

Religious World Abroad.

ENGLAND.

Evangelization in London.—During the week of prayer, evening meetings were held in Freemason's Hall for the encouragement of voluntary Evangelistic effort. Mr. Robt. Baxter made an address at one, reviewing the spiritual demand and supply in the metropolis. Of the three millions of the population, one million are suffering from the depression of trade, and tens of thousands are in deep distress. Last winter some died of cold and hunger, and he feared it would be so this winter. The moral tone of the city is higher than that of any capital on the continent, and the word of life may be preached in every quarter with perfect freedom. He estimated that one-sixth of the population never enter a place of worship, and the churches will only accommodate six-tenths of the people. Whole districts live like heathens, without a visible trace of Christian influence, in the face and manners of the people. Whole streets are filled with the criminal classes. The moral ruin of thousands is being accomplished by drunkenness and other criminal pleasures and by class-isolation which leaves the poor man to himself destitute of all help and sympathy. Yet there are laboring in the city, besides the regular ministry, 400 city missionaries, 200 Scripture readers, 200 Bible women, and 200 open-air missionaries. The theatre services draw many to hear the word of life. There are also earnest men like Carter in the south of London, Booth in the east, and Varley at Notting-hill—men who are a type of about a hundred of less influence who are similarly engaged as unpaid Evangelists. Many business men preach the Gospel after their day's work is done. He asked that the 1,200,000 heads of families—of whom at least half are professing Christians—would come forward, not with money only but with personal effort for the good of souls. If only one in ten were found to be qualified, and would take part, how great results might be expected.

"Will the Liberals Disestablish the Church of England?" Not at present nor for a long time to come, if ever. Mr. Gladstone opposes the Irish Church on the grounds which (he maintains) do not apply to the English Church. He says in substance:

"It could not be done, and ought not to be done. It cannot be done, because if done on principles as liberal as those offered to the Irish Disestablishment, and none less liberal could of course be offered,—the English Church would be set up with a property of £80,000,000 uncontrolled by the State,—an imperium in imperio which no statesman would venture for a moment to contemplate. It ought not to be disestablished because the English Church is rooted in the national history, and her claim on English affection is an historical claim; while even the best members of the Irish Church are compelled to entreat Irishmen to forget her past,—to forget the time when she endorsed all the horrible penal laws under which Catholic Ireland groaned. The Irish Bishops voted for the penal laws in the House of Bishops, nay, pressed for them. The Irish Church has, therefore, no history to which it dare appeal. It has been an anti-national Church, and its disestablishment would be a national wrong, and would do more to injure the national regard in giving up the presence at once."

The Martin vs. Neakomohis Case.—In this case, which came before the Privy Council by appeal of the prosecutor from the Court of Arches, the incumbent of St. Albans, London, was taken to task for (1) the elevation of the elements in the Communion Service; (2) kneeling before them; (3) using lighted candles on the altar; (4) using incense; (5) mixing water with the wine. The Judicial Committee ruled all these practices illegal, on the ground that all the ceremonies not expressly retained by the compilers of the Prayer-book, are by that fact abolished. The commotion caused among the Ritualist party is extreme. A conference was held by them soon after the decision, and the rumors of their programme are conflicting. It was said that they feared a general secession of their female adherents to Rome; also that they proposed to succeed and establish a Free Church with Bishop of Dunedin (in New Zealand) at its head. Some denounce the Privy Council as having no authority in such matters, being the creature of Parliament and never recognized by the Church; others (seemingly the majority), counsel submission. Dr. Pusey has come to the rescue in a letter in which he charges the Judicial Committee with interfering with small ceremonies while permitting the greatest liberty in doctrine, even the denial of the fundamentals of the faith. He says: "If the union of Church and State involves this ultimate laxity and more than rigidity in the construction of our formularies, involving the denial of true doctrine, and the prohibition of practice which represents doctrine, it certainly will be the earnest desire and prayer of Churchmen that the precedent now being set as to the Irish Disestablishment may be speedily followed as to the English." Foreshadowing the policy of submission he writes: "The loss of the modes of outward expressions of belief (if so be) only drives pious souls more inward, and the inward devotion shines more through." "This certainly (retorts *The Weekly Review*) was not the opinion of Daniel—regarding whom Dr. Pusey has written so ably—or he would not, when threatened with the worst consequences, have opened his window and prayed as before three times a day." "To believe," says another contemporary, "in the Real Objective Presence, and yet, in deference to the judgment of Lord Cairns, to abstain from outward adoration, is very like denying Christ before men."

The Church Times says: "It is a time, in the Church as well as the State of England, for calm procedure. In both we are on the verge of a precipice, and one false step would be irretrievable. We do not say that the Church should not be disestablished—but we ought not to jump at disestablishment. We do not say that the time will not have come for secession when the Judicial committee gives a hostile opinion. All we plead for is consideration of the situation in all its bearings. There is not one alternative in such an event, but twenty. We may find the situation not manageable; we may find a free church the best way out of the difficulty; we may hold our own and leave it to the Puritans to betake themselves to those with whom they naturally range; we may find that no course is left but submission to not merely the Primacy, but to the supremacy of Rome."

A Ritualist "Church and State" Programme.—One of the Anglo-Catholic organs gives the following weighty reasons for holding fast to the existing union of Church and State:

"The Catholic revival is an expensive work. And we must insist that humanly speaking, the ultimate success of the movement depends on our maintaining the union of Church and State. We do not wish to Catholicize a few persons here and there, but we aim at Christianizing the masses. We have to reach them, and we have hitherto failed to reach them from prejudice on their part and mediocrity-inclined stiffness on our side. But dissolve the union between Church and State, and the National Catholic revival ceases. England will never become Catholic through the Roman part of the Church. The Roman Catholics minister to their own people and to the Irish, and make a good many converts from the upper classes, but they can never leave the lump and teach the people as we hope and intend to do, with the blessing of God. What Cardinal Wiseman said was this: 'England must return to the Catholic Unity through the Established Church. The Established Church, then, must get hold of the people; and not only get hold of them, but Catholicize them.' As we move onward and restore again the sacrifice of the mass, the confessional, the seven sacraments, the veneration of Mary and the saints, prayers for the departed, the Catholic doctrine of purgatory, and the like, we must remember that we have to restore these rites, beliefs, and practices, not as luxuries for a few, but as living realities to be held and used by all."

The Tablet, a London Romanist organ, tells us that "Dr. Forbes, Bishop of Brechin, was on his way to make submission to the chair of St. Peter, when he was dissuaded from individual secession for the moment by some of his colleagues, who urged him to remain within the pale of the Anglican Church, so as to concert the best means for a return on a large scale to Catholic Unity."

The Bishop of Durham, finding that a candidate for "orders" belonged to the English Church Union (Ritualistic), refused to ordain him. Well done, Dr. Baring.—The English Church Union has lost 137 members by secession within the year, mostly dissatisfied "Church and State" men,—the notorious Dr. Lee of Lambeth, being one. It numbers 4,656 members. "The Association for Promoting the Unity of Christendom," i. e. of the Anglican, Greek, Romish, Armenian, Coptic (and Abyssinian?) Churches numbers 12,684 members and has entered on its twelfth year. Of these 1881 are Romanists; 685 are Orientals; 92 are not specified, and the rest are Anglicans.

The Church of Rome in England.—The Weekly Register claims that about 2,200 persons have been admitted to the fold of St. Peter by conversion in the last year, of which one-half have been in London. These persons belong almost entirely to the upper, the middle, and the professional classes, including two peers; nineteen Anglican clergymen, seven or eight university graduates, and many other persons more or less well-known in their respective spheres and callings. The number of males predominates slightly over that of females. In the year 1864 there were 1,222 in England and Wales; at the end of 1868 they numbered 1,489, showing in five years, an increase of 151. At the end of 1864 there were in England and Wales 941 churches, chapels, and stations; at the end of 1868 they numbered 1,122. The convents have gone on steadily increasing. At the end of 1864 they numbered 187; and the end of 1868, 214.

"In Scotland the progress of Catholicism appears to have been very slight indeed during the last five years. At the end of 1864 we find 183 priests and 191 churches in the whole of North Britain. At the end of 1867 they numbered 201 priests and 201 churches or chapels, at which figures they remain to the present time."

Religious Parties in Parliament.—The English Independent estimates that, in the new House of Commons there are 12 Independent Baptists, 5 Quakers, 2 Wesleyan Methodists, 1 Calvinistic Methodist, 17 Unitarians, 10 Presbyterians (non-conforming Presbyterians are probably meant), 6 Jews, and 26 Roman Catholics, of whom one only, Sir John Simon, represents an English constituency. Another paper, *The Friend*, gives a list of twelve members of the Society of Friends elected to the House of Commons, and adds: "All will support Mr. Gladstone, except Mr. R. N. Fowler, who is a Conservative." A correspondent of *The Daily Mercury* writes that Lord Hatherton, the new Lord Chancellor of Great Britain, has for the last thirty years been a devoted and successful Sunday school teacher.

A Portentous Quarrel.—The Established Church of Scotland has had the unenviable honor to expel a Free Church congregation in Leith (suburb and sea-port of Edinburgh) from a house of worship which was there at every principle of right—human and divine—out to which they could not show a good title on account of some legal informality. This has roused such a feeling of hostility to the Establishment as has not been known since the days of the Disruption. A union meeting was held in the vicinity of which Dr. Buchanan (a Scotch Scot) of whose judgment Dr. Chalmers thought highly) took part. He referred to the wide spread but half-smothered discontent which the Establishment had caused by insisting on every fifth of mint, anise and cummin, secured to it by law, especially to the moneys exacted of Free Church and U. P. pastors for the repair or erection of manses and churches for the State Church. He prophesied that if such acts as this turning of a Free Church congregation into the street were insisted on, they would soon raise such a storm as would put them out in their turn. Rev. Wm. Arnott plainly hinted to Mr. Gladstone that the Scottish Liberals who had given him such increased and abundant support, and who were found mainly in the voluntary Presbyterian churches, would expect of him a liberal policy as regards Scotland also. Other prominent speakers took similar grounds.

The Edinburgh Annuity Tax is one of the most unpopular burdens imposed for the support of the Established Church. It will be remembered that ministers and elders of the U. P. Churches in

Edinburgh some years ago "took joyfully the spoiling of their goods," rather than pay for it, and that no small excitement was raised in consequence. Duncan McLaren, M. P., is to introduce a Bill for its abolition in the Canongate district, and to make sundry other provisions with reference to the payment of the stipends of Edinburgh pastors.

The Patronage Question is again exciting much discussion in the courts of the Established Church, which seems equally unwilling to forego the advantages and to accept the disadvantages of being "Caesar's Church." In the Edinburgh Presbytery, Mr. Gunning, of Newington, stated the following:—"Since 1843 there had been forty-eight cases of disputed settlement. If these cost on an average £500 apiece, there must have been an expenditure under this act of £24,000 since 1843. If the average was, as is more likely £800 apiece, they had spent on these, since 1843, £43,000, which would have endowed a whole Presbytery of the church." There appears, however, to be an unwillingness to appeal to Parliament on the subject, probably because there is no knowing when a Reformed and Reforming Parliament would leave off, if once they began to legislate for this Tory establishment.

The Irish Church Disestablishment Bill was more easily resolved on than drawn up. Mr. Gladstone has extraordinary difficulties to encounter in preparing a plan. It would seem impossible that any plan could be devised which would not alienate some of the present Liberal party. But Mr. Gladstone is a man of extraordinary resources, and has the clearest discernment of the inevitable tendencies in society at the present day. There are (says *The John Bull*) rumors at the Clubs of some plan agreed on between Mr. Gladstone and Lord Salisbury for putting the property of the Irish Church in commission, and giving the Church freedom, and leaving the question of the disposal of the surplus, if any, for the future. This, it is thought, would at once please the High Church party, and prevent the Dissenters caring to attack the English Church. Probably the gossips are really discussing Mr. Shaw Lefevre's scheme, which proposes to give the Church a certain capital and let her be free.

How to make up the Loss.—Dr. Morgan, of Belfast, suggests that if the *Regium Donum*, or State endowment to the Irish Presbyterian Church, of £30,000 a year is withdrawn, the amount would be more than made up, if the members of that Church would deny themselves the use of tobacco, as the families of the Church expend at least \$700,000 a year for tobacco, and probably twice as much for strong drink.

Dr. Henry Cooke.—The funeral of the Rev. Dr. Cooke, of Ireland, was one of the largest ever seen in Ulster and was made the occasion for testifying the highest respect to his memory. Ministers and others were present from all parts of the province, and all denominations were largely represented. The Episcopal Primate of Ireland was one of the pallbearers. Measures have been taken to erect a monument to the memory of Dr. Cooke. At a meeting held at Belfast for this purpose, it was proposed that the memorial should take the form of an Assembly Hall for the Irish Presbyterian Church, like that in which the Free Church Assembly meets in Edinburgh. For this purpose £15,000 is to be raised, and the Mayor of Belfast, who came thither a bare-foot boy and is now Sir Edward Coey, heads the list with a subscription of £200, besides £20 towards £1500 for a statue to Dr. Cooke.

Liberality of Irish Romanists.—It is said that within the last sixty years, Irish Romanism has expended upon convents and monasteries, £3,200,000; on churches, £1,061,000; on seminaries, £399,900; on schools, £200,000; on hospitals and asylums, £15,000.

The Good Work in Spain.—On the evening of Nov. 14th, the first open prayer meeting (since the Revolution) was held in Madrid, at which seven persons were present. On the following day, which was the Sabbath, there was a religious meeting attended by seventeen persons at a hotel, and on the same evening a meeting at the house of a Spaniard in which twenty took part. Twenty thousand tracts have already been printed at Madrid, the circulation of which has commenced; and arrangements have been made for setting at work a native medical missionary and several Evangelists, to take advantage immediately of the new freedom in religious things. The Bible has already been given to the people in the Plaza Mayor of Madrid, the spot where, a century ago, could be witnessed the favorite spectacle of the auto da fe, or the burning of Protestants and Jews.

"Public Protestant worship," (writes the correspondent of a New York daily) in Madrid has been organized by a committee of foreigners consisting of French, English, Swiss, and German Protestants; the latter are very numerous. Last Sunday morning at nine o'clock Don Antonio Carrasco, who shared the dungeon and the dungeon food with the Spanish Protestant martyr, Senor Matamoros, performed the Protestant service in the Spanish language before a numerous congregation, who expressed the utmost astonishment that Protestants believed in the principles of Christianity. For Spanish Catholics are taught from their childhood the most monstrous of fables concerning the creed of those whom they are exhorted to loathe as heretics. The pastor preached a very judicious sermon, perfectly adapted to his auditory of imaginative children of the South. Instead of fiercely denouncing Roman Catholic dogmas, like that of the immaculate Conception, he expounded, in words that proved his perfect knowledge of the Spanish language, from the text, "Simon Peter, lovest thou me? Feed my lambs." He announced that Father Ruet, an ex-Catholic priest, would officiate occasionally, but that he would go to preach the pure faith in the provinces. The committee to whom I have alluded intend to build a Protestant church without delay. A London committee has also taken in hand the building of a Protestant church. A Spanish Protestant journal has been started; the prospectus of which announces that the editor, Cordova Lopez,

and other Democrats, accept and proclaim the Reformation of Martin Luther."

Ecclesiastical Reform in Spain.—The tone of the liberal papers is strongly in favor of a reform of the hierarchy. It is stated that £343,160 are expended for mere drones in the Church. There are occasional instances of outbreaks of popular feeling against the priests and even against certain forms of superstition. A priest in a village near Madrid has been stoned by the populace. The *Imparcial*, a liberal paper, says that one of the miraculous *madonnas* was taken down from its niche and shot in the public square.

The Reformed Church of Spain.—Only since the Revolution has made publicly safe, do we learn how much has been done to spread the Word of Truth through the Peninsula. That a body of Spanish Protestants exists has been known for many years, and has been in great part due to the labors of the late Rev. Juan Calderon, a Spaniard by birth, but a clergyman of the Church of England. For many years of his life, and until the day of his death, fourteen years ago, this gentleman was the editor and only writer of a Protestant paper printed in London in the Spanish language. This paper, the name of which was twice changed, for the greater safety of its readers, used to be sent by various routes to Spain, generally reaching its destination; but sometimes, unfortunately, seized and burned at the Custom-house. Secret meetings of converts took place, at which the Bible and edifying religious books and papers were read; and thus there are Protestants in Spain at this day.

Progress in Portugal.—In Portugal, freedom of religious belief is now accorded by law, and persecution of dissenters prohibited. Protestant English and Germans have their places of worship in Lisbon, and the Bible is circulated without restraint. A Spanish clergyman, who is in connection with the Protestant Episcopal Church of the United States, Don Angel Herrero de Mora, has been preaching in Lisbon for several months, and has gathered a considerable and fast growing congregation. His right to hold religious services has been upheld by the Government, and he has been indemnified for damage done to his property by a mob. *Per contra*: The trial of the young Englishman who was lately arrested for his labors to spread the Gospel in Oporto, has taken place, and the local court sentenced him to a "retirement from Portugal for six years." Appeal has been taken, which will be heard at Lisbon, where greater liberty is thought to prevail.

Italy. Gavazzi proposes an Italian "Evangelical Alliance."—Protestantism has entered Italy in too many divisions. Besides the indigenous Waldenses, and the more recent native growth of Reformed Catholics, the Plymouth Brethren, the Methodists, and others have been competing in the work with no visible bond of union or friendship to oppose to Romish scoffs at their want of agreement. Gavazzi, who has identified himself with none of these, though mostly co-operating with the first, calls for "an Evangelical Alliance, similar to that of England," as it would "produce the same happy results" without requiring any to surrender special denominational forms or particular doctrines of minor moment; but "would become a personality, capable of guarding its own interests." He would wish its first act to be "the preparation of such a document as would, by anticipating them, frustrate the designs of the coming Ecumenical Council," which will claim to be blindly obeyed but "will only intensify all the decisions of the Council of Trent." It would, therefore, propose that all the Churches which shall join the Evangelical Alliance shall send deputies to a General Assembly, to be held in May of the coming year, in one of our central cities, whichever may be deemed the most convenient. The Assembly ought to prepare and issue a complete renunciation of all the errors of Romanism, warning them to be antagonistic to Evangelical dogmas, to which they should declare their determination to abide faithful. It should be a real act of consecration, to show to the world the sacrifices of Rome against the Word of God, and our reasonableness in condemning them. It may be that by such a solemn denunciation, we shall, for the future, be known in Italy under the name of *denunciators*, as the Reformers of Spire; by the protest they made, have been called *Protestants*; but this would turn to our honor and not be without excellent results to others." Dr. Desanctis adds: "We heartily approve the proposal of our dear friend and brother, and entreat all the Evangelical Christians of Italy to take it into serious consideration."

The Work in Italy.—Three young men, who last year finished their studies at the Waldensian College, in Florence, and have since been laboring in Venice, Turin, and Brescia. On the other hand another laborer, Rev. Eugene Rével, died at Genoa in December. The Waldensian Church has thus, in little more than two years, lost no fewer than six pastors and two students of divinity.—A small chapel has at length been fitted up at Guetalla for Protestant worship. A small congregation was formed some years ago, which has remained steadfast, although suffering many trials and able only to meet in a hall, interchangeably used as a dancing-room. On the 8th ult., a new and neat little chapel was opened, capable of holding 200 persons, and the good people are greatly encouraged, and feel like going on in their good work with renewed energy. The Bishop of the place is one of the most obstinate haters of Protestantism in the kingdom.—The Italian Bible has been finished, the work upon which has been done at the expense of the American Bible Society, in Florence, under the supervision of the Rev. Dr. Revel, the President of the Waldensian Table (or Synod), and the head of their Theological Seminary. Dr. Revel says: "I did not send the printer proof of the last corrected page without thanking God for having permitted me to finish this book." It is the first edition of the whole of *Diodati's* translation which has been printed in Italy since the Reformation.

Christ a Stranger in Rome.—*Le Indipendente* of Brussels, the leading newspaper of the Continent, has a letter from Rome describing the Christian festivities. The writer says: "Jesus Christ is not a popular hero at Rome; people do not illuminate in His honor as they do for the Madonna. His worship is not celebrated except by enlightened worshippers, who are very rare in this country, and the name of God is hardly known to the ignorant multitude."

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