

Religious Intelligence.

PRESBYTERIAN.

The English Presbytery of Lancashire overruled the Synod to devise measures for the improvement of the Presbyterian College in London. The College has received a large legacy.—Rev. R. H. Landis, for fifteen years pastor at Birkenhead, has been transferred to Fairfield. Salary in each church, \$2000.—A new congregation is to be organized at Shrewsbury, February 16th.

The Established Presbytery of Edinburgh has been discussing, with much earnestness, the bold and notorious innovations of Dr. Robert Lee, who is desecrating Old Grey Friars' Church with all the trappings of High Churchism. It was moved that a committee be appointed "to make all necessary inquiry as to the use of a Book of Prayers in the conducting of public worship in the Church of Old Greyfriars," notwithstanding a judgment of the General Assembly of 1859, ordering "that the case might be dealt with according to the injunction of the last General Assembly." The motion failed by a vote of 20 against 15. Several members entered a complaint against this action.

The Irish Presbyterians are at present concerting measures for the erection of a large hall in Belfast, in which the meetings of the General Assembly of the Irish Presbyterian Church may be held. Dr. Edgar is of opinion that the ladies who have taken the matter in hand will require to raise from £17,000 to £18,000 to meet the cost.

Presbyterian Settlement in New Zealand.—The correspondent of the Weekly Review at Auckland, October 3, writes: "A number of Presbyterians arrived here some time ago, having special land orders, intending to form a special settlement. They had a block of land set apart for their appropriation. These worthy people have drawn out a code of rules, called the rules of the 'Pollak Special Settlement.' They have adopted the following as Rule 2: 'That none shall be admitted to the above mentioned settlement who are not prepared to adhere to the religious principles of the Scotch Presbyterian Church, as contained in the shorter and larger Catechism, the Confession of Faith, the form of Presbyterian Church government, and the Directories for public and private worship which were compiled by the Westminster Assembly.' He thinks these stringent rules will prevent the success of the enterprise.

The Fulton St. Dutch Church, N. Y.—The Consistory of the Collegiate Dutch Church have voted to sell the materials of the North Dutch Church, on the corner of Fulton and William streets. This church is one of the oldest in the city. It was built in 1792. It has been celebrated in all the world as the spot on which the Daily Union Prayer Meeting originated. The lecture-room will not be torn down, but enlarged, so as to hold 500 persons.

Revivals.—The churches of Boston are conferring in relation to their spiritual interests. The Recorder says the council was to meet on Wednesday of last week. There has been a series of impressive Sabbath evening discourses by the different ministers, in the Essex Street Church, and there have been special prayer-meetings in that church, and several hopeful conversions, as perhaps in several of the other churches. The Evangelist, Rev. O. Parker, has already commenced revival efforts in the First Presbyterian Church, where he preaches every evening.

The Oberlin News says that on the first Sabbath of the year President Finney preached from the text, "Come, for all things are now ready." An invitation was extended to all who were not Christians to come forward and consecrate themselves to Christ. Few after few were filled. They came from every part of the house. Again, other seats were vacated, and backsliders were invited to come forward. Another exodus from the galleries, and tears flowed freely as Christian hearts welcomed the new converts. A third invitation called up all Christians who would reconsecrate themselves to their Master. The scene was one never to be forgotten. The inquiry-meeting of the evening was so fully attended, that, for once, special individual instruction had to yield to general speaking to all.

The First Presbyterian Church of Wilmington Delaware, has enjoyed an extensive work of grace. Forty-one persons were added to the church on a late Sabbath, and others are inquiring the way to the Saviour, who it is hoped may hereafter be gathered into his fold.

The Pres. Banner of Jan. 25 says:—Last Sabbath week nineteen were received on profession of faith in the church of Bridgewater, Presbytery of Allegheny City; twelve in the church of East Liberty, Presbytery of Ohio;—among these were six heads of families; and fourteen in the Sixth Presbyterian Church of Pittsburgh.—The church of Pleasant Run, near Cincinnati, has, in connection with the exercises of the week of prayer, enjoyed a season of refreshing. Nineteen persons, at their late communion, were added to the church on examination.—The church at Earlville, in the Presbytery of Chicago, and the pastoral charge of the Rev. John Ustick, is enjoying a precious season of revival. The Spirit is there in his converting power, and many souls have already been led to embrace Christ as he is freely offered in the Gospel.

Sixty-one persons were added to the Presbyterian church in Chester, Pa., on a recent Sabbath—thirty-nine by profession of faith, and twenty-two by certificate. A number of those admitted by profession of faith were baptized, and the scene, when all these stood up before the large congregation and confessed Christ, was solemn and exceedingly interesting.—The church of Nottingham, Presbytery of St. Clairsville, has been greatly revived. Thirty-four persons have been recently added to its communion by profession of faith.

A letter to the Banner from Wrightsville, Presbytery of Donegal, says: "A week ago the power of the Lord began to be visible as never before in the history of this church, and each succeeding night more wonderful than the former. Yesterday was a feast of fat things full of marrow." We have some sixty inquirers; indeed, the very atmosphere of the town is full of the mighty influence of the Spirit."

Congregational.—Rev. H. M. Dexter has retired from the Congregationalist, which he has edited with so much ability for ten years, that he may devote himself entirely to the pastorate of Berkeley Street Church, Boston. A Council was called by the Independent Presbyterian Church of Wittenberg, Iowa, November 24th, for the purpose of recognizing said Church as a Congregational Church. It was recommended to the Church to unite with the Grinnell Association.—Rev. John Allison, late of the Methodist Episcopal Church, has accepted a call to the Plymouth Church in Milwaukee, the largest and most important Congregational Church in Wisconsin. The salary is to be \$4000. The Congregationalist presumes that this society has not committed the blunder of calling a man not in hearty sympathy with our creed and polity. The salary of Rev. J. W. Healy, of Milwaukee, has been raised to \$2000. The

Hanover Street Church, of which he is pastor, has just cancelled its entire debt.—Rev. J. C. Bodwell, D.D., of Woburn, Mass., has lately received a present of \$1200 from his people, and the sum of their donations for the year is not less than \$2600.—The pews in Henry Ward Beecher's church at Brooklyn will seat only 1749 persons, though the house is supposed by many to seat as many as 3000.—By a council called in New Haven, December 27, 1865, of which Rev. Dr. Bacon was Moderator, and Rev. G. W. Noyes, Scribe, a church of sixty-six members was organized under the care of Rev. O. H. White, called the West Congregational Church of New Haven.

German Reformed.—Domestic Missions.—There are fifty missions under the care of the Board—an increase of seventeen during the year. Three of those last year reported have become self-sustaining. Nineteen new stations have therefore been established by the Board during the past twelve months. Receipts of contributions during the year, \$8885 26. Balance in the Treasurer's hands, \$233 27. The Church Extension Fund, a part of the operation of this Board, amounted to \$10,111 37, which has been expended in relieving feeble churches.—The German Reformed Church has four hundred and seventy-six ministers, eleven hundred and thirty-four congregations, and eighty-nine thousand one hundred and fifteen communicants. There are five collegiate institutions under its auspices, three in Pennsylvania, one in Ohio, and one in North Carolina; and two theological seminaries, besides a mission house for the preparation of missionaries, in Wisconsin. The denomination is represented in the press by four English and four German newspapers. Their Theological Review, the Mercersburg, has been given up.

Baptist.—The National Baptist of this city, chronicles the fact, that in eight instances within five weeks the children of ministers have received the ordinance of baptism from the hands of their fathers.—The Rev. Frank B. Rose, (formerly a clergyman in connection with the Methodist Episcopal Church) were received, January 6th, into Eben Church of this city, and baptized by the pastor, Rev. Wm. S. Hall.—At Ellipton, Pa., a new Independent Baptist Church of forty-three members, was recognized by a council, December 26.—The American Baptist Missionary Association has opened a mission in Sweden. In Germany, their progress is not very encouraging, though there is no reason for despondency. It is said that throughout Germany, nearly two thousand were converted and baptized in 1864, by the personal effort of the individual members of the churches.—Three-fourths of the current ecclesiastical year have passed, and but one-third of the amount needed by the Baptist Board of Foreign Missions has been paid. It will require \$100,000 within the next three months if the year is to close without a deficit.

FOREIGN.

Episcopal Patronage.—The first piece of Church preferment which has fallen to the disposal of the new Premier is the valuable rectory of St. Mary's, Brayston. Earl Russell has given it to the Rev. W. H. Fremantle, M.A., of Balliol College, and the Record makes great lamentation over the appointment, represents "the sceptical party in the Church" as "hailing the appointment as a contrast to those of Lord Palmerston," though it is "reluctant to believe" that Mr. Fremantle "has irrevocably cast in his lot with the Essayists and Reviewers, or their champion, the Dean of Westminster." He is married to the youngest daughter of the late Sir Culling Eardley.

Queen Victoria a Sabbath-school Teacher.—Queen Victoria, when at home, regularly teaches a Sabbath-school and Bible-class for the benefit of those residing in the palace. How attentive she is to her own children may be inferred from the late pleasing circumstance. The Archbishop of London on one occasion was catechizing the young princes, and being surprised at the accuracy of their answers, said to the youngest Prince, "Your goodness deserves great credit for instructing you so thoroughly in the catechism." Upon which the boy responded, "O but it is mamma who teaches us the catechism." Many American mothers may take a profitable hint from this queenly practice.

Bishop of London's Fund.—A return has been prepared in reference to the operation of this fund since its establishment up to the end of 1865. It appears that grants have been made for thirty-seven churches, eighteen schools, nine parsonage-houses, and for the purchase of twenty-eight sites for such buildings, either wholly or partially, by means of this fund. Of these, thirty-seven churches, sixteen have been consecrated, six are being built, and the works for the others will be begun as soon as sufficient funds are raised. Of the churches thus aided twelve have already been endowed by the Ecclesiastical Commissioners. The grants for churches amount to £41,000., for schools to £9650, for parsonages to £1000, and for the purchase of sites to £23,424. The grants for churches will provide or assist in providing 36,500 church sittings, of which 24,000 will be free. The total number of mission districts for which grants have been made is eighty-two. Eighty missionary-clergymen and thirty-five lay agents are employed in these mission districts under grants from the fund. In fifty-six of these districts, grants have been made for either one or more of these objects—sites, buildings, rent, or fitting of mission rooms. Of the quarter of a million already subscribed among the 3,000,000 inhabitants of London in support of the Fund, exactly one-half is given by ninety persons.

A PRACTICAL MEMORY.

A clergyman in Wiltshire, walking near a brook, observed a woman washing wool in a stream. This was done by putting it in a sieve, and then dipping the sieve in the water repeatedly, until the wool became white and clean. He engaged in conversation with her, and from some expression she dropped, asked her if she knew him. "O yes, sir," she replied, "and I hope I shall have reason to bless God to eternity, for having heard you preach at W., some years ago; your sermon was the means of doing me great good." "I rejoice to hear it; pray what was the subject?" "Ah! sir, I can't recollect that, my memory is so bad." "How, then, can the sermon have done you so much good, if you don't remember even what it was about?" "Sir, my mind is like this sieve; the sieve does not hold the water, but as the water runs through, it cleanses the wool; so my memory does not retain the words I hear, but as they pass through my heart, by God's grace they cleanse it. Now I no longer love sin, and every day I entreat my Saviour to wash me in His own blood, and to cleanse me from all sin." Truly a practical memory is the best memory.

Miscellaneous.

REPORTING INDECENT TRIALS.

There are, of course, a great many different notions of the proper mode of conducting a newspaper that goes into the family circle, and which, to a large extent, educates its readers for good or for evil. This any one can understand, for people differ even about matters of religious practice. But we never could understand how respectable men in decent standing in society can reconcile it with any kind of sense of duty to fill their newspapers with the indecent details of divorce suits, and crim. con. trials. For five or six weeks past, a number of the New York journals, of large circulation and influence, have had from three to six columns daily of such matter, growing out of a suit for divorce between a man named Strong and his wife. The particulars were of the most disgusting and demoralizing description, and such as could not be read by young people without doing damage, or by old persons without wonder that respectable men should make such conspicuous parade of such nauseous stuff.

As to the parties engaged in the suit, it is hard to believe them to be sane people. Why they ever took their trouble and shame into public court, it is impossible to conceive. Both were sure to suffer irreparable damage, and neither could hope to accomplish any desirable purpose. The characters and peace of mind and future prospects of a father, daughter, husband, wife and brother were all hopelessly involved; and, worse than all, a family of innocent and interesting little children were doomed to shameshadow all the rest of their lives. If, ever there was a case which should have been buried in the deepest recesses of privacy, this was one. Both plaintiff and defendant seem to have been deeply censurable in their conduct, and neither was in condition to cast the first stone at the other; yet both blindly and obstinately went into court, paraded their shame before hundreds of thousands of people, and without result, for neither one of them got a verdict. There are family troubles and disgraces that should be kept within the family circle, which must be endured because they cannot be cured, and this Strong case was full of troubles and disgraces of that kind. But whenever the parties are so unwise or so wicked as to expose them unnecessarily in public trials, newspapers that go into the family circle should rigidly exclude the indecent and mischievous particulars from their columns, and not make a parade of them, as these New York journals did.—Philadelphia Ledger.

THE IMPERIAL FORCE OF FAITH.

General Sherman, in his letter to General Grant, congratulating him on his promotion to the supreme command, refers the victories of his leader to "the simple faith in success" which he "always manifested," and which, he adds, "I can liken to nothing else than the faith a Christian has in the Saviour." If Gen. Sherman is fully persuaded in the spirit of the great truth which his intellect thus apprehends, he is a happy man; for that is to be a Christian, and to know what Jesus meant, when he said: "All things whatsoever ye shall ask in prayer, believing, ye shall receive." Unbelief has well nigh succeeded—Christian unbelief, we mean—in divesting humanity of the chiefest gift that came into the world with the Son of God. He brought divine power down to man, and gave into his hand the very thunderbolts of God. The only condition was Faith—a faith of which He set the example, and proved the possibility. A few, at first, under the stimulus of his presence, and the calm encouragement of his mighty acts, done in divine serenity, took him at his word, and wrought such wonders, that He exclaimed, in the transport of Deity: "I beheld Satan, like lightning, fall from heaven!" But faith began to fail, as the so-called Age of Miracles passed away. Why do we not alter the phrase, and speak of it, sometimes, as the Age of Faith? At last, faith became almost fabulous—so much so, that when, in our own times, such a man as Muller begins again to walk on the water to go to Jesus, like Peter, half the Church openly denounce him as a madman, and the other half, with suspicious silence and non-committal, wait, almost anxiously, to see his faith fail, and his sinking seem to justify their own apathy and unbelief. The consequence of this lapse of faith is, that some of the most glorious passages in the Word of God have been utterly denuded, and left, for all practical uses to men, like dry, dead branches upon the Tree of Life. That simple assurance—that all things nothing farther from merely a poetic or figurative language have ever uttered by the Saviour—"If ye have faith as a grain of mustard-seed, ye shall say to this mountain, Remove hence to yonder place, and it shall remove;" with others of like character—has come, by the sheer laziness of Christ's followers, to be set down as symbolic, and so, because if symbolic it means nothing, has been lost almost as completely as if it never had been spoken.

Let us look, for a moment, at a wonderful scene which appeared upon the Lake of Galilee—more than eighteen hundred years ago, and see if we can enter into its spirit—above all, endeavoring to realize that it was a fact. A few fishermen were crossing this lake in an open boat—one of their number, their leader, laying in the stern, asleep like a child. The others watched anxiously, for a storm was rising. Soon it came, and waxing into sudden fury, as was characteristic of the tempests on that lake, tossed the boat on its billows like an egg-shell. In the language of one who narrated the scene: "There arose a great storm of wind, and the waves beat into the ship, so that it was now full." No element of conceivable human terror, or danger, would seem to have been lacking. A little boat, overcrowded, helmless, all possible control of it gone, tossed amid waves mountain high, and full of water—what condition could be more frightful and helpless? To such a scene as this, the sleeper, from a slumber full of peace, opened his eyes at the affrighted call of his companions. But the terror, coming so suddenly before him, could not take him by surprise, or throw his serenity off its guard. He rose, and

looking out on the storm, spoke to the angry elements in a man's voice: "He rebuked the wind, and said to the sea, Peace, be still." Then, as the wind immediately ceased—so rebuked that it blew not even in a zephyr's breath, but subsided to "a great calm"—he turned to his trembling companions, and asked: "Why are ye so fearful? How is it that ye have no faith?"

Hast thou never, Christian brother, in a day of deliverance, heard, as spoken to thyself, this second rebuke, and felt that the unbelieving heart was more incorrigible than all the warring elements of nature? And has it not roused thee, for a moment, into a possibility of the faith which was enjoined—into a confidence in Jesus' word, that might then have enabled thee to grasp his fullest promise? O, that we might attain so much that we could awake face to face with any perplexity, and with undoubting simplicity and faith confront it, and control it. "If ye have faith and doubt not," said He who could be touched with the feeling of our infirmities, on another great occasion of power, "ye shall not only do this which is done to the fig-tree, but if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done."

Let us take the example of our chief soldier, which was at first cited, as an illustration of the imperial, irresistible force of faith, and consider what victories are possible to him who is permitted, by the express word and ordinance of the Almighty, "to have power as a prince with God and man," and to prevail. Let us no more be faint-hearted, by reason of unbelief; but taking hold of the promises, enter into the prerogative of the children of God. Let us go no longer bowed down by physical infirmity, which controls us who ought to control it, and with a pitiable fear live a daily death in bondage. Let us assert the spiritual power which, lost in the fall of the first Adam, was recovered in the promise and confirmed in the advent of the second, and is now the unquestionable inheritance of all who accept His great salvation.—Examiner and Chronicle.

ANTICIPATIONS FOR OUR COUNTRY.

This country has but just begun its unsurpassable career. The time may not be distant when every industrious worker in these United States will live in a house furnished with all comforts, able to educate his children, take his newspaper, have his church-ew, enjoy his holiday and travel; when every town larger than a hamlet will hold rail connection with the whole country, and communication by telegraph with the whole world; when all our roads and bridges will be suburban; when light furnished nightly from subterranean seas of oil will illuminate every house; when fuel will be abundant; when the national debt will be paid, and the surplus income be expended in public improvements; when libraries, lecture halls and art galleries will be established in each county-seat, and when the means will so abound of spreading civilization throughout the world, that shiploads of mechanical wares and printing presses will leave for Asia and Africa, at once the evidence of our prosperity, and the token of our Christian charity.

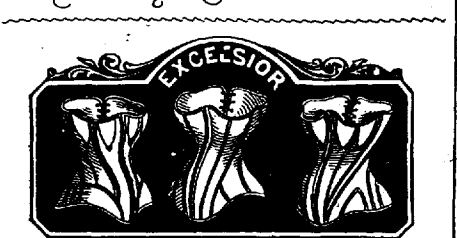
We anticipate an equal moral progress—a nobler sentiment in politics; purity at the ballot box; integrity in trade; order in the streets; safety from mob violence, and disuse of profanity; when intemperance is expurgated by the combined forces of moral and legal suasion; when the Sabbath is universally observed as the heaven-appointed day for rest, Christian intercourse, religious education of the children, spiritual culture and Divine worship, and when the Holy Spirit is poured out with Pentecostal fulness. Then, the bigotries which alienate different denominations will drop away and we shall see eye to eye. I do not anticipate a fusion of sects. Benefits connected with different sects cannot be supplied by advantages accruing from one great Protestant denomination. I am not clear that it would be desirable for the Presbyterian denominations to reunite. But what is desirable consists in such accord between denominations that the prosperity of each shall be the concern of all, that ground occupied and well cultivated by one shall be regarded as preempted; that two or three feeble churches shall gather into one strong church, whose statement of belief and government shall be sufficiently comprehensive to enlist the response of all true Christians; that the militant spirit in the Church shall guard on its armor, not against the friends of Christ's kingdom, but against Satan and his rebellion, and that in consequence, diverse denominations shall only provoke unto love and to good works. Such is the Church of the future, such is the true idea of Christian union, such is the higher plane of broad, generous and fraternal liberality, upon which we hope to see marshalled the soldiers of the Cross.—Rev. Henry Fowler.

DISEASES OF OVERWORKED MEN.

Time was when the very phrase, "diseases of overworked men," would have been considered foolish and out of the question. Now it conveys a truth of national importance, which the nation must consider. From being a comparatively idle world, we have of late become an insane world on the subject of labor. So long as the muscles merely were employed, so long little harm was done; we remained but men; now we aspire to be as gods, and we pay the forfeit of our ambition. From overwork we now get a class of disease the most prolonged, the most fatal. The suns of our best men glow at noon; and so accustomed to the phenomenon are we, that we cease to regard it as either strange or out of place. It is through the mind now that the body is destroyed by overwork; at all events, it is so mainly. The men of intense thought, men of letters, men of business who think and speculate, men of the State who are ambitious to rule,—these men sacrifice themselves. With them the brain has not merely to act on its own muscles, bidding them perform their necessary duties; but the one brain must needs guide a hundred other brains, and all the muscles thereto appended. An electric battery works a single wire from the city to Brighton, and does its work well, and goes on for some months before it is dead or worn out. Can

it do the work of a hundred wires? O yes, it can; but it must have more acid, must wear faster, and will ultimately die sooner. We may protect the plates, make the battery to an extent self-regenerate as the body is; but, in the main, the waste is in excess of the supply, and the wear is certain.

For the Ladies.



To the Ladies. LOOK O'er the fashions which old pictures show, As they prevailed some fifty years ago; At least that phase of fashion which conveys Hints of those instruments of torture—waists! And then compare the old, complex machine, With that which in these modern days is seen: No more by steel and whalebone is the chest, Or clasp, or liver, terribly compressed; No more are curving ribs, or waving spine, Twisted and tortured unto Beauty's line For skill and science both unite to show How much of health to dress do women owe.

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