

Religious Intelligence.

Presbyterian.

Disloyalty in the Presbytery of Louisville, Ky.—At the late meeting of this body in Owensboro', resolutions were passed, twelve to eight condemning very pointedly the action of the Board of Missions in asking, and that of the War Department in granting, permission to send their missionaries South over the conquered territory.

Struck from the Roll.—The Presbytery of Philadelphia, at its recent meeting, struck from the roll of its members the name of Rev. Dr. Leyburn, because of his connection with the Church South.

Laying the Corner Stone.—The ceremony of laying the corner stone of "Brown Hall," Princeton, is expected to take place on Saturday, May 21st. Chancellor Green, Drs. Phillips and Hodge are to participate in the exercises; and delegates of the General Assembly then in session in Newark it is anticipated will also be present.

Calls.—Mr. S. S. Mitchell, of the Senior Class in the Theological Seminary of Princeton, has been called to the Church in Harrisburg, Pa., of which Rev. W. C. Cattell, President of Lafayette College, was formerly pastor. Rev. Mr. Bittinger, formerly pastor of the Third Church, Cleveland, Ohio, has been called to Sewickley, Pa.

Resignation and Dismissal.—Rev. J. E. Anwar has resigned the pastoral charge of the First Church, Cincinnati, Ohio.

U. P. Church in N. E.—The United Presbyterian of Boston, met on the 7th inst. in Providence, R. I., and received under its care Mr. Daniel W. Cameron, of Princeton Theological Seminary.

Church Organized.—A Church was organized, May 1st, in the flourishing village of Shickshinny, Pa. Accepted Call.—Rev. P. DeVeue, of Trenton, N. J., has accepted a call to the Second Church, Germantown.

Farwell Sermon.—Rev. Henry Fargues preached a Sermon *Adieu* in the French Evangelical Church, this city, on the 1st inst.—an eloquent, faithful and tender farewell. He returns to France, to labor there. He is to be succeeded by Mr. Beaubien, of Chicago.

Congregational. At the third triennial Convention of the Chicago Theological Seminary, two weeks since, there were ninety-eight ministers and thirty laymen, representing seven States. Strong resolutions were passed in favor of self-extension, "in the vast and solemn crisis," and also of calling a National Congregational Convention.

Congregationalism in Philadelphia.—There was a meeting called on Thursday evening, for the purpose of forming a Congregational Pastors' Association. An effort is commenced to found another Church of the order in this city.

Social Reunion.—The American Congregational Union held its annual gathering, at the Plymouth Church, Brooklyn, N. Y., on the evening of the 12th inst. Addresses were made by Henry Ward Beecher and others.

President Blanchard, of Wheaton College, Ill., has gone to Idaho for his health; giving up the editorship of the *Christian Era*.

Andover Theological Seminary.—Three citizens of Andover have offered \$10,000 each for erecting a library building, if within six months the trustees will secure \$30,000 more for a new chapel, which is greatly needed.

Resignation.—Dr. Hawes, of the Center Church, Hartford, Conn., has resigned his pastoral charge, and the parish now hope to keep Rev. Mr. Cankins, called to the Calvary Church in this city. Dr. Hawes will receive an annuity.

A Volunteer made Chaplain.—Rev. J. D. Jones, of New Haven, Conn., who enlisted as a private in the army, has been appointed chaplain of the Conscript Camp at Grape Vine Point.

A Colored Chaplain Resigned.—Rev. Samuel Harrison, chaplain of the 54th Mass., resigned and returned to Pittsfield, because he had been refused by the paymaster the regular pay, and offered instead, only \$10 per month.

Out of Debt.—The Congregational Church of Keona, D., Barstow's, has just paid off a debt of \$10,000.

Congregational Church in Washington, D. C.—An effort is being made to build a new Congregational church in our National Capital, under the labors of Rev. Mr. Powell.

An Invalid Pastor.—Rev. Dr. Copp, of the Broadway Church, Chelsea, Mass., widely and favorably known, continues ill, with so little prospect of recovery, that he has tendered his resignation.

Rev. Dr. Chickering, of Portland, Me., has followed Dr. Dwight in announcing his purpose to retire from the pastorate during or at the close of this, the 30th year of his pastorate.

Methodist. A Spicy Speech.—On the 5th inst., after the reading of the Bishop's address, with its strong anti-slavery tone, before the General Conference, now in session in this city, Mighill Dustin made the following all at the changed attitude of members since 1856. He said: "It seemed to him that this had been a very pleasant experience meeting for the young converts, and he rejoiced with exceeding great joy, and he hoped they would allow an old member to be happy, too. He hoped the brethren who had been converted would not backslide, but that some of the old members would watch over them with care and interest, and see that they did not backslide. (Laughter.) It might be proper to organize them into classes, with the understanding that the leader shall see his members once a week, at least." (Renewed laughter.)

Baptist. Practical Sympathy.—The article in a recent issue of the Watchman and Reflector on "Pinching Pastors," has elicited two responses, altogether tangible. An unknown friend in New Hampshire writes, enclosing five dollars, which we have sent to the right direction, as requested. Another friend in this neighborhood, along with ten dollars to send this paper into the ministering tent, and the name and address of the ministering brother whose communication from a "smart village," you published, I want the privilege of paying for that "overcoat," and of giving him a new suit to take the place of the "old darned one" that he refers to. Such responses as the above will cause the

pinching days of one pastor, certainly, to pass away, at least for a season.—New Church.—The Fifth Avenue Baptist Church, New York, Rev. Dr. Armitage, pastor, broke ground last week for a new church edifice, on the corner of Fifth Avenue and Forty-Sixth Street. The house is to be large, and finished by December next. The lecture room being ready by September 1st.—Rev. J. W. Horton writes the Examiner, from New Orleans, April 27: "During the past winter and spring the blessing of heaven has attended the efforts put forth to restore this waste place in Zion. The six or seven loyal members who came together six months ago, and, with four or five others from sister churches at the North, assumed the responsibilities of the church, have increased to thirty, of whom fifteen have been received by baptism. Our Sabbath school numbers nearly two hundred pupils in the white department, and as many in the colored. Our congregations are respectable for the city. Our members are generally converts of recent date, and have been opened to loyal preachers within a few months, and that a sister denomination has transferred one of her most attractive pulpit orators from New York to New Orleans."

Moravian. Missions among the Indians.—Says the Moravian of Canada West: "It is surprising to witness the devout attention which the Indians pay during the meetings of the Passion Week, and I have no doubt there is seed sown which will bring forth fruit in many an apparently barren soil. At the communion two persons were confirmed, and the woman was admitted. A year ago she led a very vain and wicked life. Although not addicted to strong drink, last November she became intoxicated, and while in that condition her clothing took fire and was nearly all consumed on her body. Her agony was indescribable and it seemed impossible that she should recover. But the Lord was pleased to give her time to repent and fulfill her vows, which she confesses to have been unmerited mercy. On the following Saturday, three youths were admitted into the congregation."

Episcopal. A Colored Bishop.—Rev. Samuel Caruther, an African missionary, who is a black man, once a slave, and rescued by a British cruiser, is soon to be consecrated, by the Archbishop of Canterbury, Bishop of native churches in Western Africa, beyond the dominions of the British crown.

The Episcopalians in Louisiana.—Rev. Mr. Guion, of St. Paul's Church, New Orleans, preached an excellent discourse to his congregation on Sunday, the 10th ult., in which he declared his intention hereafter to read the prayers of the Protestant Episcopal Church as they were read before the commencement of the rebellion. He reasoned earnestly with his people, to persuade them to comply with this change. The Church at Natchitoches, the oldest town in Louisiana, has had no services since a short period after the war began, when the Rev. Mr. Bacon, from his well-known Union sentiments, was compelled to leave his parish. He is now in charge of the Church in Alexandria, and has great congregations, which are made up chiefly of army and navy officers stationed there. At Natchitoches, since Mr. Bacon's departure, in 1861, no regular services have been held. About 1860 a handsome brick church was erected and newly completed, and the war was put a stop to the work. The tower contains a very fine bell—a gift from Mr. De Peyster, of New York—and it is the only church-bell in Natchitoches, all the others having been contributed to the "Confederacy," and converted into cannon.—*Cor. of Church Journal.*

Revivals. In Dighton, Mass. a powerful work of grace is in progress. This is one of the oldest towns in the commonwealth, and greatly needed the baptism of the spirit. A similar blessing is enjoyed in Chicopee, the same State.—*Revivals* are reported, in *Baltavia and Dundee, Ill.*—A precious gentle descent of the Holy Spirit has for several months been poured in *East Rutland, Vt.*, the pastorate has been in the hands of the celebrated "Father Hayes," the gifted mulatto preacher, and author of the reply to Ballou, "Thou shalt not surely die."

Miscellaneous. Death of a Chaplain.—Rev. James H. Schneider, Chaplain of the 2d colored U. S. Regiment, died at Key West, in Florida, on the 25th of April. His father is a well known missionary at Aintab, in Turkey; and this son, the chaplain, was born there, but was educated in this country, having graduated at Yale. He was familiar with the Turkish language, which may be called his native tongue, and it is an interesting fact that in his dying hours he spoke in Turkish, calling for water, which his attendants were able to understand from the signs he used.

Prof. Jewett, who was selected by Mr. Yassar, and confirmed by the Trustees, has just resigned his post, as President of Vassar Female College, Poughkeepsie. Prof. Raymond, of Brooklyn, is his successor. A letter was discovered written by Mr. Jewett, in which Mr. V. was badly disparaged and insulted, although he has been paid \$2,000 a year by Mr. V. since his appointment, nearly three years since. At a meeting of the Trustees he was allowed to resign, probably to save the disgrace of a summary dismissal. The affair creates quite a sensation in P.—*Chris. Times.*—*The Rev. Ridley Herschell*, by birth a Polish Jew, and for many years a useful clergyman in London, died a few weeks ago. He was a man of very considerable talents and acquisitions, and after his conversion to Christianity, was baptized in London, more than thirty years ago, and entered the Christian ministry. He could hardly be said to be attached to any particular denomination, but was much interested in promoting the diffusion of the Gospel, and especially among his own "kinsmen after the flesh." His visits to the Jews in Italy, and especially at Rome, were attended with very interesting and hopeful results, and it is said that his death was the result of an excess of illness induced by a recent visit to Rome and Florence.—*Rev. John Lawrence* for fourteen years the able editor of the *Religious Telescope*, has resigned that position and accepted the chaplaincy of a colored Tennessee regiment. His successor is Rev. Dr. Beyer, Jr., who makes his editorial bow to the *Telegraph* readers in the number of April 27, with good taste and modesty.—*A Chaplain without a Church.*—A newspaper writer describes the case of Pacific City, Missouri—located at the junction of two branches of an important railroad— but without a church. "It is true (he says) that it is a city in name, rather than in population. Yet it contains several hundred souls, each one of which is infinitely precious and valuable. And no church in it? Not a church of any kind whatever. Not even an altar inscribed, 'To the Unknown God.'"*Church Members in the Sandwich Islands.*—The whole number of church members in the Sandwich Islands, from the first is 50,000. Of these, more than 20,000 have died. About the same number

remain in church fellowship, many of them converts of twenty years' standing.—*Scarcity of Churches in Berlin.*—Berlin, the capital of Prussia, with a Protestant population of 450,000 souls, possesses but thirty Protestant churches and a few public halls in which worship is celebrated. This gives an average of about one church to every 15,000 persons.—*Rev. J. G. Cowan* of London, England, has gained celebrity by preaching a sermon as his own which was preached some years since by Rev. D. P. Stone, of Boston, and was printed here. Such coincidences are remarkable, but not uncommon.

Foreign. Synod of the English Presbyterian Church. This body held its annual meeting, commencing April 18th, at New Castle-upon-Tyne. The retiring moderator, according to custom, after preaching a sermon, nominated his successor, Rev. John Fraser of Loewick, who was elected by acclamation. The new moderator pronounced a carefully prepared discourse, in which he surveyed the general condition of the Synod. Speaking of theological education he said: "The expression 'a finished education,' is sometimes heard—an expression absurd enough, no doubt, when we remember that education begins with human life, and goes on to the end of it. It shows this, however, that a certain course is expected to be gone through before education is what is called finished. In this course why should there not be included such instruction as is communicated in our Divinity halls? Others beside ministers of the Gospel should be able to argue the merits of the Scriptures, and to expound the meaning and inspiration of the Bible. If such knowledge were more generally diffused, we might be spared such melancholy exhibitions as professed teachers of Christianity being confounded in argument by Zulu heathens."

On Presbyterian union he ejaculated: May the Lord grant that the different sections of the Presbyterian family who hold the Head, Christ, may speedily unite together, and be felt as a power for good in this highly favored kingdom of England. The thanks of the Synod to the retiring moderator, Rev. Dr. McLean, were voted. Thereafter, the minutes, Rev. Jos. Woodcock and the congregation of Elwyn were received and attached to the Presbytery of London. It was stated that this was one of the congregations which had been fostered by the Irish Presbyterian church.

The Home Mission Report showed a lack of zeal and of united effort somewhat surprising. Only two new fields had been occupied, situated in the Presbyteries of New Castle and Cumberland. The receipts were about £1000, besides an Irish fund of £700. The report on stipends—ministers' salaries—stated that the minimum of salary was fixed at £100, and that £150 should be aimed at. To show the great extent of the Home Missionary work before the Synod, it was stated that there were twenty-four counties without a single Presbyterian church; fifty towns, and a population of between 20,000 and 50,000 souls, and twelve towns, each having a population of between 50,000 and 100,000, in not one of which was there a single congregation representative of orthodox Presbyterianism. It was also stated by one of the speakers (who thought the Free Church of Scotland and the Irish Church should aid the English Synod in this work) that "the population of England had been increased during the past ten years by 4,000 Scotch residents, 4,000 every year added to the population of the country from Scotland, and that speak of all the Presbyterians who had come from the North of Ireland; and yet neither of these two Churches ever dreamt hitherto of making it part and parcel of their duty to follow after their own children with the means of grace, in accordance with the customs of their fathers and the conviction of their own conscience."

Other speakers did not approve of this policy of looking abroad, for increase or for help. Dr. McCrie said: "He did not like anything like a return to the old policy that was pursued in former times, when the great object seemed to be only to provide for Scotchmen who might come over to England to such of their own business and to land to pursue their own interests, but who followed with them naturally linked to the institutions of Scotland, and who wished to have a Scotch minister to officiate to them. He thought they ought to keep in view that the first and main duty of the Presbyterian Church in England was to minister to the wants of Englishmen." It was, however, resolved that the deputations to be this year sent to the General Assembly of the Free Church of Scotland, to the General Assembly of the Presbyterian Church of Ireland, be instructed to bring before these venerable courts what this Church regarded as their duty to such of their members as have settled in England. During the course of the report, Dr. Munro, of Manchester, remarked that some plan was not adopted for the increase of the stipends of the ministry, they might depend upon it that they would not get highly qualified ministers to minister to the next generation. The openings for young men of talent, of education, and of attainment, were now so numerous, that the Church must bestir herself in this matter, and do something of a practical nature to meet the evil that must result from an underpaid ministry. If they did not adopt something of this kind, it would be just like a squirrel in a wheel—always going round and round and making no progress.

Rev. Dr. Hamilton reported on Foreign Missions. The mission are in China and India, chiefly in the former country, where they are very flourishing. We gave our readers an account, recently, of the outward conversion of a whole village in the mission field near Amoy, which had never previously been visited by a foreign missionary. One of the missionaries, "Mr. Burns," is at Pekin: He is the first Protestant missionary who has preached in the streets of the Chinese capital, and from information which he has been able to lay before Her Majesty's representative there, we trust that the same efficient protection will be henceforward extended to Protestant converts which those of the Romish persuasion enjoy." The mission at Amoy has been united with that of the American Reformed Dutch Church (formerly connected with the American Board), and formed a Presbytery independent of home connection. This is not noticed in Dr. H.'s report, though the action of the Dutch (American) missionaries has been received with marks of displeasure at home. There are eight missionaries, about eighteen native helpers, five churches, and about 150 church members. The village above alluded to, Liang-bun-see, is not reckoned in the estimate by the missionaries.

Funds.—This year the children's contributions reach £200; a total income, £3,246. In India we have a native missionary, but no European. Mission premises are probably in course of erection in Rajshah; the funds, £12,000, having been provided chiefly by a private friend. Dr. H. says: "The Government connexion with idolatry has ceased, and we have now Governor-General of India who has laid down the principle in which he is guided, 'Christian things done in a Christian way will never alienate the heathen, and having endeavored solely to ascertain what is our Christian duty,

we should follow it out to the uttermost, underlaid by any consideration.'" Rev. W. Chalmers moved the adoption of the report. Rev. Dr. Stewart, in seconding the adoption, made an address, in which he gave the following statistics: In 1856 the number of all churches in China, in that district round Amoy, was 245, of whom 300 had been converted to the knowledge of the truth since 1854. And so there began this remarkable outpouring of God's Spirit, which had never ceased since. In 1858 there were about 400 members of all denominations; in 1861, about 600; and in 1862, 650. In the Presbyterian missions you have, in the year 1862, 355 members; in 1863, 407; and in 1864, 450."

The report of the "College Committee" showed that there were fifteen students of "family under the care of the Synod. The committee speak of the lack of candidates for the ministry. This committee does not now undertake to say why the numbers of those who seek to serve God in the ministry of His Son are so greatly lacking, or by what means this lack of service is most likely to be supplied. These are grave questions, into which it seems to be the immediate duty of our own Churches to look. But the committee does feel bound to submit, that the experience of the last twenty years shows that the supply of students contemplating the office of the ministry is at this moment seriously pressing itself on the best consideration of the Synod."

There has been great difficulty in supporting the institution hitherto, the contributions of the churches being barely adequate to its necessities. The total revenue for the year was £1060. For an endowment fund, over three thousand pounds had been subscribed before the death of Mr. Brownley revealed his munificent bequest. There is apparently a very considerable diminution of the amount to be realized (£25,000), in comparison with the amount expected (£27,000). This cannot be made available for some months; hence the usual November collections by the churches would be necessary, after which it was expected they might cease. Of Mr. Brownley's gift the committee were told that from one who knew the college well, who watched its progress from the first with intelligent and unabated interest, who cheerfully gave his counsel and assistance to its committee for nearly twenty years, until growing infirmity put that beyond his power in autumn last, who spent his substance largely in the erection of Presbyterian churches in the metropolis—three of the churches there, Carlton-hill, Caledonian-road and Harrow-road Churches having been built almost entirely at his expense, whose whole life of four score years and ten was associated with the cause of Presbyterianism in England, and whose heart was known to be earnestly set on the preaching of a pure Gospel, through the instrumentality of this Church, both at home and abroad."

In the discussion which followed, it was suggested that Cambridge or Oxford would be a more suitable place for the college than London. Dr. Hamilton replied to this suggestion in a manner savoring somewhat of liberality, and expressing a fear of the contaminating influence of the great universities upon Presbyterian candidates that may be well-founded, but that to us, in America, where Presbyterian and Congregational influences are in the ascendancy among our educational institutions, sounds paradoxical. "He was not sure that, tempted by fellowship of such things, many of them would not have inducements to conform to another Church; and we did not know that it was right to put students in the position of encountering such temptations. Some of them might feel the genius of the place, and go worship under the resounding vaults of Christ's Church, and under the shadow of a thousand years."

His remarks on the need of candidates to hear the best living preachers were, however, much to the point. He said: "The real reason why he preferred London to Oxford and Cambridge was this, that the best part of the education for a candidate for the ministry was the hearing of the best ministers; and, without arguing too much, it might be expected that in a city of three millions of people there would be the best samples of preaching—that in the metropolis of England there would be the kind of preaching that suited England best. The congregations of London did not monopolize the talent of the country; by no means; but they contained popular preachers, certainly, in greater numbers than either Oxford or Cambridge. In London their students went to hear men like Henry Melville, Mr. Hawes, Mr. Moir, and all the popular ministers of the Church of England from time to time, and to Newman Hall, Spurgeon, and all those who preached so as to suit the great masses of the English people. To hear these grand specimens of preaching was one of the great advantages of a theological college being located in a large town. He would rather send the students' college to Manchester or Liverpool, than send it to Oxford or Cambridge. He would have more hope of students getting specimens in the pulpit of the preaching they ought to imitate, rather than listening to those hurry-gurdy Bampton lectures—"Hear, hear," and laughter," those high and airy discourses in which there was no English Latin with the English, or the English itself was such, that if they did not know both languages they could not make them out. Now, really, for the best specimens of English they must go to their great towns; and if their friends in Lancashire would like a college amongst themselves, it was a question whether they might not fit to Manchester or Liverpool, but by all means let them eschew Oxford, even though it did not lie on the road to Rome." (Laughter.)

The State of Religion is imperfectly represented as but thirty-three out of 100 congregations had reported. These show much activity in the work of the church. The number of accessions is not reported. Members, 6192; attendance, morning, 10,588; afternoon, 8130.

Rev. Dr. Jenkins, late of Calvary Church in this city, was received into membership of the Synod being introduced and warmly recommended by Dr. Hamilton and Mr. Ballantyne. In reply to the welcome extended by the moderator and others, Dr. J. said: "He was almost overwhelmed at the too kind expressions which had been used by his brethren. He rejoiced to observe the elements of success which he had witnessed amongst them, and he would remind them, for their encouragement, that wherever Presbyterianism had been planted, in what might call Anglo-Saxon ground, Presbyterianism had greatly flourished. He could not but thank God for the work which was before them in the present condition of religious opinion in England. As something had been said about his late charge, perhaps his views of Church extension would go beyond some of his brethren. His congregation in Philadelphia during the last ten years had raised funds each year to an extent of about £8000, so that he came with very large views." (Hear, and a laugh.)

A Report on Temperance was expected, but the chairman of the Committee, Rev. Dr. Mackenzie, being indisposed, none was forthcoming. The subject was assigned to the Committee on the state of religion. Judging from Dr. Munro's remarks in seconding the motion, the Synod must be a

most intensely "conservative" body, or made up of men noways inclined to total abstinence principles. He said, "they could do a great deal with the aid of their good people in promoting temperate habits amongst the community. He did not think that any such question as temperance should come in and be made the matter of direct action in the Synod. Many semi-political questions might with equal propriety be introduced into this court as this of temperance. The court should endeavor at all times to have nothing to do with questions directly, unless they be directly ecclesiastical or religious."

Deputation from the Free Church of Scotland. Probably the most interesting exercises were those connected with the reception of the deputations from sister churches. The Rev. Sir H. Moncrieff, Rev. W. Wilson, of Dundee, Lieutenant-Colonel Davidson, of Woodcroft, were introduced by the Rev. Dr. Munro, as the deputation from the Free Church of Scotland. He quoted a number of passages from Sir H. Moncrieff's address, which are highly important as bearing upon the position of Presbyterian bodies in England, in view of the probable union between those in Scotland. Sir Henry was "convinced that he was stating what would express the mind of the whole Free Church of Scotland, when he said that the Church would never consent to any incorporation with their United Presbyterian brethren that would leave the English Presbyterian Church in a less intimate relation to them than would be obtained by those ministers and congregations in England, who now formed part of the United Presbyterian Church (applauss.) It is do over continued Sir Henry) enter into an incorporated union with the United Presbyterian Church in England, we will at the same time enter into the same with the Church whose Synod I am now addressing. We can never agree to desert this Church, or to leave her in a disadvantageous position, whatever may be the result of our negotiations with other parties (applauss.) I am afraid that the bringing up of the question of the relationship between the Presbyterians in England and in Scotland, has arisen very much from the notion that this union will go on faster than it is likely to do. I have no desire to retard it, but I was thoroughly convinced from the commencement—strongly in favor of union as I am, and having a pretty firm persuasion that it will come about—I am thoroughly convinced that it must be a work of slow progress, a work that can't be brought about per saltum."

Rev. Dr. McCrie of the Synod in moving a vote of welcome said he had never heard Sir H. acquit himself so eloquently as he had done to-night. With regard to the subject of union on which he had dwelt, he (Dr. McC.) would not, in the prospect of the discussion before them, say more at present than that they must all feel indebted to Sir Henry for having expressed with such frankness and freedom, his views and feelings on the question, which, no doubt, reflected those of the great body of his brethren, and for the good spirit in which he had referred to the friendly and fraternal relation between his Church and our own.

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And will positively prevent Yellow Fever, Bilious Fever, &c. TEETRY CONTAIN NO ALCOHOL OR BAD WHISKEY. They will cure the above diseases in ninety-nine cases out of one hundred. From Rev. Joseph H. Kennard, Pastor of the Tenth Baptist Church: Dr. Jackson—Dear Sir: I have been frequently requested to express my views on the combination of different kinds of medicines, but regarding the practice as out of my appropriate sphere, I have in all cases declined; but with a special reference to your German Bitters, I feel it my duty to do so, particularly in my own family, of the use of Dr. Hooffland's German Bitters, I depart for once from my usual course, to express my full conviction that, for general debility of the system, and especially for Liver Complaint, it is a safe and valuable preparation. In some cases of acute, but not of chronic, jaundice, it is very beneficial to those who suffer from the above causes. Yours, very respectfully, J. H. KENNARD, Esq., below Coates, Phila.

From Rev. Warren Randolph, Pastor of Baptist Church, Germantown, Pa., May 31, 1860. Dr. C. M. Jackson—Dear Sir: Personal experience enables me to say that I regard the German Bitters prepared by you as a most excellent medicine. In cases of severe cold and general debility of the body, it is greatly benefited by the use of the Bitters, and doubt that they will produce similar effects on others. Yours truly, W. RANDOLPH, Germantown, Pa., May 31, 1860. From Rev. J. H. Turner, Pastor of Reading M. E. Church, Philadelphia, April 20, 1860. Dr. Jackson—Dear Sir: Having used your German Bitters in my family from a very early period, and that it has been of great service. I believe that in most cases of general debility of the system it is the safest and most valuable remedy of which we possess any knowledge. Yours respectfully, J. H. TURNER, 726 North Nineteenth street.

From the Rev. Thomas Winter, Pastor of Roxborough Baptist Church: Dr. Jackson—Dear Sir: I feel it due to your excellent preparation, Hooffland's German Bitters, to give you my testimony to the deserved reputation it has obtained. I have for years, at times, been troubled with great disorder in my bowels, and have used many remedies, but in vain. A friend, in my distress, advised me to try a bottle of your German Bitters. I did so, and experienced great and unexpected relief. My bowels became regular, and I was benefited. I confidently recommend the article where I meet with cases similar to my own, and have been assured by many of their effects. Give my best regards to yours, ROXBOROUGH, Pa., December, 1858. W. WINTER.

Particular Notice. There are many preparations sold under the name of Bitters, put up in quart bottles, composed of the cheapest whiskey or common rum, containing from 20 to 40 cents per gallon, the taste disguised by a few medicinal ingredients, and effects; I yet know of no sufficient reason why a man may use the Bitters of one man, and be benefited, and himself to have received from any simple preparation in the hope that he may thus contribute to the benefit of others. I do this more readily in regard to Hooffland's German Bitters, prepared by Dr. C. M. Jackson, of this city, because I was prejudiced in favor of this Bitters, and under the impression that they were chiefly an alcoholic mixture. I am indebted to my friend, Robert Shoemaker, Esq., for the removal of this prejudice. He proper tests, and for encouragement to try them, when suffering from great and long continued debility. The use of three bottles of your Bitters, in the course of a few weeks, followed by evident relief, and restoration to a degree of bodily and mental vigor which I had not felt for six months before, and which I had despaired of regaining, I therefore thank God and my friend for directing me to the use of them. Phila., June 25, 1861. J. NEWTON BROWN.

Attention, Soldiers! and the Friends of Soldiers. We call the attention of all having relations or friends in the army to the fact, that HOOFFLAND'S GERMAN BITTERS will cure nine-tenths of the diseases induced by exposures and privations incident to camp life. In the lists published also in the newspapers, on the arrival of the sick, it will be noticed that a very large proportion are suffering from debility. Every case of that kind, if treated with the Bitters, and the German Bitters, diseases resulting from disorders of the digestive organs are speedily removed. We have no hesitation in asserting, that thousands of lives might be saved that otherwise will be lost. BEWARE OF COUNTERFEITS! See that the signature of "C. M. JACKSON" is on the WRAPPERS of each bottle. PRICE PER BOTTLE 75 CENTS. OR HALF DOZEN FOR \$4.

Should your nearest druggist not have the article, do not be put off by any of the intoxicating preparations that may be offered in its place, but send to us, and we will forward, securely packed, by express. PRINCIPAL OFFICE AND MANUFACTORY, No. 631 Arch Street. JONES & EVANS, (Successors to C. M. JACKSON & CO.), PROPRIETORS.

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