# Religious World Abroad.

### GREAT BRITAIN.

The Ritualistic War .- The "attitudinarians" are clearly not "the stuff martyrs are made of." ther a furious bluster and verbose rhodomontade, hey have (with few exceptions,) submitted to the Mackonochie decision, though they evince considgable ingenuity in evading some of the provisions the ecclesiastical code, which the Privy Council declared supreme. The chief offender, a Scotch Highlander by nation, as his name Mackonochie adicates, made an address to his flock on the great wrong and outrage done them, but confessed that he and they must submit. He ingeniously shifted all responsibility from his own shoulders, saying: tur Lord has allowed His enemies to insult Him y putting out the symbolical lights, just as in His assion He deigned to suffer the smiting on the ace," &c. He gave an amusingly characteristic catalogue of Ritualistic grievances:—"All round London are hosts of churches in which the Rubric is broken; no daily service; no saint's day service; no notice given of festival or fast; no Litany on Wednesday or Friday; the Athanasian Creed omitted; the Holy Communion not administered to each everally: the marriage service mutilated; the Sacrament of Holy Baptism sold for 1s. 2d., by authority of the Diocesan Registrar; and, worse than ill, the miserable profanation (most unwitting, I believe, in most cases, perhaps in all, but not less truly so) of evening communions. Then bishops— perhaps even the Archbishop of York—habitually Hending not only in regard of these or some of hese instances, but also by administering the rite if Confirmation to candidates by the dozen. Nearly all these, as well as countless less or greater matters, are violations of plain rubrical directions, and are the greatest possible abominations to us, but we have never stirred a finger to interfere, nor do we mean to do so." He continues to burn candles in his chancel, but not on the altar, nor during the time of the communion service. He has also adopted an Eastern usage of burning seven pen-lant lamps before the altar. Two London churches, however,—St. Peter's and St. George's in the East retain the prohibited usages, and practise them in the most defiant and outrageous way. The country churches, even in Plymouth, have given way to the iay. One rector urged his congregation henceforth, when they saw the unlighted candles on the altar, to see in them a double symbolism-first, to recognize that the Church which placed them there taught that Christ was the True Light of the world, and was present at the altar after the consecration; and, secondly, in the altar not being lighted, he deired them to see that the world persecutes the Church of Christ, and hides Christ as much as it can from the people.—On the other hand, the Evangelicals are bound to test the legality of some matiers not touched on in the recent decision. The Bennet-of-Frome trial will decide the lawfulness of of teaching the local presence of Christ's glorified humanity on the altar and in the elements; and a new case has been made out to test the lawfulness of using ritualistic vestments. The Evangelical clergy in Liverpool have been greatly disorganized in their opposition to the Ritualistic Bishop of Chester by the sudden apostacy of the venerable Canon McNeile, who, in his farewell charge to his son and successor, before withdrawing to the arch-

Church and State.—The decision of the Prive Council against Ritualism seems to have decidedly strengthened the attachment of the Low Church party to that "establishment principle," over which Regs, Gibson, Bonar, and Moody Stuart make so much ado in Scotland. At the annual gathering of the Evangelical clergy in London, Rev. Daniel Wilson, who presided, made a speech in defence of the Union of Church and State, which verged closely on Dr. Arnold's and Dean Stanley's theory of their identity. "The Church," he said, "Christianizes and spritualizes the State." Rev. T. R. Birks, a keen opponent of rationalism, followed in the same strain, declaring that the magistrate represents "Christ in His Kingly office." Three others spoke on the same topic, one calling on Evangelicals to up-hold the Queen's supremacy, "whether exercised by the utmost of their power."—On the other hand, the Ritualists seem to be in a course of rapid conversion to "voluntaryism" since the State has prohibited their innovations. Mr. Mackonochie himself has written a letter to the London papers, warmly advocating the separation of Church and State. What right, he asks, has the spouse of the "hurch to ally herself with the powers of the world? The Jewish Church, he says, began to fall from God and ultimately sank into idolatry from the time that it became an Establishment in the reign of Saul. The reign of Constantine was the beginning of the decline of Christianity in spiritual things, quite as much as it was the beginning of its rise in temporal grandeur, Mr. Mackonochie does not advocate, but, on the contrary, strongly opposes secession from the Church of England. What he wishes is a corporate separation of the Church from the State, and he urges that to agitate for this object is the duty alike of citizens and of churchmen.

inconate of Ripon, urged obedience to the strictest

letter of the law as laid down by the Bishop.

The Royal Commission on Ritualism appointed last year, is still engaged in deliberations, which will probably end in stereotyping the ritual of the English Church to an extent that will defy the ingenuity of any party of future innovators to evade it. Three vacancies, which recently occurred in its ranks, have been filled by men at least as acceptable to the High Church and Comprehensive parties as were their predecessors. One member of the Commission—Lord Ebury,—speaking for the Moderate or Whig party in the Church says: "We desire to see those who condemn the Reformation, revile its confessors and martyrs, and desire to make use of their influence in our Church to bring us back to the Church of Rome, absolutely shut out from our Church Establishment. In all other respects our object is comprehension, and our mode of effecting this is by means strictly conservative and constitutional—Royal Commissions. I do not cease to agitate, not for exclusion (except, as have explained, in one instance,) but for compreension, a review by Royal Commission of our Book of Common Prayer in its entirety, our Canons, and even our Articles, with a view of making them is simple as is possible, consistently with our Reormed Faith. Our Reformed Church of England as now a grand opportunity of making concessions at so small a cost that it seems astonishing that its ley might unite and almost regulate the entire Reformed Churches of the world. Surely it is ime for our Church to cast aside the starched and stiffened garments of exclusiveness, the apparel of persecuting and bygone age, a complete anachronin in the present generation. If our Church will ot, it needs no prophet to predict her future downvard career-namely, that after fostering for a ille every species of controversial asperity, she will separate into sects mutually embittered against each other, and will sink into well-merited insigni-

London Beneficence.—The income of the benevent institutions of the metropolis is over £7,000,-00 a year, an enormous sum, but largely wasted brough want of just discernment, thorough coperation, organization, and proper method. In he London correspondent of The N. W. Presby- and the restraining elevating influence of religion

terian, writing of the Christmas holidays, says: "Great sums of money have been sent in to the various refuges, reformatories, ragged-schools, hospitals, etc., of London, by the general public, during the Christmas holidays. John Bull's heart is thoroughly warmed when the chimes of the Christmas bells salute his ear and heart. They set him a thinking, and then to unbuttoning his breeches side pockets, and drawing out therefrom precious gold and silver. Never was there a time when philanthrophy, as sanctified and ennobled by Christian love, has been more remarkable and extended than now. In the East End of London, where the distress is very great, there are thousands who are ready to perish. By soup kitchens, night refuges and houses for the homeless—and, likewise, as the result of indefatigable efforts of Christian men and women-these poor creatures are fed, and not only so, but work and wages are secured them. In The Revival (a weekly,) you will see a long list of sums for all kinds of needs and wants, and these include spiritual wants and the dispensation of the bread and water of life. London bankers and merchants give large sums monthly for the starving poor. Be it remembered that among 3,000,000 there must be a large amount of misery, especially in winter time, and, moreover, in a city the largest in the world, but which is not a manufacturing town, such as those manufactories in Lancashire, which employ both sexes, as well as the jenny and loom, giving them regular wages.'

The English Baptists are divided into several parties. One wing (the General Baptists, Old Connection,) is Arian, and corresponds to our sect of Christ-ians. Another (the General Baptists, New | The spirit of the people is strung up to the highest Connection,) is Arminian, corresponding to our Free Will and Free Baptists. Another (the Particular Baptists,) is close communion and Calvinistic, corresponding to our Regular Baptist Churches. The greatest part of the Churches, however, stand with Spurgeon and Robert Hall on the Open-Communion ground occupied by Roger Williams and the founders of the denomination in New England: from which their children were led by the Welsh Baptists of Pennsylvania, about the middle of last century, and to which Malcom, Sawtelle, and Crammond Kennedy are trying to return. The Com-munion question seems to be left in England purely to the local churches. The Calvinistic naptist churches reported in the British Islands number 2,447, with a membership of 231,506. (These statistics are complete only for England and Wales.) Of these churches 1,506 are united in forty associations by a movement of modern date. The churches have increased 398 (or 20 per cent.) in ten years, and the membership in about the same proportion. They raised last year for Home Missions \$49,869; for Education \$78,418; for Church Erection \$377,368; for Foreign Missions \$243,946.

Spurgeon's College.—The annual report shows that since the College was commenced, 285 students had been received for training, which was equal to what some colleges had received during a period of fifty years. In addition to this, at least 400 young men had taken instruction in the evening classes, some of whom had joined colleges of other denominations. One hundred and seventy-eight students had gone from the College to settle in the ministry, out of which number 167 still remained in the work, and only the remaining eleven had either died or left the work. Forty-three distinct new churches had been formed by the agency of the College, to accomplish which few people could count the amount of toil involved, and the failures which had resulted. Twenty-two new chapels had been erected as the result of the agency; and an effort was being made to establish churches in eleven destitute districts. Last session there were eighty-two students in the College, and 174 were under tuition in the evening classes. Rev. James Spurgeon, brother of Charles, is Presi-

allowed to enter the kingdom till 1851. In 1845, Dissenters were allowed to engage in Christian worship under restrictions. In 1865, a bill was introduced into the Legislature permitting Dissenters to hold public office, which was advocated by the ablest statesmen in the kingdom, but was defeated by an overwhelming vote. The question is again by an overwhelming vote. The question is again occupying public attention, and is to be introduced into the Storthing for another discussion.-Men, women, and children, in Norway, skate to church on Sunday; and in the far north, the Lapps, who do the same, and who are punctilious in the dis-charge of their religious duties, bury their children in the snow outside of the church, while they—the parents-attend the service. Do not start, reader! The reason is, that their cries might disturb the congregation: and it is far warmer for them underneath the snow, wrapped up in pelts, or skins, than in the church. A trusty dog is stationed near them to keep off the wolves, should any be prowling

about in the neighborhood. Baptists and Methodists in Northern Europe. -In Germany and Switzerland the American Me thodist Missions have 5,928 members, while the Baptists have about 13,000. In Denmark, Norway, and Sweden the Methodists have 769 members, while the remarkably flourishing Baptist mission has 9,139 members, and 216 churches. All but one of the 199 churches in Norway and Sweden have been founded during the last fifteen years.

The Week of Prayer in Berlin .- The Queen of Prussia attended the German meetings con-nected with the Week of Prayer, and seemed to take a profound interest. One of the prayers caused considerable sensation, as it seemed to anticipate a speedy breaking up of the connection between Church and State in Prussia.

Priestly Manners in Bavaria.—The Court of Appeal at Munich has just condemned a priest to two months' imprisoment for having, in a cafe, used insulting language towards the Prime Minister and the national representation. The proprietor of the establishment deposed that the accused was one of the thirty ecclesiastics who had dined together; that the festivities were prolonged to a very late hour, and that most of the guests were so overcome by wine that he was obliged to procure an omnibus to take these austere ecclesiastics

Increasing Regard for the Sabbath.—In some portions of the continent of Europe, where the Sabbath has been generally profaned, Protestants are beginning to break away from the example so t so small a cost that it seems astonishing that its long set them by Roman Catholics. In some of the Swiss cantons (as we have previously shown), hem, and when it is quite evident that by so doing steps have already been taken for the better observance of the day, particularly in regard to postal matters. The Government of Prussia, recognizing the influence of Protestant principles in the prosperity of its kingdom, and acknowledging that the observance of the Sabbath is essential to the development of vital Christianity, has issued decrees forbidding its desecration. Mechanics and laboring men are demanding rest from Sunday labor as their natural right. A similar state of things is beginning in Holland.

Religion in Sweden —"In Sweden and the adjacent States, the established Church is the Lutheran, and by far the larger portion of the people are connected with it, though of course in very many cases the relationship is only formal. Nothing can be imagined more orderly and peaceful than the social condition and habits of these people. ite of it all, hundreds of thousands are pinched They are contented and secure under their governth want, and tens of thousands with actual hunger. ments. Education is almost universally enjoyed,

is widely felt. If it is true that formality and ra- more worthy of the encouragement of Christian tionalism have encumbered the power of the Gospel men. The Turkish Missions Aid Society, formed in a lamentable degree in these countries, until a in this country to aid this great mission of the East, tionalism have encumbered the power of the Gospel very recent period, it is true at the present time there is a widening and deepening infusion, both among the clergy and the people, of a true Christian life, and a large increase of earnestness in carrying the Gospel to the people. Even among the scattered tribes of Laplanders upon the northern boundaries of Sweden, missionaries are laboring, and many churches have been established. It is a pleasant thing to journey through these countries, to receive the simple courtesies of those honest, upright people, to worship in their churches and mark the fervor of their praises, and their love for the truth as it is in Jesus. Nowhere in Europe can the passing traveller see more of the moral fruitage of the Gospel, or expect more confidently a constart increase of its saving power."—Dr. Booth in The Christian World.

Religion in North Germany -" In this focal centre of a newly-constituted organism, we come at once in contact with a higher intellectual culture, and with a far more intense activity of mind upon the speculative themes of Christianity. Just awaking, as these States of Northern Germany are, to the full consciousuess of their united strength in European politics, and moving on steadily to a compact and solid organization of their material resources, there is perhaps just now a want of general interest in spiritual and eternal truths. The public mind is all-engrossed with thoughts of finance, national consolidation, and resistance to enemies who are hostile to their cherised aims. pitch of interest in these subjects, and there is a manifested purpose to place the mighty German nation in the front rank of intelligence and power. Amid all this there is, however, a deep religious life in Germany. The Bible is diffused and read in the schools and families. Its truths have a strong hold upon the conscience of the people. No hamlet can be found without its parish church, and in most of its ten thousand pulpits the Gospel is preached with simplicity and power. There has been manifestly a great advance in popular respect for Christianity. The rationalistic teachers, who once held possession of the field of controversy, have been fairly met and routed by the Christian scholars who have put on the armor of the truth during the present generation. There has been a great quickening in reference to evangelistic work, and the time has past when earnest piety was a reproach in Germany. There is great room for progress. They want a deeper earnestness; they want a greater reverence for the Sabbath; they want more zeal in forcing the subject of salvation on the people. And yet in contrast with the past, there is great progress; and everything indicates that the work of God will be more pure and thorough in the future."—Dr. Booth in The Christian World.

The Italian Government, it is said, now prooses to adopt a new attitude with respect to Rome, and to ignore, as far as possible, the existence of both the city and the Pope, which governs it. The Vatican has wind of the intention, and is much annoyed in anticipation. All attempts to arrange friendly terms will henceforward be abandoned as utterly useless, on account of the dogged immobility of the Papal counsellors. The Italian Government will try to do without Rome in every way and to await events. So far as it is possible, they will taboo the small piece of the Peninsular still condemned to Papal rule. They will leave it to its priests and its mercenaries, its Zouaves and Anti-bians, its French Division, its dealers in pictures and mosaics. Henceforward the Papal States are to be considered nonexistent as an independent Power, and to be thought of only as a dependency of France. To avoid the passage through them, and the various delays and inconveniences it endent.

THE CONTINENT.

Church Matters in Norway.—In Norway the State religion is the Evangelical Lutheran. Dissenters are excluded from office, and Jews were not sellowed to action the Lindow (1) 1001.

The Continent is respectively and the continent intends to bring in a bill anthorizing the construction of a railway from Florence to Naples, outside of the Roman frontier.

A Spanish Memorial against Religious Liberty.—Three ladies of rank—the Marchionesses of Santiago, of Zugasti, and of Portugalete—recently presented themselves before Marshal Serrano, head of the Provisional Government, as a deputation of their countrywomen, and laid on the President's table a document bearing 15,000 female signatures. It was a remonstrance against religious freedom and religious toleration, conveying a warning and a defiance to the men in power, reminding them that they were in honor and duty bound to maintain the Ro man Catholic and apostolic faith in all its integrity and purity, upbraiding them for the impious and sacreligious line of policy they have hitherto followed, and daring them to persevere in their course at their peril. . . . What they wanted and what they claimed were respect and protection to their rights as women, as Spaniards, as Catholics. They have been taught to believe that "only in Spain can the true God be worshipped." They have been taught, and they teach, "to bless those wise laws which do not allow heretic doctrines to poison their souls, in the beautiful language of St. Theresa of Jesus, and her friend and confessor San Juan de la Cras," [both of whom "the Church" condemns to dungeons while alive, but worship when dead.] They will not suffer "the only firm basis of the peace and honor of the family to be shaken.'

This is not the only sign that the hierarchy are alarmed. The Madrid correspondent of The London Daily News writes that the Spanish clergy are greatly alarmed by the sale of Protestant books, and an association has been formed for the purpose of reinstating Catholicism as the sole religion of the State on a firmer basis than ever, and to the exclusion of all others. They have also started a paper to defend Catholic unity, and to inculcate the worship of the Virgin Mary. This is rather a small broom for so high a tide.

Contributions from the foreign mission field form no inconsiderable part of the income of some Christian missionary societies. It will surprise many to know that last year the donations from foreign mission stations to the London Missionary Society were more than \$62,000, or more than onefifth of the whole income of the Society. It would be interesting to learn from other missionary organizations what part of their income is derived from those whom they have rescued from heathenism. Dr. Mullins, of this Society, says that there are 2,000 missionaries, and that \$5,000,000 in gold are annually expended for missions. To this should be added a million more for the circulation of the Bible and Christian literature.

A Missionary Review of 1868, given in Christian Work, says of the work among the heathen:— The most remarkable missionary triumph of the year has been in the island of Madagascar. The plood of the martyrs has here proved the seed of the Church; the endurance of these faithful ones testified anew to the vitality of the gospel of Christ, in making men ready to suffer all things for the name of their Lord. Since the death, years ago, of the persecuting Queen, the Christian cause has rapidly been gaining ground, but now it appears as if the great mass of the population, in the central district at least, with the rulers, are prepared to embrace Christianity. The London Missionary Society has been singularly favored of God, but nowhere has its work been more blessed than in

the island of Madagascar. The American mission in Turkey in Asia continues to be attended with remarkable success. Christian congregations of self-denying zeal are rising up in and about the old centres of the Church of the Apostles. No mission is more hopful; none

deserves liberal support.

The various missions of China have prospered nore than in any previous year. Christianity though it has the opposition of many of the learned class, has not to contend with a consolidated system like that of Hindooism; its successes have there-fore been more rapid. The Chinese have also shown a singular aptness for organizing themselves into churches, with regular forms of church government.

A persecution has recently taken place in Yangchow against a mission known as Mr. Taylor's mis sion, in which many agents are employed who adopt the Chinese dress, method of eating, etc. Suspicions had arisen among the common people, and the foulest calumnies had been circulated, till they were roused to an attack, in which the members of the mission narrowly escaped with their lives. In all the free ports, as well as in Pekin and many other ports in the interior, the missions con-tinue to be enlarged and strengthened.

Results and Prospects in Burmah.—Dr. Judson baptized the first Burman convert in 1819, and since that time more than 40,000 converts have been baptized—Burmans, Karens, and Shansmaking an average of about two every day. Of these, 20,000 are now living, and but a very small portion of the Karen population has ever been visited or their territory explored. The great need there now is for men to possess that field. The missionary Union appeals for nine new missionaries, who shall simply supply the old stations, which have been weakened by the death or wearing out of the older missionaries. This makes no provision for Mandelay, Bahmo, and Zimmay, where it is exceedingly desirable to open new stations. The mission-field has been gradually moving northward; there being but two missionaries now in Maulmain, where there were 14 in 1853. The present missionaries in the whole field are overworked, and scarce any one offers himself to supply their place. In Henthada, thus left vacant, three Romish priests are diligently at work. Rev. J. E. Marks, of the English Society for the Propagation of the Faith, went last October to visit the king of Burmah, and to ask permission to labor as a missionary in Mandalay. The king received him with distinguished consideration promised to build church and schools entirely a his own cost, and he put 9 of his young sons under

Fapists in the South Seas. -The directors of the London Missionary Society say that for many years the Papists have endeavored to secure a firm footing amongst our missions in the South Sea Islands. These efforts have been put forth in Tahiti, in Samoa, and in the Loyalty Islands. But, wherever they have contended with the truth on equal terms, their victories have been but few. In Tahiti and Samoa the immense majority of the converts cling to the Word of God; and even in the Loyalties it is only unscrupulous violence which has enabled them to make any progress.

A Challenge in Chili.—Several years ago Dr Trumbull, of Santiago, offered through the public prints of Chili to pay \$500 whenever the clergy would publish a cheap copy of the Bible, even with the Roman Catholic notes such as are found in the expensive \$12 Bible. This offer has never been ac cepted, and Dr. Trumbull does not think it honest to say that the Church of Rome encourages the reading of the Scriptures. Some time ago we erroneously spoke of Dr. Trumbull as a missionary of the American and Foreign Christian Union. He is not connected either with that society or with the Seamen's Friend Society, but is supported entirely by his own church in Santiago.

A Model Prayer Meeting.—Mr. Trowbridge, who has recently removed from Constantinople to assist in the Theological Seminary and station work at Marash in Central Turkey, gives in a private note to a friend, the following interesting statement: "Last Sabbath afternoon I preached in the First church for the first time. Mr. Montgomery and pastor Murad were at the Second church to administer the communion. The audiences in both churches were very large and attentive. Yesterday morning before six o'clock I slipped into the First church to the morning prayer meeting. There was a large congregation (the church will accommodate perhaps a thousand persons) already assembled in earnest prayer. The prayer meetings here are really meetings for prayer. Almost no time is spent in remarks or exhortations. For example, a man will say: "There are many sick in our congregation; they need our prayers; perhaps some of them will never recover;" and then immediately prays for the sick, and hardly alludes to any other subject. Another without waiting, mentions another object calling for prayer, and prays for that. Thus yesterday morning there were twelve prayers besides the reading of the Scriptures and singing, and the meeting continued only an hour. And so it is in a prayer meeting in the Seminary. The hearts of the (twenty eight) students seem to flow with the spirit of prayer; and we cannot but hope for rich blessings among this people."

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