Religious Entelligence.

PRESBYTERIAN.

CUMBERLAND PRESBYTERIAN CHURCH—STATE OF RELIGION.—The Narrative of the state of religion, sent out by the late meeting of the General Assembly of the C. P. Church, says:—"The aggregate number of our membership is actually larger now than at any former period. Frequent and glorious revivals of religion have been enjoyed by our churches in the Northern States during the past year, and, in many places, large numbers have been added to the churches." The Narrative specifies the following as among the signs of progress: Great advance in giv-ing to sustain the Gospel and the enterprises of the Church; a movement among the congregations to change the supply system for that of settled Pastors; softening of the as-perities excited by the state of the country; increased devotion and consecration in the ministry; and more system and energy in the working arrangements of individual churches, such as Sabbath-schools, prayer-meetings, &c.

NASHVILLE, TENN.—The First Presbyterian Church, O. S., in this city, formerly under the care of the Rev. Dr. Edgar, is about to receive as pastor, Rev. W. G. Brown, for several years past a Chaplain in the hospitals in Washington. Mr. Brown's labors in the chaplaincy have been very efficient and useful.

A THRIFTY PASTORATE.—Rev. John P. Dales, D.D., pastor of the 2d U. P. Church, Philadelphia, recently preached on the 25th anniversary of his settlement. During the quarter of a century, nearly two thousand persons have been added to the communion of the Church, and the amount of contributions to religious enterprises has been between one and two hundred thousand dollars. The Church has furnished thirteen persons for the Gospel ministry.

INTERESTING REVIVAL.—Rev. Mr. Stewart, Pastor at Colerain, Lancaster county, Penna, writes to the Presbyterian:—"We held a series of special services commencing on the 6th of June, and continuing nearly two weeks. The pastor had the assistance of the Rev. A. A. Hodge, of Allegheny, and Rev. Jonathan Cross, of Baltimore; also a number of the neighboring ministers. God's Spirit was present and in great power from the beginning. Professing Christians were aroused, and sinners were awakened. As the results of this revival, one hundred and thirty-seven were added to the church on profession of their faith, and sat down yesterday for the first time at the table of the Lord. Of these sixty-two were baptized. About thirty are heads of families. Their ages range from fourteen to sixty or seventy. A profound impression has been made upon the entire community, and numbers are yet inquiring the way.

Suspension from the Ministry.—The Stated clerk of the Presbytery of Indianapolis, O. S., advertises that, on the 14th of June, Rev. David Stevenson, of said Presbytery "was suspended from the exercise of his functions as a minister of the Gospel in the Presbyterian Church, and from the privileges of membership in that Church, on the charge of unministerial and unchristian conduct in several specifications.

REFORMED DUTCH.

EVANGELIZATION.—The Dutch Reformed Church supported fifty six beneficiary students during the last year. These, added to those students who support themselves, must give this Church seventy-five or a hundred young men in course of preparation for the ministry. Fourteen of these recently graduated at the seminary, all except three of whom have charges engaged. In 1764, the first English preaching ever heard by a Dutch Reformed congregation, as their own service, was held in the Old Middle Church, New York, in the building now used as the post-office. During the year this Church has had sixty-four Home Missionaries preaching at seventy-five missions. These missions received 328 members; they have 88 Sabbathschools, and 5390 scholars. Its Church building fund amounts to \$8600. Complaint is made that this cause is not sufficiently sup-

GERMAN REFORMED.

Going Forward.—We have looked over the G. R. Messenger's report of the proceedings of St. Paul's Classis, a body whose geographical position is in this State, and west of the mountains. It appears to be well alive to the work of home evangelization, the arrangement of the missionary work within its own bounds forming the chief part of the proceedings reported. Four additional ministers have been received to the Classis during the last year, all of whom are successfully engaged in its mission work. Two new charges are reported as seit sustaining, and have to the Classis for pastors. Mr. J. Ebbinghouse was licensed and ordained. and stationed as missionary at Titusville. Appropriations were made in aid of sixteen mission charges, and every pastor was directed to preach to his congregation in behalf of domestic missions. The matter of Sabbath school instruction was taken up, and measures were taken to bring it, in the character of its teaching and library, in full harmony with the standards of the G. R. church. It was also resolved "that the pastors and officers of the various charges of this Classis be earnestly requested to see to it, that at least one of our various Church papers be taken in each family, and that each congregation report the result of its efforts in this important direction to the next annual meeting of this Classis."
We also notice much the same spirit of

christian and Church energy in the proceedings of the Lebanon Classis. Arrangements | the second Wednesday of May next, to ratify were made to occupy new fields in the coal regions—among them Mahonoy city and Shenandoah city. One mission Church reported itself sustaining, and another had its appro-priation reduced, with the significant intimation that it ought to have made a similar report. Besides urging the circulation among tion.' tion.' joined upon the pastors to preach upon the subject. Strong ground was taken for giving a Church tone to Sabbath school instruction.

EPISCOPAL. BISHOP POTTER AND HIS CLERGY.—Four pamphlets, and we know not how many more, are on the eve of publication from Episcopalian clergymen in this city in reply to Bishop Potter's Pastoral. The Rev. Dr. Tyng leads off with one, Dr. Canfield with another, Dr. Muhlenberg follows with a third, and Dr. John Cotton Smith with a fourth. Dr. Tyng's pamphlet is published by the Protestant Episcopal Clerical Association, composed of some forty of the clergy, all of whom agree in denouncing the Bishop's Pastoral as contrary to the laws of the church, as to the spirit of the gospel.—New York Observer.

THE DIVINITY SCHOOL AT WEST PHILA-DELPHIA closed its annual session week before were highly interesting, consisting chiefly of a sermon from Rev. Phillips Brooks, "in his best vein," and a peculiarly solemn address to the graduating class, by Right Rev. Bishop Lee, of Delaware. Of the last, the Episcopal Recorder says:—"Its key note was struck in the averageing phases, which cought to be last. The public exercises of the occasion in the expressive phrase, which ought to be tage of the differences in national conduct bea motto over the doors of entrance and of tween the Irish people and their Priests. For exit to the Divinity School—'LET YOUR WORK | decency sake itself let us have no more of exit to the Divinity School—Let Your work | decency sake usen let us have no more of BE Your wages. His touching reference to this disgraceful quarreling. If the Fenians this disgraceful quarreling. If they the Cincinnati Presbyter writes respecting amid the artificial distinctions of society.

under whose wise teaching and holy influence are not right, let it be remembered that it is the desolation of churches and seminaries by Or like Tholuck, and many a teacher of the class had been largely trained, seemed to not the loud denunciation that can either distinct the war, in this place, as follows:—"It has youth unknown to fame, yet to be held in envelop them, and the audience also, with an atmosphere of hallowed and purifying sadness. We can think, amidst imperfect human ness. We can think, amidst imperrect numan models, of none who are more worthy of the imitation of our dear young brothers, than those admirable men. We know that their memory and their example are affectionately them: and our prayer for them is that they may follow these honored teachers as they followed Christ." On the day following Commencement Bishop Stevens ordained seven candidates to the Diaconate, and five to the Priesthood.

METHODIST. METHODISM IN BALTIMORE.—The Methodists of Baltimore are just now making an earnest effort in behalf of city evangelization, through their own denomination. A correspondent of the Advocate and Journal says, that the Preachers' meeting "has been engaged for several weeks in preparing a plan of appointments for street preaching. The printed plan is now issued, and various prominent places in the city have been selected as points for out-door religious services. The names of nearly all the stationed ministers of the Methodist Church in the city, with a few ministers of other denominations, are on the plan. Rev. Thomas Sewall, D. D., held the first service at Monument Square on last Sabbath afternoon. The appearance of such men in the public squares preaching the Gospel cannot fail to have a beneficial effect." In addition to this, several of the churches have united in employing a city Missionary, and have secured the services of a preacher who is said to have peculiar adaptation to that form of effort. -Since the close of the rebellion, preachers

from Virginia have come in and confederated with men of like sympathies, and are threating litigation for the possession of churches claimed as the property of the Methodist Episcopal Church South. The threat produces but little alarm.

WILMINGTON, DEL.—The wealthy Methodists of this city, following the example of brethren in other cities, have struck out for a "first class" church, with church edifice to match. The estimated expense of the enterprize comes up to the neighborhood of \$150,000. The correspondent of the Advocate and Journal introduces a description of the intended pile with the clever remark, "The gentlemen thus associated started out with the idea that no structure that human hands can build can be too good for Methodism to occupy."

HOW TO PRESERVE CONVERTED CHIL DREN TO THE CHURCH.—This topic was a subject of discussion in the late meeting of the New York State M. E. S. S. Convention in Albany. Reference was made to the large number of youth as well as adults received on probation, who never graduate to full membership; though the opinion seemed generally to be that a greater proportion of those converted in childhood continue faithful than of those converted in adult years. The conclusion, in which there was great unanimity, was, that the children should be put into classes, kept there, and carefully watched over by a pastor and leaders, and that if this is faithfully done there is comparatively little danger of the apostacy of converted children.

INDEPENDENT METHODISTS.

Another denomination has stepped into the circle of American churches, or rather three organizations of little note have consolidated themselves into one which is likely to make its voice heard. Our readers will remember that we mentioned, a week or two since, that a convention of ministers and members of the "Protestant Methodist," Reformed Methodist," and "Independent Methodist" Churches was about being held in Cleveland, with a view to consolidation, on the basis of Congregational in distinction from Methodist Episcopal church government. The Convention was held according to appointment, and consisted of one hundred and twenty-five ing the people together for religious worship members from all parts of the land. One said, "I am from the rising of the sun—from there is no elder, they still meet together, to members from all parts of the land. One said, "I am from the rising of the sun—from down east of Cape Cod..." Another immediately rose and said, "Brother Moderator, I am from the setting of the sun—from beyond west of the Father of Waters." We copy from a correspondent of the Boston Recorder a sufficiently glowing account of the spirit and results of the meeting—an account which we suppose takes its hue from the writer's exultation in the expected moral support of Congregational principles, from another respectable organization on that basis. The writer says:

Union, union on the basis of religious liberty and the independence of the churches from ecclesiastical control, was the one thought and purpose. The discussions were plain, frank and free. Every one had his say, out and out. When the hour came for the final vote on the great question, I was present. The scene was worthy the painter's or the poet's art. Could these Methodists give up their peculiarities for which they have lived and suffered for years, and form a new, and one, denomination of Independent Methodists? Yes, they could and did. The vote was cordially unanimous, not a single dissent, not one neutral, and taken standing. There they stood, every one calm, determined hopeful. One moment of silence, and then such a burst of emotion as Methodism set free could only give. Such a burst as Methodism united could give. They sang 'Praise God,' in Old Hundred, once and again. They shook hands, wept like children, congratulated and resolved like men, Christian men. 'Amen,' 'Thank God,' 'Amen,' 'Bless the Lord,' over and over, and Old Hundred, the Benediction, and all was over. The Convention adjourned to Cincinnati, on and confirm by a complete organization. That Convention is to be formed of delegates from all non-episcopal churches, on the basis of one minister and one layman for every five hundred members, not excluding any isolated churches or conferences from representa-

ROMAN CATHOLIC.

FEUD BETWEEN PEOPLE AND PRIESTS. We are indebted for the following, to the Romish paper of this city, The Universe. The affair is only a copy of a state of things be-coming common in congregations of that church. At least two prelates, the Arch-bishop of Cincinnati and the Bishop of Phila-delphia, have denounced Fenianism and are in turn denounced by Fenians. The Universe s in sympathy with the latter. It says-'The Fenians of Philadelphia have invaded Camden, and between them and the Rev. Pastor of the place there is a very bitter state of angriness. The Priest thinks them wrong, they think themselves right, and while he smashes at them from the altar with all the smanes at them from the altar with all the strength of his rhetoric, they both hold their own, and, it is alleged, make surprising headway against him. All this is quite deplorable. The Irish Priests and the Irish people should be united in national matters. Such

evidently, they are multitudinous; -they are firm together as rods of iron in belts of brass; —and there is a magic in the 'Green Flag' they carry before them which finds its way warmly into every Irish heart."

MISSIONARY.

MICRONESIA.—The Missionary Herald for July has a letter and report from Mr. Sturges, of Ascension Island, which remind us of the great revival at the Sandwich Islands, many years ago, and of success which in so many other cases has attended Christian effort in the Pacific. The lone missionary has not remained to toil single handed on that Island without reward. The native Christians, with all their ignorance and weakness, go "everywhere, preaching the word;" the missionary himself speaks of fulfilling the "go" part of his commission, being continuously "on the go;" and the Holy Spirit seems to have worked mightily. During a few weeks in August last, Mr. S. baptized 74 individuals. His report, summing up results for something more than two years, mentions the addition of 139 persons to the church, at different places. Three houses of worship have been completed and dedicated, another is nearly completed, and preparations are making for the erection of still another. Three high chiefs are specially mentioned, who, with all their people, have abandoned heathen rites and joined the Christians. The first converts on the island were baptized in November 1860, and up to November 1864, 157 had been received to the church. How many of the pastors in this country have been more pros-pered, as servants of Christ, than this missionary to a barbarous people?

TURKEY.—The entire faithlessness of the government at Constantinople to its covenants of religious toleration, is becoming more and more apparent. Mr. Williams of the American Board's mission to Eastern Turkey, reports the case of two men, Protestants, of Cutter-bul, near Diarbekir, who, under cover of law, but really in the way of persecution, were forced into the army, and were probably both "murdered by inches"—by repeated beatings and abuse—because they would not deny Christ and forsake his religion. He also states it as the "decided belief of all our Protestants who come into contact with the Turkish authorities, that orders or intimations have been received from Constantinople that Protestants are not to be secured their rights, but in any controversy the decision is to be awarded to the other party, where any pretext can be found for doing so."

From Broosa, in Western Turkey, Mr.

Green reports more interest in religious things in that station field, during the last winter, than at any previous period. At one outstation there were characteristics of a genuine religious awakening. The missionary's five days' stay there, on a recent visit, was almost one continuous preaching service. At another place, he says, 'night after night, the brethren almost robbed me of sleep, by their eager discussions and questions;" from one distant town a deputation had been sent to Broosa to plead that a native preacher might be furnished them, and from another a similar application had been received. Never were there so many encouraging prospects in that

CHINA.—Mr. Dodd, of the Presbyterian Board, reports the admission of twenty-two members to the churches in Ningpo and vicinity, during the month ending November

THE DAKOTAH INDIANS.—The native church at Fort Thompson, sustained by the American board, has now a membership of Addrtan board, has now a membership of 234. They are much scattered through the territory, but Fort Thompson is their home. The missionaries write of them:—There is cheering evidence that generally, even when they are wandering strangers among the heathen, these Christian Indians hold on to their faith. The elders of the church, eight in number, assume the responsibility of callsing and pray. From every place where those who formerly listened to our instruction are man abstractedly, as if the street were his four pence; the latter has 30,000, and encamped, we have urgent appeals for books, with the assurance that many wish to learn to read, which, with the Dakotas, is almost uniformly accompanied with a willingness to hear the truth. This widely extended desire to hear and embrace the gospel is very different from anything we saw during the first quarter of a century of our labors among the Dakotas.

Persia.—Rev. Mr. Perkins writes: There has been a very interesting revival in our female seminary, This institution has already exerted a mighty influence in reforming the views and practice of the Nestorians in their treatment of females, as well as in advancing the general progress of the Gospel. Papacy is arrogant and presuming here as usual, under the leadership of European Lazarists, protected and patronized by the French Embassy. The heavy arm of Mohammedan oppression still grinds the poor Nestorians to powder without the slightest mitigation. The Mohammedan agent sent among them for their protection proves to be their screet oppressor by fanning discords among them, to obtain patronage, very much after the style of Judge Monkey in the fable, who devoured most of the stolen cheese of the feline litigants before he could adjust their difference, and then claimed the balance as his

THE BIBLE IN THE GREEK CHURCH.—Rev. George Constantine, agent for Bible distribution in Greece, closes his report of a recent tour in the Northern Provinces with this remark: "The recognition of the Bible by the Greek Church, as the rule of faith and practice, is a strong foundation on which a Bible colporteur can work; yet the enmity of all the bishops is such as to render colportage in Greece, for the present at least, a very difficult and discouraging task. Still the Bible must be introduced, and its friends ought to persevere in their efforts, and be willing to suffer for its spread."

CHURCHES IN THE SANDWICH ISLANDS. There are now in the Sandwich Islands one hundred meeting houses, many of them valu-able and durable, erected for the most part by the people themselves, at a cost of not far from \$150,000. The church at Honolulu is built of coral rock, and may stand for cen-

MISCELLANEOUS. RELIGIOUS DENOMINATIONS OF BRITISH AMERICA.—The aggregate population of the two Canadas, Newfoundland, Nova Scotia, New Brunswick, Prince Edward's Island, and Labrador, which provinces are expected to be for the present embraced in the new confederation, is according to the last census 3,285,706. Of these, the Roman Catholics number 1,465,979; the Church of England, 516,624; Presbyterians, 498,646; Methodists, 457,657; Baptists, 192,530; Lutherans, 29,651; Congregationalists, 18,104. It will be seen from these figures that the Roman Catholics constitute a much larger percentage of the aggregate population, than in the United States; for, while in our country they are only about one seventh of the aggregate population, they are in British America more than two-fifths, and nearly three times as numerous as the largest of any other religious body.

not the loud denunciation that can either disperse them or retard their progress: for, had some celebrity also in past years as a seat of learning, having both a male and a female college. The number and style of its church edifices would speak well of the former piety of the people. But it is vastly the worse of the war. Here the rebellion had some of its most determined supporters, and here it has met some of its severest chastisements. The country around is extensively laid waste; the town is greatly injured; the churches are ruined; the Presbyterian church is the only one of five that can be occupied at all, and it is greatly damaged. The Female College building is not so badly injured; it may be repaired; but the Male College, a beautiful and costly edifice, in which the Rev. J. H. Gray, D.D., presided for several years, is almost a complete wreck. What remains of it would scarcely be worth repairing. The congregations are scattered and peeled—only an occasional religious service in the place, and that by visitors. There are no schools either for the whites or blacks, though both are greatly needed.

SUBMISSION TO EVENTS.—Bishop Gregg (Protestant Episcopal,) of Texas, directs his elergy to resume the prayers for the President in use before the war broke out. Bish-op Andrews, of the Methodist Church South, he man whose persistency in holding slaves contrary to church rules led to the Methodist disruption in 1844, has also issued an address counselling submission.

ITEMS.

Rt. Rev. Bishop Lynch, R. C. of Charleston, is among the applicants to the President, for a special pardon.—The death is announced of the Rev. W. M. Hetherington, D.D., LL.D., a prominent minister of the Presbyterian Free Church of Scotland, and Professor of Systematic Theology in the Glasgow Free Church College.—Ethan Taylor, recently deceased at Long Meadow, Mass., has left \$800 to the Congregational Church to which he belonged, and \$16,000 as a permanent fund for promoting religious and benevolent objects in Hampden County.
This is over and above generous provision for his next of kin.—It is said that the Pope intends to canonise Christopher Columbus, as an instrument chosen by Heaven for the salvation of a whole hemisphere. His relics are in the cathedral at Havana. — Bishop Whipple, of Minnesota, whose alarming illness in Europe was recently noticed, is slowly recovering. He has reached Paris, where he will tarry to gain strength for his homeward journey.—Mr. James R. Hammond, recently licensed by the Respectatory (O. 1987). journey.—Mr. James R. Hammond, re-cently licensed by the Presbytery (O. S.) of Benicia, California, to preach the gospel, is the first candidate for the ministry, prepared and licensed by the Presbyterian Church on the Pacific coast.—Rev. J. B. Hagany, M. E., died in New York city, June

Miscellaueous.

GAIT A TEST OF NATIONALITY AND

PROFESSION. Travelers who visit the field of Waterloo are accustomed to enter their names in a register. This book has been kept for many years by the same person, and with wonderful accuracy he is able to designate the visitor's nation simply by inspecting the hand-writing. Much more easily can the profession, or nation, be detected by means of the gait. The grave Spaniard, the phlegmatic Dutchman, the vivacious and sangame Frenchman, the reserved and formal Briton, the inquisitive, impetuous, self-confident American, each betrays the national trait in his style of walking The sailor rolls when on shore as if our trim planet sailed unsteadily. The soldier marches even when no longer under orders. Federal cause. The leading Tory papers The sycophant bends the knee as if every are the Herald and Standard, owned by marches even when no longer under orders. The sycophant bends the knee as if every man he meets were a prince. The lawyer the same firm. The former has a circulative forman between the same firm. The former has a circulative forman between the same firm. steps boldly and patronizingly. The elergyman abstractedly, as if the street were his
study, or cautiously, as if mindful of the
gins and pitfalls spread for the feet of the
unwary. The waiting-clerk is known by
his bows and his graceful effrontery. We
distinguish a coxcomb by the careful manner in which he drops his foot, and picks ner in which he drops his fcot, and picks his way along the street; a watchman, by his heavy, measured tramp. Students saunter, school-girls trip, school-boys dally and loiter, children patter, doctors hurry, hunters stride, teamsters trudge, gossips gad, market-women bustle, boatmen shuffle, ghosts stalk, aldermen strut.-Hours at

TRUE PEDESTRIANISM.

A true thorough-paced pedestrian, says Kingsley, needs to have qualities as many as were required by old chivalrous writers for the perfect knight-errant of the middle ages. Well is it for him if he is strong in body, able to walk all day, uncertain where he shall eat and rest. In his moral character, he must be open and sincere, gentle and courteous, ready and able to ingratiate himself with the poor, the ignorant, and the rude; brave and enterprising, and withal patient and undaunted; and above all gifted with the art of seeing and making the most of every thing. Such an one will not walk without an object. He will come like a sunbeam into the chill abodes of poverty. He will mark, like the wisest of kings, the varied growth of the forest, the cedar, and the creeping vine. He will study the records of the changes which creative wisdom has wrought in the structure of the earth he treads upon. Like Hugh Miller, he will sally forth with hammer and chisel, and trace the footprints of the Creator in the rocks. Like a young friend we have in mind, he will climb every hill, and explore every creek, and examine the sides of every stream and ravine in the vicinity of his home, until he has gathered, with an indefinite amount of robust health, and pure pleasure, ample materials to construct a geological map of his native town; nor will he think his time wasted if he has only seen some new glory in the western sky, or in the "crimsoning processes" of the morning. Or like Goethe, writing in early manhood Wanderer as his favorite name, and in later years exclaiming:--"Was ich nicht erlernt habe, das habe ich erwandert!" (What I have not learned in the schools, I have learned in wandering;) or like Wordsworth, the titles of whose poems, beginning with an Evening Walk and ending with Yarrow Revisited, suggest his love of loitering excursions among the hills, in the forest, by tarn and mountain stream, and to lowly cottages and shepherds' huts, he will form habits of reflection, and contemplation and self-reliance, and gain a knowledge of nature and

youth unknown to fame, yet to be held in everlasting remembrance, he will lead his nupils to fresh woods and pastures new in daily walks or vacation excursions, in which the formality of the class-room is laid aside, pupil and teacher come together each in his own individuality, respect passes over into affection, instruction into communion, and authority into influence select and gentle as that which poets tell us is shed from the skies. They have been the most successful educators of the young, we may remark in passing, who have often walked with their pupils, and in the freedom of access thus acquired have communicated lessons never forgotten. Thus Socrates made his deep impression on the youth of Athens. Thus Aristotle gained ascendency over the half-spoiled son of Philip. Thus he instilled his doctrines when he taught in the groves near the Lycian Apollo, lecturing, not sitting nor standing, but walking at morning and evening with his pupils beneath the shade of the venerable o'erarching plane-trees. Such to some extent, as we have already intimated, has been the practice of many teachers in later days, of whom instar omnium, may be mentioned Dr. Arnold. Nor would we forget that He who spake as would we forget that He was space as never man spake, taught his disciples in the fields and on the hill sides of Galilee

To any one who will produce a certificate published by us that is not genuing.

THE LONDON DAILY PAPERS.

The London Times is, of course, the first

power among the journals of England. It is owned by Mr. Walter; its leading editor s Mr. Delaine, whose connection with the Thunderer" extends over many years. Its literary editor is Samuel Lucas, who is also the editor of Once a Week. Mr. Davidson is the Times' musical critic. Many of the Times' leaders are written by Palmerstonian members of Parliament. The paper pays large prices to writers, and has he best talent upon its columns. Gladstone, the first statesman in England, frequently contributes leading articles. The sirculation of the Times is about 40,000 copies. The Daily Telegraph, with a circulation of 120,000 daily, leads every newspaper in the old world. It sells for one penny; the Times for three pence. Advertisements in the Times cost from three shillings to three shillings sixpence a line. The longer the advertisement the more expensive per line. The Times will not spoil its typographical appearance by inserting long advertisements except at a prodigious remuneration. The Times establishment does not mail copies to subscribers. Smith & Son, the great news agents of the United Kingdom, buy the papers and receive subscribers; they take upwards of 20,000 papers daily. Sometimes the paper comes out with double supplements-twenty-four pages in all; but an opinion exists here that the Mogul of journals must soon reduce its price or die a slow death. Three pence is six cents, and the Times costs thirty-six cents a week, or nearly nineteen dollars a year; whereas the Star, the Standard, etc., cost but sixpence a week, and are more sprightly. The Times publishes a odquilt; or somothing as thick and heavy thrice a week, called the Evening Mail, and this sells for sixpence. The Telegraph is owned by Mr. Levy, a Hebrew of Fleet street. It is in the Liberal interest, like the Times, and is equally inimical to the and Birmingham, and has a circulation (morning and evening) of 20,000 copies. The Daily News is sadly off, with a circulation of perhaps 5000. It sells for three pence. The Post is the Ministerial organ, and the favorite club-house paper. Its policy is always that of the Government, and the Times takes its tone from the Post. It sells for four pence, and is edited by a Mr. Boothvick. The Morning Advertiser, supported by publicans (i. e., the London Liquor League), has a large circulation, perhaps 20,000. The Globe is a five penny paper, of no consequence, though the Times befriends it and copies its leaders. There are some suburban papers of fair circulation, of which you never hear in America, as the Clerkenwell News, of North London, which sells for a half-penny, and has a circulation of 18,000 copies. Mhotographers.

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From Rev. J. Newton Brown, D. D. Editor of the Encyclopædia of Religious Knowledge. Although not disposed to favor or recommend Patent Medicines in general, through distrust of their ingredients and effects. I yet know of no sufficient reasons why a man may not testify to the benefits he believes himself to have received from any simple pararations in the hope that he may thus contribute to the benefit of others.

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