THE WORK OF RIGHTBOUSNESS |

A Thanksgiving Sermon, Delivered Before the Congregations of the First and Third Reformed Dutch Churches, by the Rev. J. W. Schenck, at the Church, Corner Tenth and Filbert Streets.

We published yesterday a short abstract of the eloquent Thanksgiving sermon delivered by the Rev. J. W. Schenck, at the Third Reformed Dutch Church. Believing that the whole discourse will well repay perusal, we avail ourselves of the space which, wanting yesterday, is to-day at our command, and give it to the public in full.

The minister selected his text from the 17th verse of the 32d chapter of Isaiah:-"And the work of righteousness shall be peace."

At the call of our Chief Magistrate, four whole people engage in thanksgiving to Almighty God

to-day.

For this excellent and becoming custom is, happily, again made national. Happily, we say, for this is as it should be. It betits us, as a professedly Christian nation; and more than this, it is in keeping with our national origia, and properly recognizes and keeps it in remembrance. Our origin is in no sense accidental. We are the offspring of the providence of God. Not that ordinary providence, by which He upholds and regulates all things, but that special providence by which He prepares the way of His kingdom of righteousness and peace, and establishes its sway in the world. Men were educated to found this nation, in the school of conflict, for sacred principles. The Spirit ef God awakened a few minds to see and appreciate the deadening influence of Rome, on mind and heart, and social, moral, and civil

They saw, too, that in the great Bible doctrine of justification by faith in Christ, lay enwrapped freedom of conscience in the Church of God; and they set themselves, in the strength of the Lord, to loose the Papal shackles from the Church, and put away from between her and her true Lord the soul-tyranny of Rome. And thus came forth the Protestant Reformation, whose special beauty and strength showed themselves in the Netherlands, then a province Philip II, inspired by his cruel heart and his Romish prejudices, sought to crush out this Heaven-inspired spirit of liberty; and employed all the horrors of war and the Popish Inquisition to effect his purpose. The Netherlands, seeing that freedom, not only religious but civil, was at stake, resisted. After a long and terrible struggle they triumphed, and religious and civil liberty was theirs. And now, being independent, they must frame a civil Sovernment which would secure by its operation these dear-bought benefits. The Reformed Church-our Reformed Church-itself the very symbol and the foster-mother of both, furnished in its framework, a model which was imitated.

The result was the free Dutch Republic, which while it was the wonder of the age, afforded a safe asylum to the oppressed for conscience sake. Nor were these wanting. Puritans and Huguenots found occasion to seek temporary asylum there; and while there, they learned the connection between a free republic and the sure guarantee of free exercise of religious affections. They came, and Hollanders came hither, and brought these ideas with them, in addition to the spirit of the Reformation.

And when the mother-country put the heel of oppression upon their descendants, she met that spirit and these ideas in fall life and vigor. They have and forbore till endurance ceased to be a virtue, and then they struck for independence-

For in independence they designed only to perpetuate to Church and State what had been born in the Reformation, and brought to matu-rity through much tribulation in the Netherands. And now they set into the soil of the New World, and water with tears of pious grati-tude, and fertilize with the prayer of faith, the precious "Plant of renown," which their fathers had borne with them from their Old World asylum. And it took root; and in our free instibaptized twice in blood, we have the stately tree grown to strength, and spreading its branches, and sheltering by its genial shade the representatives of every clime and nation. Now see why it is often noted that the institutions of our Reformed Church and our civil institutions are similar. It is natural that the child should be like its parent. Our Reformed Church is, root and branch, in every sense, an ecclesiastical

And since we may thus trace our origin through "the Dutch Republic" up to the Reformed Church, whose original is that great agency by which God would reform and liberate the world through the doctrines and blood of His Son.— behold how imperative the duty of all American citizens to labor to preserve intact these institutions of God's own planting, by His special and

wonderful Providence. While then to-day we give thanks for large harvests, and active industry, and preserved health, and peaceful foreign relations, it is most fitting that our minds take the direction of considering what is necessary to effect the end, for which it is clear we were brought into, and are continued in existence, as a people. Our text furnishes us the necessary instruction, and leads our minds in a proper train. "The work of our minds in a proper train. "The work of righteousness shall be peace." For in this term, "peace," are contained all those elements which can be conceived of as having place in the object for which we were made and are so signally preserved a free republic. It pictures to us the smooth working of the national machinery; the complete harmony of all the departments of Government; the practical officiency, because of the actual supremacy, of law; the unjarring adjustment of the various interests and industries of the nation; the brotherly union of all its sections; and the full recognition and enjoyment of all rights, civil, social, religious, throughout our borders. Nay, brethren, it pictures all our present difficulties settled; all sectional bitters cured, and the stream of personal freedom and safety, in the enjoyment of high privileges, coursing everywhere, and bearing upon its bosom a happy, busy, contented, law-abiding, prosperous people; and over them the bright sun of God's lavor pouring down blessings, varied as circumstances, abundant as necessities, in His rays. We may then express our gratitude to-day, by carefully and devoutly considering the divinely prescribed requisite to this peace. And now, first, let me show you something of

the nature of this requisite. As it was originally given, it was the promise of what should be under given circumstances, It was the pledge of Divine honor and taithfulness that, when righteousness had done its work, peace should be enjoyed. But who cannot see enwrapped in it a fundamental principle to govern all homan action, and to point the human mind to the attainment of valuable results? Now God plainly tells us, by various means, that it is a principle underlying His personal and governmental action. "All the words of His mouth are in righteousness." "I, the Lord, have called thee in righteousness." And does He not style Himself "the righteous Lord, that loveth righteousness?" He "rules in righteousness?" He shall "judge the world in righteousness!" and He "doeth righteousness." But, more still to our point:—"The kingdom of God is, first, righteousness, then peace." The title of the great Redeemer is "the Prince of Peace." The issue of His conflict with the powers of darkness is, "on earth peace." Yet "the sceptre of His kingdom is a sceptre of righteousness." and ness is, "on earth peace." Yet "the sceptre of His kingdom is a sceptre of righteousness," and in the connection of our text, and at the very starting-point of the thought that is in it expressed, He is styled "a King who shall reign in righteousness." His work of sacridee is a work of righteousness, through which, by "magnifying the law, and making it honorable," He becomes "the end of the law for righteous-

"The mountains shall bring peace to the peo-ple, and the little hills, by righteousness," Thus is made clear that everywhere righteousness goes before peace—its part, the root, its fundamental source. And no wonder; for God has established His throne for righteousness. And as the God of peace, to make peace the inhabitant of this earth, He has laid the principle of the text at the basis of the revolution His grace has proposed to effect; and will have it honored, held sacred, by all who would enjoy perce. And now, what can the citizen of the And now, what can the citizen of the United States deem more important than to know what this work of righteousness involves? deavor to show this will occupy our

second head of discourse.

The "worker of rightcoursess" is in one place declared to be "accepted with God." It is therefore doing that which pleases, because thopors God. Enoch was said to "please God." and his ways are described in the short sentence, "Enoch walked with God." It is said that "Solomon pleased God" when, in answer to God's, "Ask, what shall I give thee?" he said Give me an understanding heart to judge thy people, that I may discern between good and bad." Solomon was just seated on his throne, and to show that God was pleased, and to show the bearing of that case upon our present object, let me say Godgave him wisdom above all before or after him; and not only that, but enormous wealth, and length of days great honor; and He gave him a reign of absolute peace. Now we can see that the "work of righteousness" involves-First, a strict regard in all our ways, as men and citizens, to the requirements of the Divine will. Working righteousness is doing right, God being the judge of the right. And His "thou shall" and thou shalt not," found plainly written, define the right. For "all his commandments are righteous." David, as a man and as a king. struck the true vein when he said (and in pri vate and m public life he acted upon it, save in the case of Urian the Hittite, or which he bitterly repeated), "I esteem all thy precepts con-cerning all things to be right, and I hate every talse way." Hence, his administration as king is made the standard by which every reign after-wards is tested. It is, indeed, remarkable that a good king, and one approved of God, is de scribed as doing that which was right in the eyes of the Lord, as did David his father. And worthy to be noted is it, that those were no approved of God of whom it could even be said the did right in the sight of the Lord," since t must be added "but not like David his ather." What a strict construction, then, father. does God put upon this work of righteous-Surely, it involves something more something deeper-seated than an external form of obesience, of even divine precept. It discloses to us how true it is, that "there is a way that seemeth right to a man, but the end thereof are the ways of death." It comments most severely upon those ways of men which are fashioned after the principle of being only legally right. But not simply magistrates have been taught concerning this work of righteousness. The people have a lesson in the event of the disruption under Rehoboam. That was the work of God. He rent the king dom asunder, and only lett a small portion to d's line, for His promise sake to David, and for His great purpose' sake, respecting David's Son and Lord. The reason for His severe visiation thus inculpates king and people: have lorsaken me, and have worshipped the gods of the heathen, and have not waiked in my ways to do that which was right in mine eyes, and to keep my statutes and my judg-ments, as did David." The truth is, God has been careful to reveal Himself as an administrator of government, and to make it appear that the precepts He enjoins upon men grow out of and exhibit His own method of conducting the affairs of government. And thus he is before men actually the Model Ruler; and He would be imitated in his principles and ways by peoples and nations. And in this imitation of Him-this practical use of the principles underlying His throne, and actuating him, all with reference to the declaration of His glory and honor as the Chief Magistrate of the Universe—we have this "work of righteousness." Now, secondly, this further involves strict regard for the best interests of men. As it looks backward and find its model in the Divine administration, so it looks forward and binds its alms in sympathy with the Divine purposes. When a nation conducts Divine purposes. its affairs as the Divine Ruler does. will begin to aim same ends, as God proposes to Himself, and will effect, in the accomplishment of His purposes. And, as God has made His great law of righteousness to look to human good, as well as to His proper glory,—so, while He administers His government to show that He "whose name is Jehovah is the most High over all the earth." At the same time, His very rule of men is di-rectly employed for their establishment in the glorious liberty of the sons of God;" and to participation in this liberty it seeks to bring the very creation it 'delivers from the bondage of corruption." The kingdom of God is, in feed, the refuge, the retreat into which the burdened and weary slaves of the foul author of all oppression and misery are invited to dee. And His government in righteousness is held forth as their guarantee of safety from all harm for-evermore. And it is none the less fitting to be considered by citizens that this state of safety is styled "eternal life." Now, most fitting is it that nations do all that is right to show their No nation is formed for its glory mercly.

power and resources and dignity, and to gain onorable standing among other nations. Yea, a nation can do, and conform to the mind and will of God. Yea, more; this will be the result, if its ways do conform to His. But, it falls far short of its true end if it stops here nation is a provider, a guide, a protector. Its people, the subjects of its authority, are the proper objects of its provisions, its guidance, its protection. Whatever may contribute to their personal prosperity the nation must furby its distribution of privileges, its definition and recognition of rights, and by opening avenues for industry and talent, to traverse freely in pursuit of every good. And it must defend all honestly and peacefully engaged in such pursuit, against the selusiness and criminal ambition of such as would reor harass them. Nor has it fulfilled its high charge until it has given its energies to the intellectual and moral culture of its people, and the encouragement of all influences, especially those of the kingdom of God, which may contribute to their well-being in its fullest sense. And in this, if it imitate the Divine model, it will be "no respecter of persons," but will spread its benefits with liberal and to those everywhere who honor its authority, and withhold them from such only as refuse that honor, by resistance of its righteourequirements and the violation of its lawful provisions. And when we speak of the nation. we do not confine ourselves to the magistracy, and hold them alone bound to this. We accept the great underlying principle of our institu-tions, "the people, the power," and hold tus up as to Divinely prescribed order for them, in that capacity, to follow, Indeed, it is idle to look for a work of righteousness in official positions, it it be not found in men as men, and as they move among men.

Now it will be seen that, in order to that "work of righteousness," which "shall be peace," there must be honesty, unselfishness, and unswerving devotion to the real right, and to the great ends of government and citizenship, viz., the common weal, both in officials and citizens. That sympathy with the great "worker of righteousness," which is involved in the "work of righteousness," makes this imperative and absolute upon all who would strive for what is signified by "peace," And does the "work of rightcourness" seem to any difficult, and even impossible to be made practicable, and therefore "peace," though desirable, yet beyond reach? We must, then, thirdly, inquire, Whence is this "work of righteousness?" He that "worketh righteousness," and is therefore "accepted with God," is said to "fear God;" and this "fearing God" is represented as the source of this "working righteous ness," And when God writes the great and only requirement He makes of man, He cou-ples closely with "doing justly," "love, meroy, and walk humbly before God." And He writes ness to every one that believeth," and so, their peace. And when the beneficence of His perfect sway is subject of remark, we hear it said righteousness. And He, in another place, also lays

down the truth:—'Their righteousness is of me, saith the Lord." And when an individual is acmitted to 'peace with God," which comes through being 'made righteousness," it is by faith in Jesus." Now this ail shows the "work of righteousness" in its strictest sense attnipable in actual practice, and the "peace," by no means out of reach. And you will perceive that it has its root in a spirit which both delights in God's will and cheerfully flows both delights in God's will and cheerfully flows out in full sympathy with Divine purposes. The "work of righteousness" is but a fruit-bearing tree; its root the fear of God. It is but a streams its fountain, humility before God. but an effect; to cause Christ, our righteous-ness, lying in the believing soul. And since nations are made up of individuals, and national action but the aggregate of Individual actionand since it is proper to require of individuals that they reach the ability to work righteousness through this faith in, humbity before, and lear of, God-it is no less proper to bind upon aggregates of individuals, in organized capacity. the like obligation, to be fulfilled in like way
"A righteous nation" is no Utopia in the word or mind of God-nay, not a multitude of "righteous nations"-nay, not even the recognition of Christ, the Universal King. For place is made, in the provisions of mercy, for the "righteous nation;" and it is foreshadowed that "the kingdoms of this world" are to "occome the kingdom of our Lord and of His Christ, and he shall reign forever and ever." And this, by-the-way, describes the state of things when 'peace on earth and good-will towards man' shall be fully an accomplished fact, and the heritage complete of this entire world. And now, what doth God require of this nation? What does He lay upon us as indispensable to the full enjoyment of "peace?" Nay, what that we may fulfit the destiny which, by the peculiar Providence that brought us into existence, is evidently marked out for us? Nothing less than that our national acts and measures and spirit he such as will righ ly, in His eyes, bear the name, "the work of righteousness." This nation cannot, with impunity, ignore this. This people cannot, without risking weightier chastisements than have yet fallen to their lot, be deaf to this matter.

Americans, God must be practically recognized here as the Ruler among the nations. The principles of His government must be adopted here, and put into operation. The truth of God must be replaced into the foundations of our institutions. The Holy Code of Jehovah must be recognized as the great Constitution, to which we must be subject. In a word, what may be termed the Christian power in the world must be submitted to, and made to give impulse to our social, communal, national machinery. Honor must be paid the kingdom of God, as the great governing authority; and men and mea-sures must be tested by the standard that king dom sets up, and made to square with its provi-sions, or be rejected and held in complete

obscurity.
Long enough has the Great Father of this nation-in whose fear, and at whose bidding, and after whose pattern, its foundations were laid—been ignored; and men's passions, ambitions, follies, and thirstings for power, and striles for latness, been the masters, whose lash has driven us, and the gods whose altars have burned with the sacrifices of honor, and integrity, and morality, and even religious stand-ing and obligation. Long enough have the threat and the bribe, and the evil combination, furnished the motive power in driving the national machinery. Long enough have the national resources, some of which are the very brow-sweat of the honest poor, fed the spirit of speculation, and lattened the maws of those who reach after the power to oppress, that they may prosper in the world.

Talk of financiering, and statesmanship, and rigid legislation to remedy the evils which dis-tract us! Why, men are always and everywhere figuring, statesmen rise up as thick as branches or the bramble, and thirty thousand laws bristle on the pages of our statute-books! Well enough are these in their place, and under the proper control; but they are not equal to "the dangers of the hour" alone. No, nothing will remedy them but what will remove the Divine frown. And nothing will do this but to cease what displeases Him, and return to what will please Him; and nothing so displeases Him as disregarding His law, and dishonoring His Son! And this in a nation, no less than an individual.

There is a power in this land that holds in itself the only remedy. That power is the Church of God. That Church must not throw herself in the background as she has done. She must make herself telt. When national abominations arose in olden time, God spoke to His Church; warned her to bring her principles to bear, and sent from her bosom prophets to "cry aloud and spare not," to kings and rulers against those abominations. And thus He ever keeps before the Christianity of our day its imperative duty. He calls upon it to come out into the field of action. And He very forcibly calls upon Christians to consolidate, and with unbroken front, by using their rights, after the Divine odel, and in accordance with the Divine Spirit and requirement, speak and say what must be done. Eight millions of Christ's endowed people are no slight rower, and the influence they are capable of wielding is scarce computable. Let ese with one voice tell the country what men and what measures will alone be acceptable. They will thus only stand where God has by His grace qualified them to stand, and His will has commanded them to stand. And then, armed with the sword of the Spirit, and backed by Omnipotence overruling all things for their success, what may they not do? Brethren, our tex plainly implies that the Church of God, the de pository of truth, the dwelling place of Chrisianity, and the temple of Christ, should be the leader in any country. Christianity should lead public sentiment, shape political views, and build, of the material it has in its hands, the platform on which men, and such men as will be at home on it, shall rise to power, and after which they shall conduct themselves in power. Yes, this is Christianity's legitimate place. And never will her account be clean till here she stands, and, in the name of her Lord, demands and secures honor to Him whom she adores and serves, her Head, and the world's rightful

And now, brothren, never were the Apostle's words more appropriate, as addressing the Church of God, "Knowing the time, it is hig-time to awake out of sleep." It is not a time to It is a time of danger. Civilig, a terrible storm threatens, which nothing but profound wisdom, yea, "the work of righteousness," can avert. And, morally, who lead in the land who are among the most busy instructors of the people in morals? And who gather the mightiest crowds to their feet? Look at the novel, the review, the popular lecture, the stage-play, the periodical, and behold holargely and with how few exceptions their moral teaching shoots out of a Divine authority, and exalts man to be his self-ruler and guide to righteousness! Is this the principle out o which our country's measures are to come. Breibren, can the Church sleep while this i-enseting? She sleeps only to endanger her own organized existence. Brethren, the time, occasion calls; yea, through them to you, God calls. Let the Church hear and awake, and a her post, and by the favor she, through her gracious Head, can bring on our nation, aver cslamity; and by her "work of righteonsness which God will honor, secure "peace!"

Facts of Progress -That well-known statisician, on, Samuel B. Ruggies, made remarkable statements in his speech at the Cyrus Fiel banquet the other night. Speaking of our rail roads, he said they cost a larger sum than had ever been expended in any one century on the means of transportation. We have 36,000 miles of railway, which have cost \$1,380,000,000. In Europe there are 30 000, which cost the enormous sum of \$3,500,000,000. The construction of railways in an old, closely settled country, is of course more expensive than in a new, while European roads are more solidly and permanently built. But the saving in the transporta tion of freight and passengers amounts in each hemisphere to \$500,000,000 per annum. Mr. Ruggles estimates the telegraphic lines in this country at 90 000 miles in length, and in Europe at 60,000. So that the New World decidedly leads the old in its factities of communication

CITY INTELLIGENCE.

[For Additional City Intelligence see Fifth Page.]

A NEW PAVING FOR BROAD STREET. The work of paving Broad street, from Jefferson to Oxford, with the Nicholson pavement, is to be commenced at once. As this mode of paving is new to our city, we give the following de-

After the street is levelled off, a course of inch boards, well coated with tar, is laid down. Upon the boards are set blocks of three-inch thick pine planks, cut in lengths of six inch s. They are placed on end in lines across the street, the blocks being one inch apart, and separated by a pine trip three inches deep, and which is set up and naticd to the inch boards, forming the platform. The inch space between the line of blocks is then fill d in with gravel and but coal jury poured into it. screenings, and hot coal tar poured into it after which the screenings are well rammed. The surface is then covered with screened gravel and hot tar, when it is ready for use. Its cost is about three dollars the square yard.
This kind of pavement has been in use in Chicago during the past nine years, and a street in New York has recently been paved with it.

"SCRATCHING" A MEDICAL STUDENT .-A further hearing was had yesterday, before Alderman Beitler, in the case of Johnson Kelly, charged with being concerned in the robbery of Robert Collins, a medical student. At the former hearing Collins testified that, after meeting the defendant and others at a public house in Walnut street, and having a few games of cards, they got into a carriage, and were driven to a restaurant in Locust street, and from there to the neighborhood of the Baltimore depot, where the robbery took place. Yesterday the keeper of the public house in Walnut street, and the bar-tender at the Locust street restaurant, testitled that they saw Kelly with Collins on the night referred to, and that they left together. Collins testified that Johnson Kelly was in the carriage when he was robbed, but he could not say whether he was active in the robbery or not. The accused was committed to answer.

OPERATIONS IN JEWELRY. - Another charge was preferred yesterday at the Central Station against Joseph Myers and Theodore Harris, who were bound over on Thursday to answer the alleged theft of several gold chains from the jewelry store of E. Kretzmar.

Charles Kubn, in the jewelry shop of B. F. Duboice, testified that on Thursday morning the defendants entered the shop in company with a third man, and asked to see some gold sleeve-buttons. A case containing gold chains was on the counter show-case at the time, and he left it there while he turned to the window to get the sleeve-buttons. As they were wanted Masonic marks upon them, which they had not no purchase was made. After they left it was discovered that a chain and three sleeve-button, the whole valued at \$150, had been abstracted. The accused were held in \$3000 ball

REPUBLICAN NOMINATIONS .- The Republican members of City Councils met in caucus yesterday afternoon, to nominate Heads of Departments. The following were placed in nomination: -William W. Smedley, Chief Com-missioner of Highways; Henry B. Bobb and Nathan Spering, Assistant Commissioners Highways: Charles Dixey, Commissioner of City Property: Frederick Graeff, Chief Engineer of Water Department; Jonathan H. Pugh, Commissioner of Markets; Charles S. Smith, Superintendent of Estates; Samuel S. Cavin Agent of Girard Estates. The only change made was in the selection of Mr. Graeff in place of Mr. Birkinbine, the present Chief Engineer of the Water Department. The vote was:—Graeff, 37; Birkinbine, 19. Charles Dixey had a compe-titor for Commissioner of City Property in Charles W. Zimmerman. The vote was:—Dixey, 32; Zimmerman, 24.

THE PORT OF PHILADELPHIA. - The following table exhibits the number of foreign and coastwise vessels that arrived in this port dur-ing the month of November, as compared with

	1866.			1865.		
For	Coast,	Total.	For.	Coast.	l'otai.	
Steamships 2	-	2	8	-	8	
hips 4	and.	4	5	- 3	8	
Barques 6	2	- 6	. 5	4	9	
Brigs22	17	39	14	35	49	
chooners 6	694	700	9	790	799	
100ps	607	607	-	751	751	
Steamers	288	288	2000	216	216	
Barges	528	528	-	434	484	
Boats	1075	1075	-	1585	1585	
	mine a	0040	-	-	000	
40	3206	8246	86	3818	3854	

AN AMBIGUOUS CASE,-John Farrar was heard on the charge of being concerned in the thert of a box containing six hundred dollars, the property of Albert George. It was testified that defendant placed in the hands of remporarily, the sum of six hundred dollars, and soon after removed the money, and that Farrar was seen to take something covered with a handkerchief from the house where the theft was committed. Held for trial.

NEW DEMOCRATIC HALL, -The Young Men's Democratic Association of the Eleventh Ward opened their new hali last evening, at No. 416 N. Second street. Mr. John Conner, President of the Club, presided, and speeches were made by the Hon, S. J. Randatl, Dr. Kamerly Captain C. M. Donovan, Dr. Sites, and others. The audience was quite large and enthusiastic. A large flag was thrown to the breeze from the

DEATH OF A PROMINENT MANUFACTURER, One of Philadelphia's best and most iseful citizens, Mr. John Murphy, of the extensive car building firm of Murphy & Allison, died on Wednesday last. He was in the prime of life, active and energetic. He died at his tesidence, in Vine street, near Sixteenth, after a brief

CORONER'S INQUEST .- The jury summoned to hold an inquest on the body of Jordan B. Bis ey, yesterday returned a verdict that he came to his death by being ran over by car No. 15, on the Market Street Railroad, on the 24th uit, from the effects of which he died at the Pennsylvania

ACCIDENT.-Edward Holland, aged fiftyfive years, was admitted to the Pennsylvania Hospital yesterday, with his shoulder-blade broken, caused by falling from a car at Eighth and Callowbill streets. Mr. Holland resided to Pleasant street, near Ninth.

COLLECTION OF TAXES.-The receipt from taxes on Wednesday amounted to \$19, 062-87. All bills left unpaid after to-day will have three per cent. added to them.

INSPECTION OF FLOUR AND MEAL for be week ending November 29, 1866 :- Barrels o superfine, 6859; do. rye, 506; total, 7365.

THE COBONER was sent for last evening to hold an inquest upon the body of Mary Harkes, who died suddenly in the Nineteenth Ward.

'Mason & Hamlin's
Cabinet organs, only at
J E. Gould's, seventh and Che-nu Streets

ALL PERSONS who are fond of Fine Contections G. W. Jenkins, No. 1037 Spring Garden strest could invite to call and try his stock of Fine Candies. Iceland Moss Paste. Gum and Cacco ate Drop. Chocolate Creams of a ! flavors, Caramoss, etc., o which he has constantly on hand a fresh assort. FRANCH COCOANUT CAKE, original with Morse

HAINES BROS. PIANOS. as any piano made. Gould, Seventh and Chesnut Streets, X LADIES, GO TO G. BYRON MORSE & Co., No 372 and 304 Arch street, for your Fried Oysters, Chicken-Salad, Coffee and W. office.

& Co., Nos 902 and 904 Arch street.

GEO STÈCK & Co.'s PIANOS,
At Gould's,
Seventh and Chesnu: Streets

MECHANICAL MILKMAIDS .-

An "iron seamstress" we all use, and now are called upon to choose Milkmaids entirely made of wood, instead of rosy flosh and blood. All womankind, perhaps, may be Set aside by machinery.
Or, sunk in idleness inert,
Have naught to do but talk and firt,
Notice if this man's short or tall.
Or wears the styles of Tower Hall.

WE HAVE Good Serviceable Overcoats as low Finest French Beaver Overcoat:

We have in the largest, best assorted, and all intervening grades
We have in short—the largest, best assorted, and most complete stock of Men's. Youths', and Boys' Clothing in Philadelphia—equal to any in the city in style, make, and steperating all kinds, styles, sizes, and qualities, adapted to the wints of all, and sold at lower prices than the lowest elsewhere, or the money refunded.

Ball way between (Bennyart & Co.

Fifth and Sixth Str. (518 Market Street. Balf way between

MRS. CAROLINE I., PEARSON, No. 52 COURT Street, Brooklyn, a say who has had twelve years practical acquaintance with the leading Sewing Machines, asser s, in her examination before the Commissioner of Patents, that the Grover & Baker Machine is the best, and gives the following reasons:

O. Among your acquaintances who have used the Q Among your acquaintances who have used the Grover & Baker, and also other machines state whether or not the Grover & Bazer is, in all cases known to you, preferred for family us.

A. I suppose I have compared my experience with over five hundred ladies, and I never except in one using the found that they preferred other machines to the Grover & Baker, when they have tried both machines.

Q. What are the reasons of this preference? Please state them uliy, and at large.

A. The principal reason, or one of the main reasons is, for the clasticity and durability of the stitches, the regularity and beauty of the stitch on all labrics alike. There are some machines which sew very nicely on certain kinds of work that do not sew well on others. I have never found the fabric yet that the Grover & Baker Machines will not sew in the most beautiful manuer. I think it does not take more than hair the time to adapt or adjust the Grover & Baker Machine to different kings of work and fabrics then it does not take the fabrics that the source of the second fabrics and fabrics, than it does on any other machine.

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