distribute the aftern at Frederick Starr, service in the aftern W. Lane, Chancellor Jacob Farrand, George W. Lane, Chancellor Haines and Royal S. Barbour.

On motion of Mr. Dodge, the calling of the control of Mr. Dodge, the calling of the c B: Frederick Starr,

the roll was dispensed with.

FORMAL DICTARATION OF THE VOTE. Dr. Adams-Mr. Moderator, I move you

the following resolution: the following resolution:
This Assembly having received and examined the statement of the vote in the several Presbyteries on the basis of reunion of the two bodies, now claiming the name and the rights of the Presbyterian Church of the United States of America, in the words following, viz.: The union shall be effected on the doctrine and ecclesiastical bagis of our common Standards. The Scriptures of the Old and New Testament shall be acknowledged as being the inspired word of iod, and the only infallible rule of faith and practice. The confession of faith shall continue to be received as containing the system of doctrines taught in the Holy Scripture, and the government and doctrine the Presbyterian Church of the United States; and whereas in them is contained the rules of our polity, it is hereby declared that said basis has been approved by more than two-thirds of the Presbyteries of this branch of the church; and whereas the other branch, in the First Church, has reported that this basis has been approved by more than two thirds of the Presbyteries connected with that branch of the Church; therefore we do now solemnly declare that said Basis of Reunion is of binding force.

The paper was adopted unanimously by a

rising vote. THE ASSEMBLY DISSOLVED.

Dr. Adams—I now move you, Mr. Moderator, that this Assembly be dissolved in the usual form prescribed by our constitu-

Adopted unanimously.

The Moderator then spoke as follows: By virtue of the authority delegated to me by the Church, let this General Assembly be dissolved, and I do hereby dissolve it, and require another Assembly chosen in the same manner to meet in the First Presbyterian church in Philadelphia on the third Thursday in May, 1870.

Adjourned with prayer and the apostolic

FORMAL REUNION.

After the adjournment, the members of the New School Assembly formed in pro cession in front of the church, and marched down Sixth to Wood Street. When they reached a point opposite the gate of the First Church, the Old School Assembly moved out in double column to meet them, they moving on the left, and the oldschool onthe right of the street. When all was ready, the Moderator, Joint Committees, and other officers, who were at the head of their respective Assemblies, advanced towards each other, and meeting in the middle of the street, shook hands and locked arms. This example was followed along the whole line, and the procession thus formed of a New and Old School man, two and two, symbolized the union of the two bodies into one.

A large concourse of citizens thronged the street, and the windows of the stores and dwellings in the vicinity of the church were filled with spectators, who greeted this act with the clapping of hands.

The procession, numbering about a thousand, after a few minutes' delay, then started towards Fifth avenue, greeted with cheers, and with the waving of hats and

The following Marshals and Aids headed the column:

MARSHALS.

John D. M'Cord, Geo. H. Stuart. Gen. Moorhead, William Rea,

AIDS.

Joseph Dilworth, Chas. J. Clarke,

Wm. A, Herron David Robinson

Robt. A. Clarke, T. A. Cree. The procession moved up Fifth avenue to Smithfield, along Smithfield to Sixth,

and up Sixth to the Third Church. The streets were thronged all along the route, and at the Third church an immense assemblage had collected in anticipation of the opening of the audience-

When the head of the procession approached the church, the doors were thrown open, and the combined Assemblies entered the centre aisle.

As the procession entered, the choir sang to Lenox, the well-known stanzas commencing "Blow ye the trumpet, blow." After the officers and members of the Assemblies had taken their seats upon the platform and in the middle block of pews the public generally was admitted. The pressure outside the church was immense, and in a few minutes—we might almost limit it to seconds—the spacious audiencechamber, including the aisles, was literally packed with men and women. Thousands more would fain have entered, but that was

It took some minutes for the vast crowd to settle into silence, but at about eleven o'clock, Moderator Fowler gave out the Coronation hymn. The vast volume of sound that rose from the entire audience standing, was itself a sublime opening of the services

After a most appropriate prayer by Dr. Beatty, a committee, consisting of George H. Stuart, Rev. Dr. John Hall, and Hon. Wm. E. Dodge was appointed to prepare and send a telegram announcing the union, to the Presbyterians of Great Britain and Ireland.

The following is the text of the message: To the Rev. Dr. Buchanan, Glasgow: The two great Presbyterian Churches in America, this day united, greet the Presbyterian Churches of Great Britain and Ireland, and pray that they also may be one.

GEO. H. STUART. [Signed] JNO. HALL, WM. E. DODGE.

The audience then united in singing the lymn beginning—

"Blest are the sons of peace."

ADDRESS OF DR. FOWLER. After reading portions of Scripture, viz.: 133rd Psalm, part of the 17th of John, and the 40th of Isaiah, Moderator Fowler

Well may one feel dumb in the presence of this overpowering occasion, and it is from no chice of my own that I break silence now. I wish that I could sit quietly and wonder, and pray and adore and rejoice. Is there a parallel to the event that has been You may splinter the rock, but can you gather to gether the scattered fragments and solidify them again? You may easily divide can Unurch if we understand and accept the structure of the point to which we have now come. And the structure of the point to which we have now come. And the structure of the point to which we have now come. And the structure of the point to which we have now come. And the structure of the point to which we have now come. And the structure of the point to which we have now come. And the structure of the point to which we have now come. And the structure of the structur

The following olders were appointed to a church, but can you so easily bind it to- as we believe, calling upon all the brethren and days past, and, although I am not in-The to-owing clear, at the communion gether again? History is full of divisions of the Presbyterian family to come tothere the record of reunion, and when reunion has taken place, how comparatively lion members nearly, having expended last small are the bodies that have been joined year eight million dollars, too much of it again. But here are thousands of ministers, thousands of congregations, hundreds of thousands of Christians, flowing together by one impulse, and embracing each other in what we hope and believe will be an indissoluble union. This union does not arise from a sense of weakness and need in the constituent parts, for both are stronger now than ever. [Applause.] And how wonderful the unanimity: there have been reunions before, and how many and what large fragments stood out against the fusion! The small fragments that withstand the glow of love under which we have come together. and those fragments that remain in the mass will be dissolved. [Applause.] Think of it; what is the mind of the Lord in it? Are we mistaken in the interpretation generally put upon it, and which has been so frequently expressed. It does not mean that it is for our own satisfaction merely, although that is right enough. "Behold how good and how pleasant it is for brethren to dwell together in unity." [Applause.] It is not the mind of the Lord that our pride should be gratified, for the church that exalteth itself shall be abased. Neither is it the mind of the Lord that we should give ourselves to indolence and repose, with a feeling that the church has goods laid up, "therefore, eat, drink and be merry." The mind of the Lord is effort, progress, strug-gle, conflict! God has massed us that He may hurl us upon his foes. [Applause.] And the spirit of the hour is onward: forward is our rallying cry. [Renewed applause.] What gladness this reunion gives to the advanced section of the sacramental host to God's elect! Our outposts are re-

> Two or three days before I left my home for Pittsburgh I met a missionary brother from Ceylon. He was about coming to see me. He was the bearer of a letter from another missionary brother. The letter will best speak for itself, and I will take the li-

berty of reading it.
"I have been reading in the New York Observer and Evangelist the movements of the two General Assemblies. In view of what has been done, and what is expected will be done in the future, I can say with an overflowing heart, praise the Lord. I cannot express the degree of joy I experience better than to suggest that we raise the sum of five million dollars as a thank offering to which I gladly contribute my mite, on the principle laid down in Malachi. I hope the hundred dollars in gold accompanying this will prove a mustard seed; from which a gigantic tree will spring up with extended branches, studded with golden extended branches, studded with golden mites, that will bear five millions of dollars. Applause.] Thus connected, the Presbyterian portion of Zion can easily collect the required sum, and we hope to see fulfilled the Saviour's supplication that they all may be one." [Signed.] A Presbyterian in a Foreign Field.

[Applause.] Here is the donation, converted from gold to currency, amounting to \$128 75. [Con-

tinued applause.]
When I rose it was with the sincerest purpose to observe the utmost brevity, but before I take my seat, my dear brother Moderator, may we not perform a simple act, symbolic of the union that is now taking place between the two branches of the Church? Let us shake hands. [The Moderators here clasped hands amidst prolong-ed and deafening applause. The effect was electrical.] The audience then united in

"Praise God from whom all blessings flow." ADDRESS OF DR. JACOBUS.

After the intense feeling created by this act had subsided, Moderator Jacobus said : These are the nuptials of the Churches we represent. Then, I am sure, my brethren, that the Great Apostle and High Priest of our profession, Jesus Christ, officiates at the wedlock. In His name I will put the question now, and just here say, if there be any person here present who knows of any reason just and sufficient why these parties may not be lawfully united, let him now speak or for-

ever hold his peace. [Great applause.]
Turning to Dr. Elliott, the Moderator of the Assembly of '37, and at the stormy opening of '38, who, by a marked Providence, was permitted to be present, and to whom a prominent seat on the platform had been assigned, he said: Venerable father! I ask you, who presided at the division of these bodies, do you know of any reason why they should

not be joined together?

Dr. Elliott, rising and inclining his head; I know of none, sir. [Immense and long continued applause.]
Geo. H. Stuart—"What God hath joined

together, let no man put asunder." Dr. Jacobus-In the name of God Amen. When we met together on another platform in the great commercial metropolis, six months ago, we looked with happy anticipa-tions to this hour—this solemn, impressive, eventful hour. May we not say the hour has come; may we not add, with all reverence, the hour has come that the Son of Man may be glorified, and that these kernels of wheat that fall into the ground and die, die only that they may not abide alone, but that they may bring forth much fruit. The Presbyteries have spoken from Maine to California, and from across the Pacific, from China to India, and they have sent up with such single and marvellous unanimity, as only God himself could bring about we believe, their affirma-

tive response on this subject of reunion.

We stand upon symbolic ground. These beautiful rivers that run into each other--they run into each other I say-the Monongahela runs into the Allegheny, or the Allegheny into the Monongahela. At the confluence there is a little difference in the currents, but it is for a little time. The clear waters of the Allegheny united with the Monongahela make the Ohio, the beautiful river. You ask where is the Old School Church? Where is the New School Church? Ask where is the Allegheny and the Monongahela in the great Ohio. No analysis on earth can separate them. They are there, and there they are together in one grand, glorious stream rushing down to the Father

of Waters. This is a joyous day. We have spoken of the event as a marriage, but let us speak of it henceforth as a partnership—as Messrs. Moderators, when you joined your a business partnership—well understood in hands in that symbolic act of Union, that vest everything that belongs to us, and the have been induced at the same time to have this great commercial centre, where we inname of the firm is the Presbyterian (applause), and with our representative [A voice—It's not too late to do it yet. The system, our press and our ecclesiastical whole audience here rose and acted on the polity we may be called the great American Church if we understand and accept I am told that it is not often the point to which we have now come. And

of the Church, but only here and there is gether. But here already there are five thousand ministers nearly, with half a milexpended, perhaps, in matters not closely connected with the multiplication of sanctuaries and the sending abroad of the living missionaries. But the money is there, and it is at the command of the Lord Jesus Christ. Men have said Protestantism is a failure. That statement was well answered by a Bishop, in an address delivered in the very church where the declaration was made. He said that coming out of his house early one day, he saw an owl sitting on the bough of a tree—and what do you think he said: "Daylight is a failure!" (Laughter). No, my friends, Protestantism is not a failure, and Presbyterianism is not a failure, it is to go throughout all lands and throughout

ADDRESS OF DR. MUSGRAVE.

After singing: "Blest be the tie that binds," Dr. Musgrave was announced. He said Thank God for this hour! and for the privilege of being present on this occasion! How marvellous a change! How great the contrast between 1869 and 1837-38! As a Calvinist, I must believe that everything has been ordained of God, so that I believe that our separation was the will of God, as our reunion is. But, sir, we have been accustomed to distinguish between the permissive and the efficient will of God: (Applause). And that is the logical method of solving a great many difficulties which embarrass Arminians. (Laughter). Well, sir, I believe that this eunion has been brought about by the efficient, efficacious, gracious will of God. (Applause). I don't believe it is possible that anything less than an Almighty Power could have produced this result. When we remember our antecedents (I only speak of the Old School); when we think, I say, of our antecedents, and the materials of which we are composed, it is marvellous-(laughter)—it is almost miraculous—(renewed laughter)-that we should have been brought together so trustingly and so lovingly. (Laughter). Well, I am con-strained to say that I yielded to nothing short of the conviction that this thing is of God, and is in accordance with His will. Now, sir, I believe that this union will be permanent. Why, sir, there is such an affinity between us that we cannot be kept apart. (Applause). You recollect how it was a century ago, when the two Synods separated—the New Lights and the Old Lights-and how they quarrelled for some years, and then had to come to-gether again. Now, after a separation of more than thirty years, we are agreed to come together again. It puts me in mind of a remark made by a good Quaker, whose wife on one occasion was disposed to quar-rel—well, there are ladies here, and I don't like to tell the story—but she was anything but sweet tempered; but the husband of the old lady would say to her, "My dear, it is not worth while for you and me to quarrel, for we will have to make it up afterwards." And so there is no use in these two churches quarrelling; and I think now, historically, that we have been taught this lesson—that it is not worth our while, in the future, ever to quarrel, for we shall have to make up again. (Laughter). Well, sir, as I believe this reunion is in accordance with the will of God, I have given it my whole soul, and I rejoice in the belief that God will bless it, and make it a blessing to our country and to the world. But, Moderators, we must be humble, we must be prayerful, we must be devoted to our Master's cause and glory, for without His blessing our means, our numerical strength, our intelligence and our wealth will avail nothing. O, let us lie low at His feet and implementations of the company of the company of the Kanawha and the Wabash, and the Tenessee, and the Company of t lie low at His feet, and implore God to restrain us from pride, and ambition and self-

and all other lands. (Long continued ap-ADDRESS OF REV. DR. ADAMS. I, too, thank God that I am permitted to see this day. Many have desired to see it, and have been denied the sight. Three of them who were on the Joint Committee, as originally constituted—Brainard, Krebbs, and Gurley—have gone to their reward, and I have no doubt they are bending over us to-day, and are rejoicing with us. Glory be to God in the highest, this is the Lord's doing, and it is marvellous in our eyes. None but those who were originally on that committee can comprehend, I think, all the difficulties, and fears, and misgivings that were felt when first brought together by no seeking of our own, upon a cold wintry day. Sir, those fears, misgivings, wintry day. Sir, those fears, misgivings, doubts and difficulties — they have all passed away. I would say this morning that we are not slaves to the bondage of I will say as the patriarch of old, fear. "Let me go for the morning breaketh." We have crossed the ford of Jabbok; our fears are all behind us. Alienated brethren have met. Esau and Jacob have fallen upon each others necks; they have kissed each other and wept. There is a beautiful custom in the Moravian church, at their seasons of communion. It is my great pleasure oftentimes to go to a Moravian church in New York, to celebrate the Lord's supper; and I was startled by the novelty upon one occasion when one of these brethren, Dr. Muhlenberg, from one side of the communion table, came around and offered me his hand. I was surprised to see that throughout the whole mass of the church that thing was done, as though they spoke in this beautiful language, "Here is my heart and here is my hand." I had hoped, this whole Assembly of brethren might oined hands all through this house, saying, Here is my heart and here is my hand.

seeking, and enable us as His servants to

seek His honor and the prosperity of His.

Church. Let us go to work with a will;

with energy; with perseverance; and let this spirit of activity pervade the whole

Church. I would close by repeating an ex-

pression that I had occasion to use a little

while ago. Let the bugle sound the ad-

vance along the entire line; and let us, as

one uniform phalanx, move forward in the name and for the sake of the glory of

Christ and the spiritual conquest of this

clined to be superstitious, this seems to me to be significant. One night Luther looked out of the window, when he was despondent and sad, and said: "I see a sign in the and sad, and sad: I see a sign in the heavens. The whole glorious firmament hanging upon nothing." Oh sir! these are haloyon days; days of which Virgil sung. These are eras of Christian joy and piety. Let us thank God that we are permitted to see and enjoy them. Now, this crowd o people that eyed our procession here to-day, composed as it was in a peculiar way, per-haps have been inclined to ask, "What does this thing mean?" We may all ask this question, "What does this thing mean? What does it mean in regard to the past? What was all this old strife about?" Well, I think the first thing that that this occasion means is a magnanimous forgetfulness of the past. The fractured bones are coming together, and being knit and it is not a time to undo the bandages, and scrape the bones again. [Applause]. And now, sir, forgetting the past, let us ask how God forgives and forgets. Oh, what would be the comfort of our souls if this passage were taken out of the Scriptures: "He remembereth our sins no more, forever." Let us thank God that these things are past, and let them sink like lead in the great

waters. But what does this occasion mean for the future? It means liberality. I use the word in the best sense. We are abiding by our own symbols; we stand by our own faith and church polity. But we are pledged by this occasion to liberality in the best sense of the term for the the future, letting unexpected differences no more have power to divide us; coming together with a true magnanamity, supposing that there will be mutual differences, but never allowing them to separate and divide us. This occasion means the utmost magnanamity in all our plans for the future. It means progress in all that we undertake. We have been for many years past very familiar with the Basis and Standards. We have had occasion to refer to that many times in our discusssions. Now sir, I believe that the word Standard can be used in two different senses. Here, where you manufacture iron it sometimes means an upright stiff pillar There is another sense in which we can take the word Standard, and that is as the symbol of our faith and polity. It is the great banner of our Church. It is something that we don't look to to bear us up, but something which we are to bear forward in the name of Jesus Christ. We have been familiar with these designations—Old School and New School-for many years. Well, it has occurred to me that the only way we can combine those terms is just to transpose one letter, and instead of O. S. put S. O. and you have SONS; sons of the Church sons of the one Church—the Presbyterian Church; sons of God, and if sons, than heirs "heirs of God and joint heirs with Jesus Christ." That blue banner of the Presby-terian Church, which has been borne in the times of strife over the hills and the heathers of Scotland; let us take it in our hands, now quartered with new armorial bearings —learning, liberality, piety, charity, magnanimity—and let us bear it on, in the name of God, in the great work which is given us to do as a Church.

I was very much struck with that beau-

tiful reference to the symbolical waters

which surround us where we are met. We should have that photographed upon our

memories. We should take it with us to our homes. But it seems to me we might carry the figure a little further. A brother said to me this morning that he hoped that this was the last occasion he would ever see of this sort. I hope not, but I hope that we will see many more of the same sort. Where the Ohio is formed just bebelieve that in the future more branches of the Presbyterian Church will come with us. I cannot forget our brethren of the South, and our blethren of the West, in all their dispersions and divisions, and we expect that there will be flowings together, and on future occasions. Presbyteriansthose who live long enough—will see grander occasions for rejoicing than we have to day Now! I was a little fearful just for a moment when my excellent friend, Dr. Musgrave, said that his work was about done. I was afraid he was going to say that expected to go some where else before this great union shall take place. I do hope that Dr. Musgrave, Dr. McGill and many of these fathers of the Church will live to see more unions. I hope they won't pray nunc dimittis too hard.—I want you fo live; I want these fathers to live, that they may rejoice in the unions which, believe, God intends for us. I want them to live, that we may do all in our power to show them what respect and confidence we have for them. [Applause.] The occasion means, too, an enlargement of heart, and I think it a grand privilege for us that we may have more parties to love. Let us cultivate each other's acquaintance. It seems to be a very little thing to say and to do. But it is a different thing to come together intimately in our social relations. Let us cultivate each other's acquaintance, and not be kept apart by any cheveaux de freze of old prejudices. And I am sure as we know each other more, we will love each other more, and have occasion to rejoice in God's great mercy in bringing us together. Dr. Musgrave said he was a Calvinist. We are all Calvinists. In one view of the case, Dr. Musgrave claims that he was in favor of this transaction because God had decreed it. I suppose that I shall not be suspected of extreme New Schoolism, if I say that we, on the other side, are rejoiced that we have been permitted to do so much in the way of making our calling and election sure.
[Long continued and vehement applause.]
Will you bear with me, Mr. Moderator,

in one word further. It is a little personal, but I ask it in the name of justice. It has so occurred, in the Providence of God, that I have been connected with the Joint Committees from the beginning. I think that none can understand all the cares and anxieties and fears, that there have been at particular times, when some of the Committee thought that the thing ought to be abandoned. I believe we shall not forget the services of these men who gave the question all care and toil, day and night, and without their aid, it is due to them to say, we should never have reached

Christ upon it; let us bear it down these rivers, and over the prairies and slopes, over the mountains, all over our own land and throughout all lands, and so on earth and in Heaven will we bless God for this

day. [applause.]
After prayer by Dr. Hatfield, Dr. Rodgers moved a vote of thanks to the members of the Re-union Committees, which

was unanimously passed.

Dr. S. W. Fisher then read the report of the Joint Committee on the proposed memorial fund, to be raised by the united Church, in honor of the Union. The amount was put at \$1,000,000 in the report, but was amended to \$5,000,000, and was passed. The time allowed for completing the fund is a year after the next meeting of the General Assembly. No particular objects are assigned for the use of the fund.

The next address was made by Dr. John Hall, of New York. It was in fine spirit, but was more general in character than the others. It closed with a most touching narrative of the reconciliation of two aged and long estranged brothers which he had witnessed and brought to pass, which brought the tears like rain to scores of faces. Judge Strong followed. He said:

My heart is too full for utterance, and I have no words with which to express my emotions. I cannot describe my joy, and it would be vain were I to make the attempt. I have listened to all that has been said this morning, and I have rejoiced in all that has been said. I have appreciated the symbols, and the figures by which the union of these two great bodies has been represented, but they are all inadequate to express my feelings. I cannot think of the junction of these branches of the Church as a marriage. We are too near of kin, and always have been too near of kin for that. [Laughter.] We are not as husband and wife. There is no head in the family except Christ. Nor are we like rivers. We have not different sources. We have but one source, in God the Father, through the Holy Spirit. I can find no language adequate to express my ideas in regard to this union of the Church. Throughout this land it is believed, I have no doubt, that the union of these two great bodies of the Presbyterian Church is to be the beginning of nobler efforts and higher achievements in the cause of Christ than has ever been accomplished. Let us begin at home, in our own churches, and labor for the blessing of God, that we may be an efficient Church, and be a great blessing to the whole land.

Hon. Chas. D. Drake, being next announced, said: Seldom have any of us here present this day witnessed, in the same day, a burial and a resurrection. We have come here to-day to bury all that was symbolized in the addition to the name of the Presbyterian Church, of those strange letters, here after to be known no more, except in history -0. S. and N. S. And from the burial comes the resurrection, in its simple grandeur, without any prefix or suffix, of "the Presbyterian Church in the United States of America." [Applause.] The sides of the mountain, and bove all the clouds that have lowered around us for one generation, have at length been sur mounted, and we stand with hearts and hands locked in one embrace on the top of this Lookout Mountain of the Christian religion and the Presbyterian Church in the United States. And now, as we stand on this grea and glorious height above the clouds, what should be the first object that should command our attention? To what shouln we first look? The glorious Sun of Righteousness that radiates the world that lies before us. Two great bodies of Christians to-day change their orbits and merge themselve into one-doing in the Christian world what

is impossible in the natural world! After further brief remarks by Henry Day Esq., and Hon. W. E. Dodge, Geo. H. Stuart Esq., responded to a loud call from the au dience. He expressed his profound interest in the great event of the day, and closed as follows: O brethren of this Presbyterian Church of the United States of America, think of it, that since this hour yesterday-since these twenty-four hours have passed away-eighty-four thousand six hundred immortal souls have gone to the judgment sear of Christ, and we ought to ask ourselves the question which Baxter asked when he said "I never hear the funeral bells tolled with out asking myself the question, what have done to point that departed soul to the Lamb of God that died to save a perishing world?" Brethren, buckle on your armor for the great conflict; buckle it on for giving the glorious gospel of the Son of God to the millions of the world who are perishing for the lack of

knowledge.
May God bless this great Presbyterian Church, and may God grant that the day may soon come when you shall embrace all other Presbyterians-all other bearing the name in this land.

Prayer was offered by Robert Carter, and the Assembly was dismissed with the bene-diction by Dr. Jacobus, after having been in session nearly four hours.

AN EXTRACT.

"Oh, yes, any suit will look well while it is just new, but the thing is to get clothing that will not lose its shapeliness and beauty before you have worn it a month. Now this is one of the great points about this clothing of which we speak, it is so well made, and of such good material, that with any ordinary degree of care, it will look as good as 'new,' even after it has been well worn. It is made by Wanamaker & Brown, at Oak Hall, and is, without exception, the cheapest clothing I have ever bought."

MARRIED.

STETLER—DELANEY.—On the 9th inst., by Rev. V. C. Schenck, Mr. Harry R. Stetler and Miss Kate A. V. C. Schenck, Mr. Harry R. Delancy, both of Ph.ladelpuia.

SUTHERLAND—BREWER.—On the 3d inst., at the residence of Dr. Charles Brewer, Montgomery Co., Md., by the Rev. J. Garland Hamner, Col. Charles Sutherland, U. S. A., to M ss. E. Witt Brewer, of Annapolis, Manufach.

Twelfth Anniversary of the Noonday Usion Prayer Meeting, will be celebrated on Tuesday, the 23d of this month, at 12 o'clock, in the Church on Broad above Chestnut St. Rev. Dr. Johnson will preside. Various Clergymen will take part in the exercises. Philadelphia Tract and Mission Se-

PHIMOGIPHIS Tract. Manually Union Meeting, for the 3d District, West of Broad to the Schujkill, will be held at the Methodist Epiccopal Church, corner 23th and Spring Garden, on Friday evening, 19th, at 7½ o'clock. Several missionaries will be present, and address the meeting. Come.

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The office of the stomach is to convert the food into a cream-like semi-fluid, called CHYME. This is effected partly by the action of a solvent, called the gastric juice, which exudes from the coating of the stomach, and partly by a mechanical movement of that organ, which churns, as it were, the dissolving aliment. The CHYMS passes from the stomach into the duodenum, or entrance to the bowels, where it is subjected to the action of the bile, and the nutritious portion of it converted into a fluid called Chyle, which eventually becomes blood.

blood.

Now, it is evident that if the great solvent, the gastric juice, is not produced in sufficient quantity, or if the mechanical action of the stomach is not sufficiently brisk, the first process of digestion will be but incerfectly performed. It is also clear that if the liver, which lays such an important part in charging the nourishing portion of the chyme into the material of the blood, is congested, or in any unnatural condition, the second process will not be thoroughly accomplished. The result of the two fai ares is dyspepsia, complicated with biclosures.

The mode in which HOSTETTER'S BITTERS operate in such cases as this: they invigurate the cellular mem-

The mode in which HOSTETTER'S BITTERS operate in such cases as this: they invignate the cellular membrate of the stomach, which evolves the gastric juice, thereby insuring an ample sufficiency of the fluid to completely dissolve the food. They also act upon the nerves of the stomach, causing an acceleration of the mechanical movement necessary to reduce the food to a homogeneous mass. They also act specifically upon the liver, strengthening it, and so enabling it to produce an ample and regular supply of bile, for the purpose of converting the nutritious particles of the Chyms into Chyle, and promote the passage through the bowels of the usciess debris.

In this way HOSTETTER'S BITTERS cure dyspopsia and liver complaint: The explanation is plain, simple, philosopnical, and true.

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