

Editor's Table.

Publishers will confer a favor by mentioning the prices of all books sent to this Department.

THE NEW HYMN-BOOK.

Our readers are aware that at the recent meeting of the General Synod of the Reformed [Dutch] Church in our city, the consideration and adoption of a new Hymn-Book was one of the pieces of business transacted. At first there was a good deal of opposition. The new book was strange in its very excellencies,—something quite different from what this grave and conservative Church had been used to. But as the discussion went on, the friends of the new volume grew warmer in its praise and stronger in numbers, until at last it was adopted with a surprising degree of unanimity.

By the kindness of Messrs. Barnes and Co. of New York we have received a copy of this new manual of praise. It is entitled SONGS OF THE CHURCH, with Tunes, and is a volume somewhat larger than the O. S. "Hymnal," while not so large (we think) as the "Plymouth Collection." It is printed on tinted paper in type of the Old English face, &c. with no hairlines, as in the Atlantic Monthly. The hymns—over a thousand in number—are printed on the same page with the tunes, which number over 350, and are many of them original. The whole is strongly and neatly bound and lettered, with a serviceable red edge to the pages. The mechanical execution of the book is in the best style, and attracts the eye at once.

Of the intrinsic merits of the collection we have formed an opinion which accords with the second thoughts of the General Synod. The compilers are evidently gentlemen of mature taste and judgment in matters hymnological. Nothing could be more clearly marked than the improvement in this work-upon our older models. The more critical judgment, the more Catholic taste, the wider range of literary knowledge are easily discernible. The days when Dr. Watts was the staple, are clearly gone by forever. His best hymns and the best of his school, are not wanting here, but the more fervid and eloquent utterances of other schools occupy a rightful prominence. There are nearly—if not quite—as many of Charles Wesley's fervid lyrics in this volume as there are of Dr. Watts' effusions. On the whole we would pronounce SONGS OF THE CHURCH inferior to none, and far superior to most manuals of Christian praise that we have seen.

We could, of course, find fault a little. Hymns 144 and 164 with some others are too Moravian for our taste. Hymn 930 is no hymn at all, and the compilers should have been above the popular dishonesty of calling the tune "America." "Rock of Ages" is not given quite as Toplady wrote it, the last stanza containing the absurd alteration.

"When my eyelids close in death"—which is just what the eyelids of the dead never do. In this case, however, and in all similar ones, the compilers give warning that the hymn has been altered. The old Scottish version of the 6th Psalm is credited to Hopkins, but should be to Kethe. Many common errors are corrected, as that which assigns to Luther the fine Judgment Hymn by Ringwalden. And on the whole the book is marvellously accurate and reliable. We miss some of the latest names, Palgrave occurring but once or twice, and T. H. Gill once.

The same publishers are widely known for their educational issues. The last that we have received is an ELEMENTARY LATIN GRAMMAR by Prof. Silber of New York, the best and tersest summary for practical uses that we have seen; and the THIRD NATIONAL READER, one of their finely illustrated series.

The Rivingtons of London, Oxford and Cambridge have published the Bampton Lectures for 1867 in a very neat form. The subject is THE DOGMATIC FAITH, an Inquiry into the Relation subsisting between Revelation and Dogma. The lecturer, Rev. Edward Garbett, is already known to the Religious public of America by his "God's Word Written," a very orthodox defence of Inspiration and Revelation which the Boston Tract Society republished. He belongs, by mental affinity to the Hard Church of which Whately and Thirlwall were the illustrious ornaments. Like them he is a logical rather than a suggestive writer, more skilful in making good points than in entering into living sympathy with the thoughts and difficulties of men. This book is a careful and scholarly survey of the whole subject of the relation of the Christian doctrine to Christian life and the Christian system, but presents no strikingly new or able views. The discussion is largely historical, the conclusions of the primitive General Councils being taken as embodying the Dogmatic Faith of the Church as derived from Scripture and as underlying the later Protestant Confessions. If the author essays no bold flights he makes sure of his footing on the firm rock, and his volume is not unlikely to exercise a most beneficial influence, if not a very extensive one, on the public mind on this subject.

Messrs. Harper and Bros. send us through the Lippincotts, THE PHILOSOPHY OF TEACHING by Nathaniel Sands. We were already acquainted with Mr. Sands' views through the columns of The Tribune, and must pronounce his work an ill judged and unwise onslaught upon

classical education, in a Philistine style which we had believed obsolete. Pp. 60, price \$1.

From the same firm and through the same booksellers we have the PARSER AND ANALYZER by Francis A. March, a neat and tasteful little manual for the analytic study of the English language, with pictorial helps for the young student. Pp. 86.

LITERARY ITEMS.

—John Ruskin, the art critic, has been elected on the Slade Art Professorship of Oxford University.

—Rev. H. W. Beecher is hard at work this summer completing his "life of Christ," which will soon be published by Ford and Co.

—A number of Jewish Rabbis in Germany and Austria have resolved to prepare an encyclopaedia of the Talmud in order to facilitate the study of that work.

—Mr. Bordier, a French historian, having undertaken to prove that such a person as William Tell actually existed, has been effectually demolished by M. Rilliet, the learned author of "Origines de la Confédération Suisse," who shows beyond a peradventure that the mythical hero of Switzerland is nothing but a myth.

—Lord Derby, a translator of Virgil, is reported to have written a letter to Mr. Gladstone regarding his new book "Juventus Mundi," just published. The ex Premier expresses frankly his admiration and wonder how, in the course of the last two years, his indefatigable successor should have found time for its composition.

—It is stated in a Brussels paper that a few months since President Juarez sent to M. Lefevre, a French ex-deputy, two thousand letters found in the private apartments of the late Emperor Maximilian, commissioning him to publish them at Brussels in French and Spanish. The book is lying ready printed, but some difficulty seems to have arisen as to its circulation just yet.

—In 1866, Luther's Smaller Catechism was translated for the first time into the Russian language at St. Petersburg. The translation was primarily intended for German Lutherans residing in Russia, who have lost their native language; but it is confidently believed that many members of the Greek Church will gladly receive the book, as it will supply a keenly felt deficiency.

—Rev. Dr. Norman McLeod, who was Moderator of the established Church General Assembly in Scotland last spring, delivered an extended and remarkable address, at the close of the sessions, on the Church at the present time. It is published in a small pamphlet by Strahan and Co., who have sent us a copy. The Moderator is the most eloquent of living Scotch preachers. The spirit of this address is favorable to union among the Presbyterians in Scotland. He sees difficulties, great and perhaps insurmountable, but he pleads for charity, communion and united effort, in the hope of closer alliance.

—An English Methodist writes: "In my judgment, the press in our weakest point, not so much as to the style and character of our publications, as in the mode of circulation. Not one-tenth of Methodism is supplied with either tracts or books, and the Churches around us, and the outside world, do not know that we have any literature at all! We cannot get books in the usual way under a month, and Sunday-school rewards, and books for children, are obtained from the religious Tract Society, or the Sunday-school Union, flavored with Calvinism. There are large cities and towns where not a leaf of Methodist literature is to be had at any respectable book-seller's shop, and a buyer must be desperately in earnest if he is at the pains to find out the preacher or the chapel-keeper in order to obtain what he wants."

—The American Bible Society have just issued a pulpit Bible, in Great Primer type, folio page, and in bindings to suit purchasers. We have no hesitation in saying that for its bold broad-faced print, plain and elegant page, and in all the best qualities of a pulpit Bible, this massive volume has never been excelled by any issue from the American press. The price also is more than reasonable, ranging from twelve to twenty dollars, according to style. This volume has been in course of preparation since 1866, when it was ordered by the Board of Managers to be made, not only to meet a great want, but as a monument and memorial of the Jubilee of the Society, which was celebrated in May of that year. The greatest care has been to secure the accuracy and elegance of the electrotypes plates, and we can confidently commend it to all who are in the want of a standard pulpit English Bible.—Christian Intelligencer.

—When Robert Browning's poem of "Sordello" appeared, Douglas Jerrold was recruiting himself at Brighton, after a long illness. In the progress of his convalescence a parcel arrived from London, which contained, among other things, this new volume of "Sordello." The medical attendant had forbidden Mr. Jerrold the luxury of reading; but owing to the absence of his conjugal life-guard, he indulged in the illicit enjoyment. A few lines put Jerrold in a state of alarm. Sentence after sentence brought no consecutive thought to his brain. At last the idea crossed his mind that, in his illness, his mental faculties had been wrecked. The perspiration streamed from his forehead, and smiting his head, he sat down on the sofa, crying, "O God, I am an idiot." When his wife and her sister came, they were amused by his pushing the volume into their hands, and demanding what they thought of it. He watched them intently while they read; at last his wife said, "I don't understand what this man means; it is gibberish." The delighted humorist sank in his seat again, saying, "Thank God, I am not an idiot!"

—Rev. B. F. Cocker, D.D., of Ann Arbor, Mich., a clergyman of the Methodist Church, has now in the press Messrs Harper Brothers, an important and elaborate work on "Christianity, and Greek Philosophy." This book contains the results of many years of earnest study. Its root-idea is that the entire development of human thought has been directed by a presiding intelligence illuminating all human minds—Greek, Brahmin, Chinese, Persian, as well as Hebrew; and that, therefore, we have a right to expect an ultimate agreement between the conclusions of a

sound philosophy and a right interpretation of Scripture. The author attempts to state the definite results attained by Greek philosophy, showing that the philosophy fulfilled a propaedeutic office for Christianity. In the department of theology, it antagonized polytheism, purified the theistic conception, and developed the logical proof of the being of God. In the field of ethics, it purified and elevated the idea of duty and asserted (in Platonism) an immutable and eternal morality. In the sphere of religion, it awakened the sense of an immediate nearness and relation to God, aroused the consciousness of sin, and made men feel the need of Divine help and grace to redeem men from sin.

—Messrs. J. B. Lippincott & Co., Philadelphia, have already the first five parts of their "Universal Pronouncing Dictionary of Biography and Mythology," by Dr. J. Thomas, the learned editor of "Lippincott's Pronouncing Gazetteer of the World." Such a work of reference is greatly needed, and its issue will be warmly welcomed both by scholars and general readers.

Miscellaneous.

MISSIONARY ITEMS.

Missionaries in Africa are complaining bitterly of the fast increasing and destructive traffic in ardent spirits on the coast. A letter to the Edinburgh U. P. Record says: "The chief cargo of the Clyde steamers for the oil rivers, as they are called, is ardent spirits, and I learn that this is fast becoming the chief cargo of the mail line also. The slave trade formerly wasted poor Africa, and the flood of 'fire water' poured amongst her tribes is now carrying on her destruction. Our nation, after taking a leading part in the former traffic for many years, at length awoke to a recognition of its criminality and cruelty, and put an end to it; it has yet to awake to a sense of the criminality and cruelty of the latter. The Hudson's Bay Company, for the protection of the Indian tribes of its wide spread territories, prohibits the sale of ardent spirits to them. No such law has yet been enacted, nor perhaps can yet be enacted, for the protection of the poor negro tribes. I have not the least doubt but that there are those in the membership of the Church, who have a far greater capital embarked in this traffic, than the capital contributed by the benevolence of the Church for the salvation of these tribes.

—Some one sends The Christian Work to a missionary among the Caffres. The reading and translating of an article on "Evangelizing Experiences in Burmah," in the March number was the means of the conversion of a Caffre listener. The sermon of Blind Hohannes, an American pastor recently deceased, on voluntary tithes, as published in The Missionary Herald, is being read and received with the deepest interest and most cheering, practical effects over widely separated parts of the missionary field.

—An English traveller, Mr. T. T. Cooper, has lately been trying to discover the unexplored territory between Shanghai and British Burmah or India. Foiled in other attempts, he crossed, about the 1st of May, 1868, over the Salween, to the headwaters of the eastern branch of the Irrawaddy, hoping in some way to find a route which would lead him to Prome, nearly eight hundred miles distant. At the first village to which he came on the Irrawaddy he was brought to the chief, a noble, athletic, and almost gigantic specimen of the mountaineers of that region. The chief at once said, "You are a white man. Are you one of God's men?" Mr. Cooper, astonished to hear such a question asked in such a place, replied, a little evasively—he was not, he acknowledged, in any evangelical sense, a Christian. The chief went on to say, "If you are one of God's men, I want you to tell me and my people about God. Some of my people have heard from white men down the river about the great God, and I want to know about Him myself, that I may become one of God's men." Mr. Cooper told him, as well he could, the general truths of Christianity, though painfully conscious that he was not himself familiar with them; but the chief did not seem fully satisfied, and finding that the traveller was desirous of descending the river, he sent him in a boat with a delegation of his own people, liberally supplying his needs, to Prome, and forwarded an urgent request, both by Mr. Cooper and his own people, to our missionaries there, to send him a teacher who could tell both him and his tribe how they might become "God's men."

—The Government at Peking has issued a proclamation in regard to foreigners "propagating religion" in China, warning all natives, and especially the literary classes, who have been posting inflammatory placards, that the work of these foreigners is protected by treaty, and that natives who become church members do so voluntarily. The proclamation winds up in the following practical style: "From this day let every one mind his own business, and not talk about things which are vain and to no purpose, but only cause disturbances. If any one dare to disobey this proclamation such person will be ferreted out and severely punished."

—In Japan the Buddhist priests are unusually active, itinerating and preaching all over the country, so much so that they are beginning to be called Methodists by some who have witnessed their zeal.

—The work moves forward in Madagascar in such grand proportions, that one is reminded of the days of Constantine and the conversion of the Roman Empire. Like that movement, this has its dangers, of which the missionaries are not unaware. One of them writes as follows: "Since the Queen was baptized almost all the higher officers are coming forward as candidates for baptism. I have now at Ambohipotsy more than a hundred under weekly instruction. Among these are the chief of the idol-keepers, the late Queen's astrologer, several of the present Queen's household, the head of the civilians and other members of the Government, many of whom are getting quite old men. This great influx of those who were a short time ago idolaters, and some of them fierce persecutors of Christianity, is not without its risk. We are all conscious of the peculiar dangers to which it is exposed, but we can do nothing more than pursue an open and straightforward course, faithfully doing our duty by instilling right principles, directing and guiding as far as possible the course of events; and committing ourselves and our work into the hands

of Him who has the hearts of all men under His control." Last year twenty thousand persons joined the Christian congregations. The missionaries expect the same addition, if not a larger one, during the present year. Everywhere, therefore, church building is most active, and the mission press has its hands more than full. 100 congregations are looking for help to build either new or larger chapels. About one-third of the chapels to be built will afford accommodation for from 800 to 1,200 hearers each. A class for the training of native pastors has just commenced with twenty members.

—Rev. Thomas Neilson, Jr., writes for the Edinburgh Revised Presbyterian Magazine from one of the New Hebrides islands, Dec. 26th, 1858, in regard to a vessel which "took away upwards of thirty natives from this island, and two hundred and thirty in all from the group, in one trip, to the Fiji, who were sold into servitude for three years at £4, 10s. a-head. It would thus appear that nearly £1,000 was cleared in a voyage of about a month's duration. Some lads were taken from this harbor, under stipulation to be returned after a month's cruise in the vessel. She has returned, but without them. Most of the others were taken under stipulation to be returned after one year. All, however, have been sold for three years, and it is very doubtful whether one in ten of them will be returned even then; as there are hundreds of natives from this group in the Fiji, whose time is long expired, who are still held in servitude, and are not being returned, and never will be returned to their homes. If this trade goes on at the present rate, in the course of ten years there will not be a native left in the New Hebrides either to evangelize or to trade with." This statement has been laid before Earl Clarendon, and assurance has been given that the matter would receive the earnest attention of the foreign office.

—The difficulties between the Church and the State in Italy are less pressing than in Austria, because they are of older standing, but the clergy, nevertheless, do not quietly accept the new order of things. Four priests have just been arrested in Umbria for "exciting to contempt and violation of a State law." Their offense consisted in refusing absolute to all those who had bought any of the ecclesiastical property lately sold, unless they agreed to return the value of their purchases to the Pope. This course seems to have had no effect upon the men, but as the four priests equally refused absolute to the wives of purchasers, grievous trouble soon arose. One woman attempted to commit suicide; others separated from their husbands, on the refusal of the latter to comply with the demands of the priests.

—The American Methodist Mission in Bareilly, India, reported 289 baptisms last year, giving a total of 665 communicants and 4,000 pupils. The Church Missionary Society added 325 to the number of its communicants in South India, and 616 to the baptized adults during the last 6 months of 1868; and now has in its 571 congregations 9,539 communicants, 39,548 baptized besides 14,257 unbaptized adherents. During a late visitation tour, Bishop Gell confirmed 4,032 native Christians. During 1868 the mission of the American Board in Bombay received 58 additions, a net gain of 36 communicants, raising the entire number to 656, who reside in 152 villages. A purifying process has been going on during the year; rendered necessary by an outbreak of caste feeling. In Rajpootana, Northern India, our American United Presbyterian Mission has suffered from a severe attack of cholera; and the natives, who before had ascribed its immunity to the want of power of the Hindu demons over the bodies of Christians, have regarded the sickness as a proof of influence of the avenging deities.

THE GRAND TOTAL.

Mr. L. E. JACKSON, of the N. Y. city Mission, furnishes the following interesting statistics, showing the amounts contributed to benevolent purposes, by the leading national and denominational Societies for the year ending in May, 1869.

Table with 2 columns: Society Name and Amount. Includes Am. Bible Society (\$731,734.93), Am. Tract Society (488,023.02), Am. Home Miss. Soc. (244,390.06), A. and F. Chris. Union (112,057.81), Am. Colonization Soc. (51,284.00), Am. S. S. Union (404,151.44), Am. Bap. Miss. Union (196,897.57), Am. Bap. Home Miss. Soc. (144,082.05), Am. and For. Bible Soc. (30,186.00), Am. Bap. Pub. Soc. (273,160.63), Am. Pen. Guardian Soc. (50,000.00), Am. Seaman's Friend Soc. (50,882.55), Am. Cong. Union (62,895.73), Pres. Board For. Miss. (O. S.) (338,498.00), Pres. Board Dom. Miss. (O. S.) (177,666.22), Am. Bap. Pub. Soc. (2,500.00), Pres. Board Education (O. S.) (88,400.00), Pres. Board Freedmen (O. S.) (79,169.55), Pres. Board Ch. Exten. (O. S.) (55,510.00), Pres. Board Publication (O. S.) (146,877.78), Pres. Com. Home Miss. (N. S.) (162,420.82), Pres. Com. Publication (N. S.) (66,214.08), Pres. Com. Education (N. S.) (26,500.79), Pres. Com. Ch. Erection (N. S.) (54,956.00), Am. Board Com. For. Miss. (535,888.95), Miss. Soc. of M. E. Church (600,886.64), Am. Missionary Association (357,918.81), Nat. Temp. Soc. (46,282.00), Am. Ch. Miss. Society (113,448.39), P. E. Board For. Missions (64,379.69), P. E. Board Dom. Missions (138,367.56), P. E. Board Freedmen (24,449.36), Am. Tract Society, Boston (131,947.68), For. Miss. Un'd. Pres. Church (50,624.62), Board For. Miss. Ref. Church (81,990.87), Board Dom. Miss. Ref. Church (30,973.33), Board Education Ref. Church (39,157.58), Board Publication Ref. Church (28,847.34).

\$6,243,969.56

—Work has been commenced on the new Theological Seminary to be connected with Yale College. The building will be 164 feet in length by 46 in width, and will cost in the neighborhood of \$100,000. It is on the corner of Elm and College Streets.

—Harvard College have selected Mr. Ralph Waldo Emerson, the Concord Socrates, to teach philosophy to the young men.

TEMPERANCE ITEMS.

—Dr. Scudder, of San Francisco, has just preached a notable sermon in answer to the question, "Shall we drink wine?" from the text, "Thy Word is a lamp unto my feet and a light unto my path." The discourse closed with a glowing representation of California, her mountains and groves, her wheat fields, her gardens and orchards, her schools and churches, and vigorous people—and was the consummation of all this to be, that we might annually pour forth three hundred millions of gallons of wine and thirty millions of brandy? "May God keep far away from us the day when our reputation on the earth shall be this; that we make more wine and brandy than any other people." The sermon will be issued in pamphlet form.

—The New York Times says:—Most of the recent horrible cases of murder furnish renewed illustrations of the often-observed fact that "rum" is the great ally of murder. In nine cases out of ten, the murderer has previously placed himself under the influence of liquor. Sometimes it is the direct and exclusive stimulator of deeds of murder; and sometimes, the intending criminal, fired by other causes, finds it necessary to resort to it as the only agency capable of bringing him up to the "killing point." But we always expect to find its use associated in some way or other with the perpetration of this, the highest crime known to the law or to morality.

—If beef-tea or chicken-soup caused men to beat their wives and murder their children, to burn the houses of their neighbors and raise general anarchy in their respective ranches, we should not be slow to put a damper on the soup-kettle and consign the abominable broth to the deepest sewer; and not a hungry victim of the treacherous decoction would put forth its dietic virtues in extenuation of its faults. Only because appetite is stronger than reason, and the greed of gain outweighs honesty and benevolence, the advocate of drinking attempts to ignore its terrible moral effects, and assert a defence of the venomous cup on dietic grounds.

AYER'S HAIR VIGOR, For Restoring Gray Hair to its natural Vitality and Color.

A dressing which is at once agreeable, healthy, and effectual for preserving the hair. Faded or gray hair is soon restored to its original color with the gloss and freshness of youth. This hair is thickened, falling hair checked, and baldness often, though not always, cured by its use. Nothing can restore the hair where the follicles are destroyed, or the glands atrophied and decayed. But such a result can be saved for usefulness by this application. Instead of feeling the hair with a nasty sediment it will keep it clean and vigorous. Its occasional use will prevent the hair from turning gray or falling out, and consequently prevent baldness. Free from those deleterious substances which make some preparations dangerous and injurious to the hair, the Vigor can only benefit but not harm it. It is wanted merely for a HAIR DRESSING, nothing else can be found so desirable. Containing neither oil nor dye, it does not soil white cambric, and yet lasts long on the hair, giving it a rich glossy lustre and a grateful perfume. Prepared by Dr. J. C. AYER & CO., PRACTICAL AND ANALYTICAL CHEMISTS, LOWELL, MASS. Price, \$1.00.

Ayer's Cathartic Pills, For all the purposes of a Laxative Medicine.

Perhaps no one medicine is so universally required by everybody as a cathartic, nor was ever any before so universally adopted into use. In every country and among all classes, as a mild but efficient purgative. The obvious reason is, that it is a more reliable and safe remedy than any other. Those who have tried it, know that it cures them; those who have not, know that it cures their neighbors and friends, and all know that what it does once it does always. We have thousands upon thousands of certificates of their remarkable cures of the following complaints, but such cures are known in every neighborhood, and we need not publish them. Adapted to all ages and conditions in all climates, containing neither calomel or any deleterious drug, they may be taken with safety by any day. Their sugar coating preserves them ever fresh and makes them pleasant to take, while being purely vegetable no harm can arise from their use in any quantity. They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver and other organs of the body, restoring their irregular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease. Minute directions are given in the wrapper on the box, for the following complaints, which these Pills rapidly cure: For Dyspepsia or Indigestion, and all cases of flatulency, Langnor and Loss of Appetite, they should be taken moderately to stimulate the stomach and restore its healthy tone and action. For Liver Complaint and its various symptoms, Bilious Headache, Sick Headache, Jaundice or Green Sickness, Bilious Colic, and Bilious Fevers, they should be judiciously taken for each case, to correct the disease and remove the obstructions which cause it. For Dysentery or Diarrhoea, but one mild dose is generally required. For Rheumatism, Gout, Gravel, Palpitation of the Heart, Pain in the Side, Back and Loins, they should be continued as long as required, to change the diseased action of the system. With such change those complaints disappear. For Dropsy and Dropsical Swellings they should be taken in large and frequent doses to produce the effect of a drastic purge. For Suppression a large dose should be taken, as it produces the desired effect by sympathy. As a Dinner Pill, take one or two Pills to promote digestion and relieve the stomach. An occasional dose stimulates the stomach and bowels into healthy action, restores the appetite, and invigorates the system. Hence it is often advantageous when no serious derangements exist. One who feels to be weakly will, often find that a dose of these Pills makes him feel decidedly better, from their cleansing and renovating effect on the digestive apparatus. Dr. J. C. AYER & CO., Lowell, Mass., Practical and Analytical Chemists. Sold by all druggists and dealers in medicine everywhere, at wholesale by J. M. Harris and Co., Phila. July 22-4n. eow.

J. WINS & DIETZ Importers, Manufacturers & Dealers in CARPETS, Oil Cloths, White and Red Check MATTINGS, &c. This season we offer a large, varied and well selected Stock at reduced prices. No. 43 Strawberry Street, First Street west of Second, PHILADELPHIA.