Religious World Abroad.

GREAT BRITAIN.

The Romanizing party in the English Church ellence to the decision of the Privy Council against their innovations. Each one is to wait unfrom his diocesan, before making any importalierations in the service. Mr. Benuett, at me, will keep his candles burning until somedy, authoritatively commissioned to do so, blows em out, while Mr. Mackonochie substitutes en lamps for his two candles, and waits to see what is to be done about it. It is noteworthy that the annual meeting of the Society for the Proaction of Christian Knowledge, which they so disgraced by their rowdyism not long ago, several rimalistic members were dropped, and evangelical men were chosen in their places in the Council.

The Penay Post in the Service of the Church. A recent report of the Congregationalist church Canonbury, England, of which Dr. Raleigh is astor, has led to considerable inquiry as to where he church finds the means to carry on its manifold interprises. The Treasurer writes to The Daily News of Feb. 20, to explain the method employed. In 1859-63 the lunds were raised by collection, and, great efforts, the annual income had been raised £571. In 1864 the method was introduced of sending letters through the post-office. The result was the immediate and large increase of their charity funds, to an aggregate of £1,343 in 1864, and 2,300 in 1867, besides £900 collected for building purposes, and about £800 yearly received by the penny banks, coal clubs, &c. And as a consemence, the treasurer has never had to postpone ne payment of any bills.

Romanist Growth in London.—A writer in The Weekly Register notes that, in 1839, just before the Oxford movement had begun to shed its fruit Romeward, there were but ten chapels in the Meropolis and its suburbs, where there are now fifty, filled with Irish immigrants, but built and served by Puseyite converts. In what is now the Romish liocese of Westminster, there were seventy priests and all of them but two Jesuits were "seculars." The "regulars," or moukish priests of the diocese, now number one hundred and thirty, of whom, sixteen are Jesuits. The secular priests number one hundred and eleven. The convents now number thirty-eight, an increase of thirty-six in thirty years. The Romanists claim that thirty peers of the three realms, and fifty baronets, belong to "the "hurch," and that thirty-eight members of parliament, and nineteen chaplains to the forces are of the same belief.

The New Prelates.—The Bishop of London (Tait) was enthroned, Feb. 4th, as Archbishop of Canterbury, and the new Bishop of London has also been invected with his insignia of office. The latter speaks out strongly in denunciation of the Romanizers, and Father Ignatius seems to have taken the hint, for he has left the metropolis and gene to Norwich to re-open his Benedictine Monastery. Among Bishop Tait's last acts was his inhibution of Ignatius (Mr. Lyne) from preaching in the churches of his diocese, for having threatened to excommunicate a young lady for breaking her vow of obedience." He tried preaching in a public hall for a while, but it did not pay. Hence his

THE CONTINENT.

"The Evangelical Society of France" is a Home Missionary Society, supported by the unestablished Protestant churches. It employs Evangelists and other agents to labor among dispersed i rotestants, and the surrounding Romanists. For some time past it has been languishing for want of popular interest in its operations, and readiness to contribute to them. To meet this state of things it has been reorganized on a more American basis. The Board of Directors are to be elected annually by the vote of the members, and any one who contributes \$5 a year is to be considered a member. The labors of the Society's agents have led to the organization of quite a number of new congregaions in various neglected quarters.

"The Free Churches" of France are working great change in public sentiment, in the way of reparing for the ultimate separation of Church and State, especially among the Protestants, who ee doctrines the most contradictory openly taught within the same Reformed Church; the right of hurch discipline totally set aside : rationalists supported in their places by governmental stipend, when the people would let them starve. A new religious periodical entitled The Free Church, is pubished at Nice by the Rev. Leon Pilatte, who recently visited the United States. The free congregations are receiving numerous adherents. Five hundred citizens of Tours recently petitioned the Senate that the Church may be separated from the State, and that the pastors should receive no salary from the public treasury. They add that they can-not conscientiously contribute out of their pockets for the support of rationalist clergymen, who preach doctrines opposed to their own beliefs. The Wesleyans also are advancing with pertinacious activity, and have recently opened a fine church in Stranburg, after great opposition from the Lutheranpartors of the place.

Current French News .- Grattan Guinness and his wife, who have long been faithfulco-laborers among the degraded poor of England and Ireland, are now at work in Paris, in bringing the Word of Life to the same class. The Therres chapel (Meth.) is nearly filled with these people, who come from curiosity, and come again from a newly awakened sense of their need, and are addressed with the simplest directness by the Guinesses and other brethren.—The Y. M. C. A. of Nimes (a head quarters at once of the Army and of Protestantism) have begun a work among the soldiers, like that of our Christian Commission, throwing open their rooms for their use, to which the men flock to write, read, and sing. The services of colporteurs and Bible women are also employed.—At Arbois, in the Jura, and in Alsace-where the Lutherans are numerous and indifferent-there is special interest at present, and the Word of God is read with eager interest .-The fruits of the special efforts made during the holding of the Exposition in Paris, are not all reaped yet, and political distrust in Rome, with its anti-national views and instincts, and its mighty organizations for education and police, seems to be on the increase. The Protestant pastors are growlie halls, and other unusual ways of publishing the truth. They seem to begin to feel some godly jeal-ousy in that Christians of other lands treat their "We, the subscribers, pray the Constitutional ing less squeamish as to the use of lectures in pubcountry so much as a field for Foreign Missions in charge of no competent or efficient national church. -Prof. Monod has been dismissed from the charge of the Student's Home at Montauban, a governmental position. The French Department of Public Education employs in the service of the State the system of espionage devised by the Jesuits, and Prof. M. did not conform his course to such unmanly practices. He made the place a real home.

—A Roman Catholic writer asserts that Sunday-schools are not confined to Protestant churches. In the Catholic churches of Paris, and Rome the children are taught the great doctrines of religion and the Church more thoroughly than in any of and the Church more thoroughly than in any of

Religion in Switzerland.—The (false) Liberals of the Canton de Vaud, not daring to proscribe the Gospel openly, are manifesting their Roshitty by their petty annoyance of the members of the Free State, while a minority report advocated the Roman resolved to spend more on the education and sup-

from attendance on the Public Normal school. In the Canton of Geneva the Evangelicals have long been laboring under the cross fire of Romanism and Rationalism, but Gasparin and Neville uphold the good cause with eloquence and success, fighting The Romanizing party in the English Church with both hands. They have been successful (with the unexpected aid of (Le Journal de Genève) in awakening to the decision of the Privy Council kening so much respect for the Sabbath that a goodly number of retail stores and workshops are closed on that day, and the employees of the postoffice are mostly released from labor. The legislative chamber of the Canton votes that without recognizing the authority of the Sabbath, public business be suspended and public worship protected from disturbances on certain "ferial days." This is acceptable to most of t'e Evangelicals as it releases Protestants from the observance of Romish holidays, but others dread it as a step to new license, in that it repeals sundry old Sabbath laws which have long been a dead letter. In the Canton von Zurich the Reformed Synod has adopted a new liturgy, which contains two forms of prayer; one for evangelical pastors, the other for the use of those who have embraced the doctrines of what the Synod is pleased to call the Modern spirit. From this follows a liturgy with two faces or characters, entirely differing. Every pastor has the right to use the form best suited to his own tendencies. The evangelical minister can read the liturgy which confesses the divine nature of Christ, his expiatory sacrifice and resurrection; while the so-called modern preacher, can use the rationalistic formula, which allows homage to the religious genius of Jesus, but nothing more!-In the Canton von Berne a convention of Free-thinkng Churchmen, presided over by Rev. Herr Langhaus, votes to found a Society "to continue the Reformation by emancipating the Church from Romformation by emancipating the Unirel from Romish and irrational doctrines," and by secularizing education. They will give lectures, and hold meetings for worship.—In the Canton de Neufchatel Protestantism has been fighting Romanism and Rationalism for many years, but more quietly than at Geneva. A young Rationalist Professor—Mr. Buishing Romanism and Rationalist Professor—Mr. Buishing Rationalist Professor—Mr. Buishing Romanism and Rationalism and Rationalist Professor—Mr. Buishing Romanism and Rationalism and Rationalis son—has been "scattering firebrands, arrows and death." He inveigled the general public into coming to hear his lecture on Educational Reform, and gave them instead a tirade against the Bible as a text-book which injured both the mental and moral growth of the pupil. The Protestants have replied in lectures and pamphlets which have fully vindicated the Word of God, and gained the ear of the people as never before. Prof. Buisson invoked aid rom Paris, but the only lecturer who came was hissed down by his indignant auditory. A

Protestant Worship in Spain.—The services so auspiciously begun in January, have been continued by Señors Ruet and Carrasco, and the attendance has far outgrown the capacity of the room secured, so that the committee are looking about for a more spacious hall. Rich and poor, men and women, priests and laity, have come to hear this doctrine, which, for centuries, has been "every where [in Spain] spoken against," and all the denunciations of the priests and their organs, have only served to advertise the Protestant preachers the more widely. The most exemplary decorum characterizes the audiences, in this respect utterly unlike the Romish churches of Romish countries. The editor of one paper, the *Igualedad*, came to hear for himself, and, in his next issue, spoke highly of the movement, and warned the priests that the Reform of the Church was the only weapon by which Protestantism could be successfully combatted. An eminent ecclesiastic sent several persons to spy out what was done, and all brought back word that Christ was preached in all simplicity, whereupon he privately wrote, assuring the Protestants of his sympathy with their proceedings, as he hoped that these would force the Church to reform herself. The Alcalde, when a disturbance was threatened, proclaimed his purpose to protect freedom of worship, and detailed a squad of his police for the purpose.—In Cordova an Englishman has preaching in his own house, which is thronged to its utmost capacity, and from Alicante comes an appeal that a Christian pastor be sent thither. In Valladolid Senor Carrasco issued an address to the people, rebutting the statements of the priests, and laying down the outlines of Protestant doctrine. Ten thousand copies have been circulated here, and it has been reprinted in other parts of Spain; making such a stir that the Archbishop of Valladolid issued a pastoral letterhis flock" on the subject. A reply to this has been prepared and will be published.

The Bible in Spain.—The Word of God and other Protestant books are being sown broad-cast in Madrid, not by gift but by sale. One English agent sells about 500 portions of the Scriptures per day, and on one occasion sold 1,000 copies of St. John's Gospel in two hours, an exercise of the muscles as well as the spirit. On the day of the opening of the Cortes, he, with one or two others, who volunteered to help him, sold in seven hours 3,000 copies of the Gospels and 2,000 other portions of Scripture, on a leading street. Complete Bibles are not to be had, all that there were on hand having been sold. In Burgos, since the Governor's assassination, two laborers spent several days selling books and tracts and Bibles, and holding prayer meetings. The officer of the civil guard bought a supply for his men, and the Colonel of a cavalry regiment gave them, by written order, free access to his command. Two agents, one the owner of a stall on the leading street, the other an intelligent R. R. employee, were secured to continue the work .- In Leon a stronghold of the Jesuits, a Spaniard has founded and is conducting a newspaper on Protestant principles, and has a supply of Bibles and tracts for sale. At Palencia, honored as a place of Protestant martyrdom three centuries ago, a friend of the cause has become an agent in this work of distribution. 'In Seville, Senor Alonzo is preaching to audiences of ten to fifteen hundred, which meet under the name of clubs in abandoned Romish churches. Everywhere the people are eager for the word of truth, and they need it even more than they want it. One difficulty in the way is the prohibition of the importation of Spanish books printed abroad. The promise made since the Revolution to admit Bibles &c., has not been kept. The agents of the American and Foreign Christian Union have started a newspaper to meet this want, and as labor and paper are cheap an indigenious Protestant literature will speedily be

Religious Liberty in Spain — There has been formed at Madrid, with the Marquis of Vilama as President, and others high in rank as chief officers, a "Society to protect and defend the United Catholic Church in Spain." It declares its first object to be, to obtain the names of the millions of Spain,

Cortez to pass a decree, that the United, True, Roman, Apostofic, Catholic Religion shall continue, and forever be, the religion of the Spanish Nation, excluding all other worship, and that the enjoyment of all the rights, privileges, and prerogatives of the Church, according to the law of God, and all the force of the holy laws of said Church, be perpetually guaranteed."

This petition is to be put in circulation by the parish priests in every parish in the kingdom; all the extensive requirements in regard to fitness for the names are to be on paper of uniform size, and when all are received at the Central office, will bound in one or more volumes. Recent telegrams show how unlikely the Society is to accomplish its object, unless by means of a bloody counter revolution. A majority of the Committee of the Cortes appointed to draft a new constitution, reported on Wednesday

Churches, one of whose members has been debarred | Catholic as the State creed, with toleration towards all | port of the clergy, and to permit their children to other religious professions. The liberty of the press and the right of public meeting will be guaranteed.

> The Union of the North German Churches. -Dr. Hengstenberg's annual speech from the throne (thron-rede as some one nicknamed it) in his Evanrelische-Kirchenzeitung, contains an agreeable surprise or the friends of Union. Speaking for the High (though not for the Highest) Lutherans, he expresses his desire for the continued existence of the Na-tional United (Lutheran and Reformed) Church of Prussia; and hopes that the Lutherans of the entire Confederation may be able to join it. To this end, however, he demands that the itio in parties, or separate vote of the ministry of each body on all questions relating to the Church's creed be established as the rule in all Synods of the United Church. He complains, however, that Herr Mishler, the Prussian Minister of Public Worship and Education, had four times censured the Kirchenzeitung during the past year for its course. The Union party are less in need of such doubtful means of defence in that they appear to everywhere hold their own. Two Swabians (i. e. South Germans) are their leaders, the famous theologian Dr. Dorner, and the busy Ober-Kirchen-rath or Chief Superintendent, Dr. Hoff. man. The United Church is especially strong and vigorous in the Provinces of Rhenish Prussia, where Romanism has its seat of power, and where High Lutheranism is as rare as Rationalism.

The Educational Question continues to be the great issue between Protestantism and Romanism on the Continent. Rome has lost her hold on the nations and would fain restore it through the schools. Hence the Jesuit order, created to restore her prestige and preponderance in Europe, has especially devoted itself to education. Hence they denounce all secular and united education as Atheism or indifferentism, and will agree to nothing less than the entire control of the public school by the religious orders. The Archbishop of Cologne denounces all mixed schools and forbids " his flock " to send their children to them. The Archbishop of Prague, whose jurisdiction extends into Prussia, has begun a contest with the Hungarian Diet on the same issue. The Bishop of Paderborn (N. Germany) claims that all the Protestants of his diocese are of his spiritual charge, and that to him, therefore, belongs their education. The Mayor of Constance, in Baden, has been excommunicated ostensibly for his discbedience to the Holy See, but really for his express ed preference for the non-sectarian system.

German Rationalism is not in tavor with the Powers that be except in the Grand Duchy of Baden, where the Ministry have persisted in keeping Dr. Schenkel and Prof. Bluntschli in their places. The General Synod of the Church in Baden has gone so far as to vote that all opinions are to be equally tolerated within the Church, but the Government hesitates to sanction the vote. For this the organs of the "Protestant Union" censure the Ministry as in sympathy with "Prussian Pietism." The refusal to appoint an incompetent Rationalist to a chair at Heidelberg is another grievance.

Rationalism Unpopular. A correspondent of The Congregationalist mentions a "noticeable cir-cumstance beyond the Rhipe. The University of Heidelberg contains only forty-five students, notwithstanding the scientific abilities of its faculty, while the University of Halle numbers more than three hundred students. The cause of this wide difference is owing to the fact that at Heidelberg rationalism is dominant; while at Halle evangeli cal faith is in the ascendant."

The Work in Italy.—The district of Firali lying along the North shore of the the Adriatic, from Venice Westward to Trieste, was in the XVIth century, almost entirely Protestant. By brutal force and serper tine cunning the light of the waith was almost extinguished, a few feeble churches (seven are mentioned) alone remaining scattered here and there through the Alpine districts. During the past two years colporteurs have visited every part of this region, and their sales of the Bible and other books have, been very large, and great eagerdess to hear the truth is evinced. In Udine; the chief city to the East, a mission station was established two years ago, and the church now numbers some forty members. Another Evangelist is greatly needed to carry on the work among the feeble Evangelical churches, whose members mourn over their want of the Word of God. In Treviso, the chief city of the West, another young Evange, list is laboring, other preaching to an audience of two hundred or more, and the principal journal but reflects the popular opinion in the friendly and entire the principal state. couraging way in which it speaks of his work. Help to procure for a time the use of a convenient place of worship is pressingly needed. The field is on the border of both Italy and Austria, and much good may be done to both countries by its efficient cultivation. In Verona a church of more than a hundre i members has been gathered within six or eight months including many of the educated classes who have long made the place a centre of culture. The Waldenses have increased their mission stations from twenty two to twenty six, having now at least one worker in every principal city of the peninsula. except Rome. The accessions in 1867 were only 133; in 1868 they were 324; and in the Mission Schools there are 1,864 pupils. They have eleven students in the Theological Seminary at Florence. The forty-eight colporteurs of the National Scottish Bible Society sold in 1868 in Italy, 4,414 Bibles and Testaments for \$1,070.25, and 109,414 books and tracts for \$2,117, a decided advance upon their sales of the previous year, and a wonderfully large

number for a country in which so small a proportion of the population can read. The United Conference of Italian Protestants. Gavazzi's proposal for the formation of a National Evangelical Alliance, to meet during the sessions of the Ecumenical Council, has been seized with avidity by many. A Provisional Committee has been organized, and a stirring address has been issued in advocacy of the proposal. It is hoped that the Christian love and zeal of the church will be increased, the reproach of their di-visions be taken away, and a united front presented against scepticism and superstition. It is t meet in May, at Florence, where, three hundred and eighty years ago, in the same month, Jerome Savonarola was burned in the public equare, in

Church and the city on possible betrage as in The Gospel in Poland.—It is the day of small respects. The reading of the Scriptures in the houses of the prophe is welcomed by increasing numbers. The English missioners and his arrival at reduced prices. Also, Gents' FURNISHING GOODS, Ladie Fur, Buffalo Robes, Trunks, Vallees, Carpet Bags, &c. Wholesale numbers. numbers.! The English missionary and his assistants read in Hebrew, Polish, and German. Many copies of the Bible are purchased, and some given away to those too poor to buy. Portions of the Testament are widely diffused. A Bible-class in the missionary's house is attended chiefly by Israelites who number sixty thousand souls in Warsaw.

punishment of his zeal for the reformation of the

Reforms in Russia. The priesthood of the Greek Church are required to be bathe thusband of one wife," and when she dies, the husband becomes a monk, retiring to a monastery. His children, if he has any, cannot choose their own profession, but must follow that of their father. There are mo. sacred office, and no great inducement or abundance of means for improvement after it is entered upon. The result is that the clergy are a degraded set, ignorant, and stupid, looked down upon, not looked up to, by the community, possessing no characteristic virtue except ani overflowing love for, and care of their wives: To remedy this state of things, the Russian Government has recently

adopt any profession which they may prefer.

The Bible House in Constantinople.—It will be emembered that Mr. Bliss, the American Bible Society's commissioner for the Levant, raised \$50.000 in this country, two or three years ago, to build a Bible Depository in Constantinople. A suitable site has been obtained, in a commanding situation, and a house is now to be erected, in which all the Protestant missions and religious operations will find a permanent home; and it is expected that it will be a common centre for all the Orient. The extent of only the American Bible work may be judged from one recent fact: From June 1st to October 1st of last year-four months-sixty cases of Bibles, in six different languages-Arabic, Syriac, Old Slavic and Bulgarian in parallel columns, Modern Slavic and Bulgarian separate, and Armenian-have been forwarded from the Bible House in New York to Mr. Bliss in Constantinople. Most of these volumes -twelve thousand in all-are large and costly books, and will be readily sold.

Oriental Prelates. - The Coptic Bishop of Cairo, who is Patriarch and Metropolitan of Egypt, visiting the American U. P. Mission at Osiout, did not (it is said) hesitate to confess privately that he was at heart as much a Protestant as any of the Missionaries, but said that he was unwilling to say so publicly. Some of "his flock" are in much the same stage of progress, or a little farther on. About a dozen leading men of Osiout, who are not yet ready to wait on the services of the missionaries, meet every night, and on Sabbath afternoons, and spend three hours each time in the study of the Bible, under the guidance of a convert of the mission.—The Armenian Patriarch of Constantinople, who has so distinguished himself as a persecutor of the Reforming party in his own Church, and who accepted of the Pope's invitation to attend the Ecumenical Council, has "come to grief," probably for this last transaction. A company of prominent ecclesiastics waited on the Sultan's Vizier to express a desire for his deposition from his high office. The question was referred to the General Synod, who voted to depose him and to appoint another ecclesiastic to administer the afairs of the patriarchate until a uccessor could be elected. So much for "Romanizing."—An Armeian archbishop, who, at the request of the British penetrated into Abyssinia, to intercede for the release of the British prisoners, it now appears, is, with his suite, a prisoner in the hands of some barbarous African tribes of that region, from whom her is experiencing very rough usage.—An Ecumenical Council of the Eastern Church is probably soon to meet either at Moscow or Constantinople. Whether our Episcopalian brethren are to be invited this time (as they were not to that at Rome) we

The Native Protestant Churches in Syria are awakening to a sense of their responsibilities. and, to develop native effort more fully, it was resolved, at a recent meeting of the mission, to estab lish a Theological Seminary at Abeih. Three missionaries were detailed as instructors for seven months of the year.

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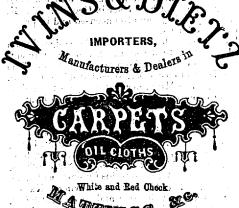


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