prejudices which, to certain minds of a fastidious character, may be a lasting hindrance, that evangelical discourse should not be unpolished and rude; it is necessary that, when compared with other products of the understanding, it should not appear chargeable with any kind of inferiority, and that no one should have to say, with any appearance of reason, that it is only the ears of the vulgar of which it has the command."

PREPARATION WITHOUT WRITING.

But it should be added, on the other less so are the capacity and the habit of many as he will probably have to preach.

have time for more than the bare handmore than one at the utmost. And the utility of the habit of composition depends on the care given to the work. Better that one should do all his preaching extemporaneously, than practise no other than negligent, hasty, extemporaneous

writing.
Indeed, valuable as well written discourses are in other respects, their chief advantage, ultimately, both to the preacher and his hearers, is from the influence they have on the preparation to preach extemporaneously. Certain it is, that the ideal of excellence in preaching, is unattainable when the delivery is from full notes.\* Extemporizing in itself is the best way of speaking, the natural way, the only speaking, indeed, in the strict sense of the term. Each of the other ways, reading, writing, reproducing from a manuscript, has somewhat in it which nature would hardly suggest or allow in such an occupation as that of addressing, speaking to, an assembly. Neither of them is often, if ever, used in other kinds of eloquence. Does the singularity of the pulpit in using them so freely as it has done, admit of an apology? A great master in the ministry, of the word has said: "The people must be taught in a manner that they may be inwardly convinced and made to feel the truth of what the apostle says, that "the word of God is a two-edged sword, piercing even to the dividing asunder of the soul and spirit, the joints and marrow, and is a discerner of the thoughts and intents of the heart." There is too little of living preaching in your kingdom, (England:) sermons there have been mostly read or recited. True and faithful servants of God ought not to wish to shine in the ornaments of rhetoric or effect great and he asks the searching question: things thereby; but the Spirit of God should be echoed by their voice, and so give birth to virtue. No possible danger must be permitted to abridge the liberty of the Spirit of God, or prevent his free course among those he has adorned with his graces for the edifying of the Church.'t UNANTICIPATED ASSISTANCE OF THE SPIRIT.

By far the best part of preaching is often from unanticipated assistances of the Holy Spirit. "The salient points of Whitfield's they were bursts of passion, like the jets of a Gevser when the spring is in full play." 'The degree," says Thomas Scott, "in which, after the most careful preparation for the pulpit, new thoughts, new arguments, animated addresses often flow into my mind, while speaking to the congregation on very common subjects, makes me feel as if I was quite another man than when poring over them in my study." A preacher, whom we know, has related of himself, that, when discoursing from Heb. xi. 5, he had such a sense given to him at the moment, of the patriarch's privilege there mentioned ("before his translation he had the testimony that he pleased God,") that he was enabled to enlarge on it, nearly half an hour, in an almost rapture, which made him nearly unconscious of what he was doing or where he was, yet, as he gathered from a reporter, without inflation of style, or any kind of excess; making discourse, he believed, never equalled by himself before or afterwards. There have been instances yet more remarkable—instances wherein the Holy Spirit, in the exercise of his sovereign right in the business of the pulpit, has disaced altogether the prea posed sermon, by one spontaneously preached by him from the same, or another text. "The Rev. Dr. Dickson handed me on Saturday evening, his sermon for Sabbath morning, to read, and I went to church expecting to hear him preach it. He took the same text, but not one idea of what he had written and I read, did he utter. At dinner, he asked if I had observed any thing at church. Yes. What was it? Why, sir, you took your Saturday evening text, but you uttered not one idea, on it, you had written to preach. I thought you would notice it. got such a new and precious view of my text, when in prayer, that I put my sermon in the Bible and spoke just as I saw and felt." It would be presumptuous hastily to refer sudden pulpit experiences to the direct agency of the Holy Spirit, but it may be no less so to determine arbitrarily that they are not from him: they may be from him; it is within his province to give them; and no possible danger must be permitted to abridge his li-

The very idea of extemporizing, says the writer, supposes that the words of the discourse are unpremeditated. The matter of an extemporaneous discourse should be as well prepared as of one that is written. The words only are impro- I could at the time have very distinctly should not include a programme or brief to be carried into the pulpit. The late behind his eminent contemporary in this Dr. J. P. Wilson is quoted:

"If you press me to say which is absolutely the best practice, in regard to notes, properly so called that is, in distinction from a complete manuscript, I unhesitatingly say, use none, carry no scrap of writing into the pulpit. Let your scheme, with all its branches be written on your duction of a good sermon to immure them mental tablet. The practice will be invaluable. I know a preacher about my own age, who has never employed a note of any kind."

Prepared paragraphs and pages should not be introduced into an extempore sermon. This advice, and reciprocally, the injunction not to introduce extempore paragraphs into a written sermon, rest upon the presumed difficulty or impossibility of doing so successfully and gracefully. We should hesitate about any such assumption. The latter mode undoubtedly can be, and is, pursued, to great advan-

\* "To read in a manuscript book as our clergy now do, is not to preach at all. Preach minutes will seem longer to the hearers than a free discourse of an hour."—Coleridge.

tage, by many preachers. It often proves a most decided relief to what would otherwise be a tedious discourse; and such a structor whose views so remarkably commethod of preaching written sermons: bine the maturity, richness and spiritualii. e., with extempore prayers freely thrown ty of age, with the vivacity and ardour of in, is perhaps the one through which vouth. most preachers would reach the greatest greatest measure of success.

The preparation of the material is justly represented to be the same arduous and all-important work, whichever of the two leading methods of delivery, written on extemporaneous sermons, we choose. 'It is generally the all in all in extemporaneous sermons; the character of the utterance and the elocution, the merit of the performance probably depends upon it With few exceptions, the whole is done. virtually, when this is done." Preparation to preach involves the preparation of the preacher himself, as well as of the sermon. "And this, after all, is the most important preparation . . . There is no action more full of spirituality, more animated by spiritual perception in its highest degrees, than the just delivery of an evangelical sermon." The short-coming therefore, in the most elaborate preparation, is radical, if the preacher has failed to prepare himself. His preaching, after all, will not be preaching indeed.

Referring to the necessity of self-command in presence of the congregation. Dr. S. justly presents the sacred and awful nature of the preacher's office as a reason for peculiar tenderness of feeling on his part,

Is it not probable that too much of the self-possession and familiarity commonly exhibited in preaching is to be referred rather to the presence of a manuscript, or to an unspiritual self-assurance, than to proficiency in pulpit piety and grace? It is not in either of these that that the potentiality is seated, for spiritual activity in preaching; it lies, exclusively, in a habit of soul, produced and perpetuated with reference to it, by the anointing of the Spirit of God.

ON WRITING SERMONS.

It is to be kept vividly and constantly before the mind in writing for the pulpit that there is a fundamental specialty in this kind of composition. It approaches as nearly as possible to the style of extemporaneous speaking. The composition of a sermon, should, if possible, be made perfect in its kind; but its kind is its own and unchangeable. The style of the sermon, like its matter and its purpose, is individual and unique.

There is special danger of being unspiritual in this part of the labor: the danger of the undue pursuit of ornament: of ambitious oratory; of going into a search for the enticing words of man's wisdom; of depending too much on the sermons or plans of others; of being too speculative and sistruse, or, on the other hand, vulgar and commonplace; of being only half or almost true: in a word, of ignoring the Spirit's part in preaching, and consequently, of abating the necessity and exercise of Prof. Shedd's great work on Christian

goes on better when, without anxious at The Christian Intelligencer, thus points moves swiftly, under the impulse of strong and vivid conceptions of the subject. Direct study of expression at the time of writing, is seldom the best method of sucare, for the most part, adherent to things, and are seen in their own light; while we and stealing themselves away from us.

But, though, with the generality of of the Zwinglian theory. preachers, the rule in writing a sermon should be to dispatch it, currente calamo, yet they should not assume that because they have followed the best method, and probably produced a better composition than they could have otherwise done, they should not subject it to a critical revision of the language, now that it is substantially finished, according to the true rule. Verbal criticism has been biding its time; after a little rest from the labor of composition, this second labor may be instituted, not only without peril, but probably with much advantage to the fruit of the first. John Foster, speaking of one of his own discourses, says: "I dare say I could point out scores of sentences, each one of which has cost me several hours of the utmost exertion of my mind to put it in the state in which it now stands, after putting it in several other forms, to each one of which I saw some precise objection, which vised. Preparation to preach extempore assigned." Robert Hall (witness what his biographer says of his toil in preparing his sermons for the press) was scarcely exquisite care for perfect expression.

We quote, in conclusion, a simple sentence on the relation of the pastoral work to preaching, which we commend to the attention of those preachers, especially, who think it necessary in order to the proselves like monks in their studies: and who regard all but the most necessary pastoral duties as an interruption.

The best parish preacher is not one so engrossed in preparing his sermons that the contrary, so occupied in the work of pastoral oversight that his abounding in that work, his intimate acquaintance with the state of his flock thence resulting, gives him the word of command in the selection of his topics for preaching, and stimulates and guides him in writing his discourses.

The writer, finally calls for a distinct treatise on his subject, and "would rejoice greatly," to know that a competent perout of a book if you must, but do not read in son had undertaken the work. Surely, † Letter of John Calvin to Somerset. the writer himself for such an undertaking. mouth.

Happy are the candidates for the sacred office who sit under the teaching of an ln-

#### LITERARY ITEMS.

A Work on the Will.—Dr. Whedon, the popular editor of the Methodist Quarterly Review, has Tcompleted his work on the Will and put it into the hands of the compositors. We expect it will be published this month. The author will now turn his attention to his Commentary on the New, Testament," which has been suspended Juntil his work on the Will was completed. The Rev. James W. Massie, D. D., of London, is now busily engaged in superintending the printing of his work on America, to which he came as the representative of many hundreds of churches, who sympathize with the friends of freedom and the supporters of the naslavery and secession. The book will be entitled, "The Americans: the Cause of their Present Conflict, the Propect of the Slave, and the Test of British Sympathy." and was expected to appear early in February. —Geo. W. Curtis, heretofore an editorial contributor, has now become editor of Harper's Weekly .-- Rev. Mr. Riggs, of the American Board of Missions, has just completed the first revision of the Bulgarian Old Testament, which is now in press; and Rev. Mr. Long. of the Methodist Mission, has just commenced the revision of the New Testament.

Horace Greeley, in a late number of the Independent has recorded his dissent from the views of Renan's book and has asserted his belief in miracles. But such "miracles!" Among what he calls miracles, he reckons the coincidence of Ithe deaths of John Adamstand Thomas Jefferson, signers of the "Declaration of Independence," on the fiftieth anniversary of the event, and the fact that the messengers bearing the news of the deaths, one going north and the other south met in Philadelphia where the declaration was signed. Says, the German Reformed Messenger:

"These coincidences he regards as miculous! A singular providence we see in them, but what a perversion of the true idea of a miracle to put them on a par with the raising of Lazarus, or the curing of blind Bartimeus! Theologically the 'Tribune' philosopher is a very unsafe authority. His earnest reprimand of Renan remands us of the German proverb: "Ein Esel schelt den anderen ein Langohr." (One donkey brays to the other, lo! what long ears.")

The work of composition generally Doctrine, is not without inaccuracies tention to diction, the pen of the writer out an error in regard to the teaching of 

"We cannot imagine how a scholar, so candid, careful, and affluent in knowledge cess in the style of a composition. Quin- as is Dr. Shedd, should have allowed himtilian tell us, that the choicest expressions | self to fall into so great and complete an error, as to assert that the Heidelberg Catechism teaches the Zwinglian theory of search after them as if they were hiding the sacraments with decision, when in fact, it teaches, with decision, the very opposite

"Any one who will consult the answers to the 75th, 76th, 77th, 78th, and 79th questions of that Catechism, under the Twenty-eigth and Twenty-ninth Lord's Days, will see at a glance, that the excellent historian of doctrine is surely at fault. We much regret this error in a work which is now in the main the highest authority on the subjects of which it treats. We should not have adverted to it in this public way, save for the purpose of asking some who may see this article to correct for themselves a statement which may mislead those who are not familiar students and expositors of the Heidelberg Cate-

An Important Work for Missionaries. Eight years ago Prof. Lepsius, of Berlin, published a work called "Das allgemeine linguistische Alphabet," which was translated into English. A second edition very much enlarged and improved has now appeared in English, and bears this title "Standard Alphabet for reducing unwritten languages and foreign graphic systems to a uniform orthography in European letters." It is published at London and Berlin and is recommended for adoption by the Church Missionary Society. The work is invaluable to foreign missionaries and to all who take an interest in linguistical studies, inasmuch as it contains a development, based upon the most scientific and solid principles, of the rules for a foreign system of orthography for the reduction of all foreign languages to he can earnestly do little else; but one, on the Latin letters of the English language.

First American Sermon Published .-The first American sermon ever printed. it is said, was preached in Virginia in the year 1614, by the Rev. Alexander Whittaker, D. D., who landed at Jamestown. May 10th, 1611. He was a minister in the Church of England, and from his selfsacrificing devotion to the cause of religion in the colony, received the distinguished title of "Apostle of Virginia." it, or even from it. A read sermon of twenty the article from which we have quoted, if He was active in his holy work nearly ten nothing else, amply proves the fitness of years before the pilgrims landed at Ply-

What has been accomplished by Publication.-Eight years ago there were three Baptist churches in Sweden, with three hundred members; now there are one hundred and sixty-one churches, with five thousand five hundred and fifteen members. All these churches but four, originated through the colporteurs, sustained by the American Baptist Publication Society-a noble work.

A contemporary, in reviewing a recent work of a German writer, has the following amusing remarks on the peculiarities of the German language and literature: 'We often have to express our admiration of what is German. We may take this occasion to say a word upon the great German fault-excess. No nation in the world contains so many adepts in the art of carrying the thing too far. Their very language is an instance. A friend of ours maintains that it has seven deadly sins, as the British clergy, chiefly of the dissenting follows: 1. Too many volumes in the language; 2. Too many sentences in a volume; 3. Too many words in a sentence: tional government in its struggle with 3. Too many syllables in a word; 5. Too many letters in a syllable; 6. Too many strokes in a letter; 7. Too much black in

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give his patrons a much finer quality of work tnan has heretofore been produced in the city.

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