

went down the course of history from "the covenant made with Adam, our federal head" to the present, to show what the world owes to the Church.

The matter of soliciting subscriptions was then pursued with great spirit, and sums of \$500, \$250, \$100, &c. were speedily reported, making in all upwards of \$2400 contributed on the spot.

The pastor, Mr. Eva, then exhibited and enumerated the various articles to be placed in the cornerstone: A Bible, Confession of Faith, Form of Church government, Church Palms, certificate of membership, history of the organization of the Church, list of original members and list of all connected with the church at the present time, officers of the church and Sunday-school, Charter of the congregation, names of the building committee, architect, and builder, copy of the contract, names of ministers present at the laying of the cornerstone, municipal policy of the city, Constitution of the United States; also, copies of the daily papers, and of the issues of the AMERICAN PRESBYTERIAN which contain the report of our late General Assembly and that of last week.

The cornerstone was then laid by Rev. Wm. T. Eva, as pastor of the church, and the leader box of mementos placed in it by Mr. Bumm, President of the Board of Trustees, and member of our City Councils, Rev. Jno. McLeod following with a brief but impressive prayer.

Rev. Dr. Wiswell followed in a spirited and characteristic address, disclaiming for Mr. Eva any expressions of condolence at the prospect of labor before him. The persons to be pitied were those left behind, and the privileged position was that of the leader in a new enterprise like this. Mr. Eva was to be envied, as he knew from his own experience in such undertakings.

After some more spirited music from the choir, the clergy, trustees, and musicians adjourned to the residence of Mr. Bumm, where an abundant and useful hospitality closed the proceedings of the day.

The new structure will have a frontage upon Franklin street of 115 feet, with a depth of seventy feet on Vienna street. The structure will be of Trenton brown-stone, with a slate roof and a spire measuring 200 feet from the base. It will have an audience chamber capable of accommodating 1,200 persons with sittings. This part of the building will be furnished with all the modern improvements suited to a place of worship, and the pews will be constructed with an eye to the comfort of the congregation. There will also be a lecture and Sunday-school room, suited to the wants of all who may attend on these services.

DEBATE ON RE-UNION IN THE O. S. ASSEMBLY.

[The following speeches, which were omitted in their proper places, are now given.] Thursday, May 28th, Henry Day, Esq., of New York, desired to speak for the great mass of the laity of the Church. He feared that the clergy and the laity may possibly divide on this subject. He said: "I feel, when I am constrained to differ with Dr. Hodge, like a young man going to war without his father's blessing. Yet I must go."

The two churches will work more efficiently when organically united. The prayer of Christ and the description of the Church given by the Apostles refer to organic, and not to spiritual unity only. "As I understand Presbyterianism, one of its cardinal doctrines is that it is one in polity. The principle is, that all its scattered churches and members owe allegiance to one superior authority." The testimony of the Church is that this organic unity should take place. He quoted from Drs. Musgrave and Hodge at the Philadelphia Convention to show that the Churches desire "re-union upon the basis laid down by Dr. Hodge, which is essentially the basis before us."

He referred to the reunion of 1789, as also the union with the Associate Reformed Church, to show that no difficulties as to propriety can be expected. "It has thus been established that unity is the duty and practice of the Church." He showed from the Princeton Review that liberty of interpretation and explanation has always been the law of the Church. He traced the words "Reformed or Calvinistic system" to Dr. Hodge in the same Review, adding: "If you know in what sense Dr. Hodge uses them, you know what the 'Reformed or Calvinistic sense' of the Basis means. They came from this very quarter, and were put in out of deference to us. Our New-school brethren were willing to stand upon a narrower Basis than the Confession of Faith. When our New-school brethren say that they receive this Confession we are met by a denial. Who is to decide this question of fact and veracity? The great body of the people must decide it. And I say, in behalf of the great body of the laity, that we do believe what these brethren say. I believe I have a voice in this matter, and that this voice is the voice of the people. You ministers may tell us differently, but we do still believe our New-school brethren honest and sincere. The great body of the laity see no difference between us and them. My brother elders of the New-school Church and I walk down Broadway, (New York city,) together; we talk these things over, but are unable to see why we are apart. I cannot follow Dr. Hodge in these matters. The result of the efforts of the school-men is that they magnify small differences and narrow the platform upon which the Church should stand. I do not believe the history of the Church affords one instance where the lines were drawn so close as they were in '37. When two contracting parties are negotiating, both will demand guards or guarantees. So when those words were retained, the New-school wanted a favorable compact also. They wished to have some liberty which did not impair the integrity of that 'Reformed or Calvinistic sense' which they had granted to us, and so the two following clauses were inserted." Mr. Day then considered at length the legal question, holding "that the policy of the law is to put a liberal construction to these bequests to the Church, and to hold them as not forfeited unless they are absolutely and clearly so." He quoted a case which arose on the formation of the U. P. Church in 1859, which involved the Church property. The courts decided the Act of Union to be valid, and sustained the claims of that part of the congregation that went with the union. "The question, Can a small minority that stay out of union successfully claim the property of the Church they refused to follow? seems clearly settled in the negative. But suppose these gentlemen should attempt to take back this property. Should they succeed, for every dollar taken out two would be returned. It would be just as it was with the Free Church of Scotland, when it came out from the Established Church and cast itself upon the free-will offerings of God's people. If the Church feels that union is right, there will be no difficulty. In such a case as this property is not worth noticing." Mr. Day continued in the following (shall we say?) abject strain: "There is but one difficulty which lies at the root of the whole thing. It is unworthy suspicion of our brethren. If this were away there would be no obstacle, and our decision would be unanimous. Suppose that Dr. Hodge, Dr. Humphrey, and you, Mr. Moder-

ator, were to say. We believe these brethren. Such a telegram flashed over the wires would carry joy to the hearts of thousands. I thank the Moderator for that little word spoken in the Philadelphia Convention. A drop of water in a gun-cap once sent across the Atlantic a message that gave joy to a continent. We want this little word of confidence now, and the work is done. I feel like getting down on my knees and asking Dr. Hodge to be our leader. He has got to go with us—we cannot leave him behind." The following is better: "A few months ago I saw the Victoria Bridge, in Canada. That wonderful iron structure stands firmly upon its foundations, because it is carefully adjusted to the expansions and contractions caused by heat and cold. Our Presbyterianism should be like that bridge. Doctrine should be its firm foundation, and it should adjust itself to the demands of the age, of this country, and to all countries; to China, to Ethiopia, to Greenland, and to all the islands of the sea! With this adjustment it will stand; without it, it will fall."

The Moderator, Dr. Musgrave, having been requested to address the Assembly, commenced by declaring that doctrinal differences were the cause of the division in 1837-8. He said: "I believed, and I still believe that we had abundant proof that such was their design—that their design was to infuse the New England theology into our Church, and make it Congregational." He insisted that the New-school were not turned out. He had never regretted the division. "The causes of the division have been greatly removed. Slavery is dead. Voluntarism is no longer popular with them. Our New-school brethren have also approached us doctrinally. I believe them much sounder as a body, than they were thirty years ago. They will not now tolerate things which they tolerated then; nor do we now call men to account for a word. We now allow differences of opinion amongst ourselves, which we did not then allow. And those differences will always exist as long as men think, and have minds to think with. After preaching recently at Princeton, in the College chapel, one of the Professors took my hand, and said he rejoiced to find that I had taken their side of the subject under consideration. Another good naturedly found fault with me because I had not taken their side. 'Your sides, brethren,' said I. 'Do you have different sides at Princeton?' And then when I had listened to their explanations, said: 'Brethren, I don't agree with either of you. One of you is too much so (steeping forward), while the other is too much so (steeping backwards). I stand straight up between you.' This shows that differences of opinion must be allowed." Referring to Dr. Breckenridge's estimate of the orthodoxy of New-school men, he said: "If he can endorse one-half of them, I can safely endorse three-fourths. Nay, more. I conscientiously believe that nine-tenths of them are substantially as orthodox and sound as we are ourselves. A few still adhere to their old heresies. But these will soon be gone and their errors will be corrected by a perfect sanctification in glory." I would have no union in which errors cannot be disciplined. We enter into this union because they say they agree with us. Let us then unite, but let us discipline them if they are not with us. We shall be in the majority, and Dr. Breckenridge's half we shall have a large majority. My opinion is that every real heretic should be disciplined for his heresy. With this understanding, let us enter into this union. "He preferred the Confession of Faith simply as a Basis of Union, to the 'Doctrinal article of the present Basis.' He closed saying: "When the powers of evil are so active, the Church is called upon to combine her strength. What a glorious Church this will be when we are united! I close with this simple remark. If God shall, in mercy spare my life to see the consummation of this union, I shall be exceedingly gratified. I think I would spend my last days happier, and die happier for it. My opinion is that it will come. How soon, I know not. I am not impatient. I am not disposed to rush this matter through without caution and without proper care."

Rev. Dr. Estlin wished a union of all the Presbyterian Churches of the land, but he disliked the qualifying clauses of the First Article, and proposed the amendment which, after the adoption of the Basis, was conditionally adopted, and sent to our Assembly, and followed up by the deputation of May 30th. The first article, thus amended, would read: 1. The Re-union shall be effected on the doctrinal and ecclesiastical basis of our common standards; the Scriptures of the Old and New Testament shall be acknowledged to be the inspired word of God, and the only infallible rule of faith and practice; the Confession of Faith shall continue to be sincerely received and adopted, as containing the system of doctrine taught in the Holy Scriptures; and the government and discipline of the Presbyterian Church in the United States shall be approved as containing the principles and rule of our polity.

He moved the transmission of this amendment to our own Assembly if adopted, and closed by reading the following reasons for its adoption: (1) The Basis, as it now stands, leads away from the Scriptures as the means of determining what we adopt, in adapting the Confession of Faith to the volumes of history, and to the doctrines and commandments of men. (2) It renders the Basis indefinite. (3) It shows mutual want of confidence. (4) These clauses will lead to mutual misunderstandings. (5) If amended, the Basis will be definite, and it will conduce to the unity. (6) We took the lead in requiring conditions, and, therefore, ought to lead in abandoning them. (7) It will be the means of removing distrust. (8) It will be the better command the approval of the other branches of the Presbyterian Church. (9) It may be the means of keeping the Basis from being defeated when overruled to the Presbyteries. (10) It will be the means of strengthening our legal claims to our property. (11) By union the identity of a Church is not destroyed, if the doctrines and polity of the Church are not destroyed.

Elder D. W. Woods, of Western Pennsylvania, urged the solemnity of this occasion as it is very doubtful whether the united Church would be content to change anything in this Basis, which before adoption, ought to be arranged to protect the rights of the minority. The division of 1837-8 was caused by doctrinal differences. "I well remember when the Synod of Philadelphia met in Lewistown, and the trial of Dr. Duffield took place. Why, it was nothing but doctrine that then agitated the Church. My father, who was a minister, soon after went to attend Mr. Barnes' trial. Mr. Barnes, as is well known, admitted that his views were not in accordance with the Confession of Faith as understood by us, yet the Assembly acquitted him on his appeal from the Synod." He had rejoiced in, and was ready to accept, the results of the Philadelphia Convention, but could not accept the Basis now offered. "The Committee were, unquestionably, at a 'dead lock' when they met to frame a Basis of Union. The New School members insisted upon the old Basis, while we urged the Basis of the Philadelphia Convention. There was no yielding on either side, and then the Gurley compromise was adopted; but what that really means, and what the intentions of the parties adopting it really were, no one knows. How did it come that our New School brethren were not satisfied with the Philadelphia Basis, after assenting to it in the Convention? Did they conclude that it was not sufficiently broad and tolerant? The union might restore the Church to nominal unity only, and there was no safeguard that the New School would not continue their old, objectionable courses. The differences between the Churches are great and radical, and if my brother Day knows nothing about them, it is because he has not been a very laborious student of theology. Let us rather take what Dr. Hodge says upon this subject, for he is presumed to know better than any of us." He quoted the Judicial Committee (Judge

Porter and Chancellor Green) as saying, in their report: "It is in vain to deny that on some of these doctrines, the two churches are very wide apart." His Presbytery would give a unanimous rising vote for the Basis on the Basis of the Standards, but will vote solid against any other. In the case of one of the unions quoted by Mr. Day (that with the Associate Reformed Church), "the remnant, who refused to go into the union, brought a suit, and gained it, and took the 'Mason Library' back from Princeton." He denounced the provisions of the Basis as to the publications of the Churches: "Do you not see that; by this provision, all their books are kept in, while many of our best publications must go out? One of the worst of our publications, School List is in reference to past controversies, though the reference to past controversies is not called 'heresies.' By this arrangement, you must exclude Hodge on the Atonement; but neither Barnes on the Atonement, nor his Notes." [None of these works of Mr. Barnes are published by our Committee.] He denounced even the 10th Article in that it makes re-examination optional with the Presbyteries, saying: "There are now in the New School Church a number of men who cannot get into our Presbyteries upon examination. Why are they there? And if this clause was not put in to save these very men, why is it here?"

Religious Intelligence.

THE REFORMED CHURCHES.

City.—The membership of the Fifteenth Church, O. S., in this city now numbers 313, a gain of 200 in the past five years.—Rev. John Chambers, of the Independent Church, stated in his forty-third anniversary sermon that when he took charge of the church, in 1826, it consisted of sixty members. The whole number added since is about 5,000, and the present membership is nearly 1,200.—The U. P. congregation of Frankford (Rev. Mr. Price's) have just commenced the foundation for their new church edifice, on Orthodox street.—The dissenting minority in Dr. Wylie's congregation succeeded Sabbath morning before last, and secured a separate "diet of worship;" in the old Horticultural Hall, Broad and Walnut Sts. After services Messrs. Guy and McMurray were constituted the session, and the adherents of this new organization came forward and signed their names. The most extravagant claim that they have 200 adherents, which is between a fourth and fifth of the old congregation. They have begun measures to get possession of the property. The old congregation mustered in good force in the church on Broad St., and in the evening held a prayer meeting to pray for the temporal and spiritual welfare of those who had gone out, and to thank God for the return of peace.

Ministerial.—The installation of Rev. E. P. Humphrey, D.D., as pastor over the congregation of College street Presbyterian church, Louisville, took place on Sabbath evening, 21st June.—At an adjourned meeting of the Presbytery of Louisville, Mr. Thomas Tracy was licensed and ordained as an evangelist to labor in Brazil. He expects to leave for his field of labor in October.—Mrs. Gurley in a note to the editor of the Presbyterian, says, "Dr. Gurley is now slowly improving after a fearful and most alarming relapse, and his physicians are of the decided opinion that he will continue to convalesce, and our earnest hope is that he may be able, in the fall, to resume, partially, his ministerial duties. His mind is calm and peaceful and full of gratitude for deliverance from his recent great and exhausting sufferings."—Mr. T. S. Park was ordained and installed pastor of the church at Industry, Pa., by the Presbytery of Allegheny city, Tuesday, 16th June.—Rev. J. B. Matthews has recently taken charge of the churches of Macon, Ga., and Cairo, Missouri, in the bounds of Palmyra Presbytery.

Churches.—The First O. S. Church in Cincinnati has abolished the system of pew rents and made all their sittings free, and the expense of worship is to be met by subscription. The Presbyter heardly speaks to labor in Brazil. He expects to leave for his field of labor in October.—Mrs. Gurley in a note to the editor of the Presbyterian, says, "Dr. Gurley is now slowly improving after a fearful and most alarming relapse, and his physicians are of the decided opinion that he will continue to convalesce, and our earnest hope is that he may be able, in the fall, to resume, partially, his ministerial duties. His mind is calm and peaceful and full of gratitude for deliverance from his recent great and exhausting sufferings."—Mr. T. S. Park was ordained and installed pastor of the church at Industry, Pa., by the Presbytery of Allegheny city, Tuesday, 16th June.—Rev. J. B. Matthews has recently taken charge of the churches of Macon, Ga., and Cairo, Missouri, in the bounds of Palmyra Presbytery.

Presbyteries.—The Presbytery of Albany at its meeting held at Gloversville on the 10th of June, the Overture to the General Assembly on the Re-union of the Church was answered in the affirmative; the vote stood forty-two yeas to one nay. The one elder who voted in the negative avowed that he did not represent his congregation, his session, or his Presbytery.—The Presbytery of Carlisle, which is the largest in the Synod of Baltimore, at its meeting at Duncannon, June 9th, passed the following resolution by an almost unanimous vote: Resolved, That, in the matter of the Re-union of the two branches of the Presbyterian Church, the discussion of which occupied so large a part of the sessions of the late General Assembly, this Presbytery, without finally disposing of the matter, feels called upon, at the present time, to express its approval of the Report of Joint Committee of the two Assemblies, and its readiness to unite with the other branch on the basis of that report.—The Presbytery of Troy unanimously approves.—The late Assembly at Albany erected a new Synod within the bounds of the Southern States. It is composed of three Presbyteries, to-wit; Catawba, Atlantic and Knox. The latter is composed exclusively of colored ministers and churches. The ministers were set apart to their work by one of the Southern Presbyteries. The Assembly also erected two new Presbyteries in the far West; the Presbytery of Santa Fe in New Mexico, and the Presbytery of Colorado in the territory of that name.—At the recent meeting of the Old School Presbytery of Baltimore, a resolution offered by Rev. Dr. Dickson was adopted, appointing a committee, consisting of Rev. Drs. Backus and Crosby to give temporary license to members of the Presbyterian Church to exercise their gifts and graces under the care of the committee.

Canada Presbyterian Church.—Connected with the H. M. Committee's operations, are 77 missions; with 150 preaching stations, and 50 supplemented congregations—5,579 families, an adult membership of 6,155, average attendance 15,091. These congregations contribute, besides board for missionaries, \$21,762, and receive \$9,583,759. There is a slight decrease in the number of missions, but an increase in the supply given to them, to the amount of \$1,184, and in the amount contributed of \$2,374. Of supplemented congregations there is an increase of 11, with 910 communicants. Arrears amount to \$1,074. The list of missionaries contains 11 ministers, 4 lay catechists, 22 divinity students, and 14 student catechists.

United Presbyterian Statistics.—This Church was organized ten years ago, with a membership of 55,000, and 485 ministers. The contributions of the Church for all purposes for the past year amounted to \$729,639, being an increase of \$94,753 over 1867, and an average for each member of \$11.12, being an increase of 1 1/2. The average of the salaries paid to pastors was \$821.61, being an increase of \$20.50. The membership amounts to 65,612, ministers 541, licentiates 53, students 34, congregations 735, and 37 new organizations.

Educational.—The Board of Education of the Reformed Church has had forty-six young men under its care during the year; six of whom have graduated. The receipts of the Board have been \$10,938.68. And has been given to 14 parochial schools, and 512 pupils have been taught in them, and 160 of the working ministry aided in their preparatory studies.—Rev. Wm. M. Blackburn was chosen by the O. S. Assembly, at Albany, to succeed Dr. E. D. McMaster in the Chair of Systematic Theology in the North Western Seminary at Chicago.—The Presbyter says that only in the North Western Seminary is there more than one professor in favor of Re-union, and hints that Re-union Presbyteries might do worse than patronize Lane and Union, whose orthodoxy the O. S. Assembly has endorsed.—"The North Western fires up at this and says that all the professors in Princeton, Allegheny and Danville—and not (as alleged) only one in each of the two first—are in favor of Union on a proper basis.—The cornerstone of the new Presbyterian University at Wooster, O., was lately laid with appropriate services. The citizens have donated a large amount, nearly half a million, we believe, to this enterprise.

Looking Towards Union.—The Reformed Presbyterians (what is left of them), and the United Presbyterians are going to make another effort at Union. They have appointed Committees of conference, which were to meet at Pittsburg, Pa., on the 30th of June. The Committee from the General Synod of the R. P. Church consists of Revs. John McMaster, D.D., John N. McLeod, D.D., John Douglas, D.D., and Messrs. J. F. Morton and Samuel Young. That from the U. P. Church, of the following: Joseph T. Pressly, D.D., John S. Easton, D.D., Revs. T. Cooper, D. D., and Messrs. Thos. M. Canoe, William Hall, and John Alexander.—In the O. S. Assembly, at Albany, an overture from the Presbytery of New Lisbon "asking for a literal version of the Book of Psalms for use in singing" was favorably reported, and a recommendation "that the matter be referred to the Board of Publication, with directions to confer with the Board of the United Presbyterian Church on the subject," was adopted. This may do something to prepare the way for a general Re-union, but a literal metrical version of the Psalms, fit for singing, is a simple impossibility.

The U. P. Assembly also opened up correspondence with the Associate Reformed Church, (South), a body of psalm-singing pro-slavery Presbyterians, who were mainly instrumental in driving the anti-slavery Covenanters out of the Southern States. Not a few members of both Churches avow a hope of union of these two bodies, some saying "if our Southern brethren were just wise: No Resurrection on the tomb-stone of slavery, we know of no other obstacle." The General Assembly of the Church of Scotland had business before it of a wider interest than usual. Dr. Norman McLeod's report of his recent visit to the Scottish Missions in India, excited special attention. He and Dr. Watson had compiled a list of inquiries covering the whole ground of the character, state and prospects of the mission work. The missionary meetings, held by their assistance at Calcutta, &c., had done much to enlighten and arouse the British residents, who, as a rule, know nothing of the matter, but are often quoted as authorities as to the uselessness of missions. The work was as of yesterday, and carried on among 150 millions, speaking 30 languages, and dialects. The missionaries were grieved, on all hands, to be the saviors of society, and every one said, "Take them away, and we will not be answerable for the corruption which will follow." One native editor said, "For these missionaries we have the profoundest respect, because there are no men who have come out here to do such work on such small salaries as they; none who stay with us as a body so long; none who understand us so well, and sympathize with us so much. As to results they could not be computed by Church statistics. Hinduism, seen face to face, looks as solid and enduring as the pyramids. Its overthrow is the greatest work the Church has undertaken since the Apostles' days,—the last great battle of Christianity. Dr. Duff had hit on the right method of assault, and every other Mission Society had despaired when he began, and had since adopted his plans. The object was not to gather in a few outcasts, which was like shooting at sparrows in order to take a Sebastopol. The true end was to saturate the whole Hindoo mind with the truth. To separate individuals from the mass and give them true Christian ideas, was noble work, but not the main thing. The returns of baptisms was not the true gauge of mission success. Dr. Duff in forty years had only 200 baptisms and three or four ordained natives, but no man had been more truly successful. The Scotch system, inaugurated by him, had aimed at grander results, and was leaving the native mind most powerfully. He had met native gentlemen who spoke more elegant English than he could pretend to; in many ways India was reaching out her hands to Christian England. Since the great meeting of 1859 the English had taken possession of the country and overawed the native mind by showing them the wonderful energy and force of the race. He felt that the first and greatest need was a sense of their own weakness in this matter; the second was the quickening of God's Spirit. Dr. Watson also addressed the Assembly, which expressed great satisfaction at the result of the mission.

The statistics of the Church give returns from 876 out of the 1,250 churches. These show 259,861 communicants, an average of \$62, for each charge, or three times that of America. The Church's contributions amount to \$2,165,093, of which \$132,954 was for Home purposes; \$20,883 for Foreign Missions; \$1,295 for other Assembly Schemes. Of this last \$28,849 was for the augmentation of small livings. In regard to the Irish Church a resolution against the proposed dis-establishment, but admitting that some modifications need to be made, was adopted. Rev. Wm. Charters of Glasgow was chosen to succeed the late Dr. Lee in the chair of Theology at Edinburgh. On the subject of patronage, Rev. Dr. Pirie moved a resolution, urging the repeal of the act of Queen Anne, by which this burden was bound on the back of the Scottish Kirk, in defiance of the terms of Union of the two kingdoms. A counter-resolution offered by Principal Tallock for the appointment of a committee to enquire into the evils alleged to exist under the patronage laws, was carried by a Tory majority of four in a vote of 304, after a debate which lasted till midnight.

Jewish.—The Hebrew Sunday-school of Philadelphia, now numbers 194 pupils. Louisa B. Hart is the Superintendent.

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