The Inaugural Sermon Preached Yesterday Morning by the Rev. Dr. Allen, at the Old Pine Street Church,

SPECIAL SEPOST FOR THE SVENING TELEGRAPH. Yesterday morning the congregation that as sembled at Old Pine Street Presbyterian Church was very large, and the exercises extremely interesting and solemu. The occasion was the maugural sermon by the Rev. Dr. Allen, who has recently been called to the pulpit made vacant by the death of the lamented Dr. Bratnerd. Dr. Allen was presiding over a congregation in Nashville, Tennessee, when called to his new scene of labor. He is a man of learning and eloquence; the impression created by his first sermon being extremely invorable. In the course of the services he made frequent reference to his predecessor, eliciting manifestations of deep emotion on the part of his audienes. Dr. Allen selected for his text the 29th verse of the 10th chapter of Acts, reading as follows:-"I ask, therefore, for what intent ye have sent for

It is with feelings of mingled hope and fear, of joy and sorrow, that I stand here to-day like one who, after bidding dear and familiar friends tarewell, and launching out his bark upon the waters of some untried ocean, with anxious thought peers nervously into the unknown and mysterious future. Involuntarily I start forward, glad to walk in the sunshine; then doubt and fear and misgiving throw their shadows over my pathway, and again I hestrate and tremble, and almost turn back. But a voice has reached my ears and my heart. 'Tis the voice of God's people—a people fresh from the altar and the grave—a people who, with chastened hope and faith, have resigned to God the paster whom He gave them, and now ask another. It is their voice that comes to me. With prayers and tears—tears for the dead and prayers the living-like a child who, bewildered id the fog and darkness on the waters, starts forward at the voice of his father calling to him from the shore, and trusting also that I have heard the voice of God in the voice of His prophet, I stand here to-day, within the walls of this venerable sauctuary where cluster a thousand tender and holy asso cintions, and beneath whose sacred after hes the dust of cherished pastors, garnered and guarded for the resurrection morn-here, where once Duffield, and Ely, the warm-hearted and eloquent Brainerd, unfolded the truths of the Is it strange that I feel I stand on holy ground? Is it strange that I feel, perhaps something as Moses felt when told by God to take the shoes from off his feet, for the ground on which he stood was holy ground? Is it strange that I realize, as I stand here to day, in the relations which I bear to you, the profoundest feelings?

You have called me to the pastorate of this time-honored church. You have done so in the name of God, and with a unanimity that will ever be remembered by my own grateful heart. I have come in the name of Jesus, trusting in God and to you. I have come to be your servant for Christ's sake. You recognize in the words of the text the Apostle Peter addressing a centurion, a devout man "that feared God, with all his househole." At the time that this good man was engaged in fasting and prayer, at the ninth hour, an angel appears to him, assuring him that his prayers are heard, and directing him to seek one Simon, whose surname is Peter, who shall speak unto him. In the meantime, Peter was upon the housetop, engaged in prayer and fasting, in preparation for the coming of the minister from Casarea. And, as Diwinely directed, comes Cornelius, with his kins-men and friends. The Apostle tells him how he has been directed to come, and Cornelius tells the Apostle of his Divine directions.

have chosen this text for the purpose of bringing before your minds the importance of the call of a people to a paster. Such a call means something; it is not a call for mere in-tellectual pleasure. That the race of man may become acquainted with God's truth, He has been pleased, in His infinite and sovereign mercy, to commission men in His name to teach Divine wisdom and truth. God commanded His disciples-"Go ye forth in all the world, and teach all nations in my name." The ideas of the minister are not his own, they are God's, and he must communicate them to others just as he receives them from their holy source. A minister of God is enjoined to dispense this Divine truth. Dare i stand in the presence of God and preach aught else to you than His word; and dare you lister if I do? While I stand here in this holy desk, I shall never preach anything but Christ and Him crucified. A faithful minister can preach nothing else, and a devout and holy people can ask nothing more. A pastor must feed the people of God. If you desire spiritual food, go to him and receive it at his hands. It is the pastor who, by the aid of prayer and study, must supply this precious food.

I am here to-day as your servant for Jesus' sake. I confess that I come with trembling and fear, for I feel most profoundly the responsibilities of the trust which you have committed to my hands. All that with heart and hand I can do I freely offer to you. I ask your confidence; I ask you to tell me frankly of your spiritual troubles and glories, of your hopes and fears, of your joys and sorrows. Permit me to enter into all these with you.

Of the aged I ask counsel. I love to sit at the feet of the grey-haired man, as he reposes in a calm and quiet manner; I love the counsel of the old. The head grows wiser as the hands grow feebler, as the pulse beats lower. Of the aged servant of God, whose busy life is wellnigh over, the young should ever seek counsel. To those in middle life I come as a companion To those in middle file I come as a companion and a brother, standing shoulder to shoulder with them in the great battle that God has called us to fight. To the young I come as a brother and a friend. I would take them warmly by the hand; I would look them in the face, and tell them of their fathers' God; I would call to their minds the sweet memory of Him for whom a mother's prayer and a mother's tear rose and fell. And to the orphan I would come with the consolations of God's word.

I come from a people who parted with me in sorrow and in tears—a people whom I gathered almost hterally from the battle-field, amid the very thunders of war. Common danger bound us to each other; common exposure in a land full of enmity towards you and towards this beloved Government, drew us closer and nearer together. But I have given them up to come to you, at your call. Why, can I not ask, have I not a right to expect a place in your affections? I do not ask the place filed by your late lamented pastor; I do not ask you to shut out trees, your harts, the sacred memories assect from your hearts the sacred memories associated with that revered and holy man. I do not ated with that revered the holy man. I do not ask you to dry a tear as it starts in the eye at the very mention of the name of Thomas Brainerd. I do not ask you to withdraw one Brainerd. I do not ask you to withdraw one feeling of tenderness from his memory, or from the dear ones he may have left in your midst. Sorrow for the dead is beautiful and holy, and the heart refuses to be divorced from it. All the heart refuses to be divorced from it. All other sorrows we seek to cure; all other wounds we seek to bind up. But this sorrow the heart refuses to have healed, this wound the heart refuses to have bound up. I would not have it otherwise. I would rather that you should cherish his memory. Sitting beside you, I would have you tell me all about his warm heart his holy life his carnest labors that I would have you tell me all about his warm heart, his holy life, his carnest labors, that I may follow in the footsteps of the good, the great, and the holy. I do not ask the place he holds in the sanctuary of your hearts; and I only ask a place beside him there, beside the memory of the one so dear to you. Should find parmit me to serve you as long as he, and God permit me to serve you as long as he, and to de it as faithfully as he did, you will love me then as you do him now; and when I die you will lay me as gently and has tenderly down be-neath these venerable trees as you did him, and perhaps weep for me as sorrowiully as you did for him. Faithfully to you I devote my ser-vices, and whatever strength and whatever power I have, for your good and the success of this memorable church.

THE TABERNACLE OF THE LORD

The Dedicatory Sermon Preached Yesterday Morning, by the Rev. S. A. Mutchmore, in the New Concessink Presbyterian Church.

[SPECIAL BEPORT FOR THE EVENING TELEGRAPH.] Yesterday morning the new Cohocksink Presbyterian Church, at the corner of Franklin street and Columbia avenue, was dedicated to the worship and honor of God.

The services throughout were of a most interesting character, and from the evidence apparent, made a deep and no doubt lasting impression upon the large congregation which there had assembled. The corner-stone of this structure, which will form when completed one of the finest and most imposing ornaments in the northern part of our city, was laid on the of September last, and by the unprecedented liberality of the congregation, the work has never ceased, and will go on until the finishing touch to this temple has been completed.

The large congregation have cause for reloicing in the thought that this editice is clear from all incumbrance, and that the workmen who have labored so arduously for its upbuild-ing have received their hire. About \$30,000 been spent thus far upon the outlding, of which sum the ladies-let credit be given them -have raised \$4000. The lecture-room in which the dedicatory services were held yesterday, is completely and elegantly finished, its appearance receiving the approbation of all who have set foot within it. In this room the audience assembled yesterday numbered over twelve hundred persons, many others fatting to gain

After praises had been sung and a praver offered to the "Giver of all good gifts," a thank-offering in the practical shape of \$2150 was made by members of the congregation and some others. The Rev. Samuel A. Mutchmore, pastor, then delivered the dedication sermon, from which we make some extracts, and which was listened to with profound attention. The men-tion of memories sacred, clustering around the temple of God, brought many a tear to the eye, and caused a deep solemnity to come over all his hearers. The text was:-

"How amiable are thy tabernacies, O Lord of Hosts," 84th Psaim, part of 1st verse. Words like our vestments, are forever changing with lashion! At the time our Bible was translated, 'amuable' was the dress of the thought men represented by the word "beloved." Hence the Psalmist exclaims, "How beloved are thy tabernacies, O Lord of Hosts." But the probabilities are that there was an amazing difference between his condition then and ours The opinion is entertained by the learned Tholuck that it was sung at Mahanaim during David's exile from Jerusalem by the rebellion of his son; so he was using these words

to express sorrow over departed joys.

We will use them to express joys over blessings, we hope, just begun. A mighty change when the language of sorrow in our age is made he medium of joy in another. The occasion that has brought us together to day is one of peculiar interest. We have come here to rejoice together over what has been done for the glory of God. We have come to utter His praises if this new temple, which, by His mercy and assistance, we have built for His name. We have come to feel and express the joy that breaks in upon the mind after a hard and doubtful conflict bas ended in victory; the joy that heroes feel, who in the struggle dare not stop even to wipe the sweat from the brow, who have at last triumphed, and can with calm complacency sit down and survey the tropples they

We have, to-day, no lack of motives for joy and thanksgiving. For God's blessings during the year have been profuse. His Spirit has been in the hearts of the people. It was inspiring life which gave them a mind to work. If we have been in labors abundant, it has been because of the working in us "to will and do of His own good pleasure."

We now invite your attention to the truths suggested in the text, which is the desire of the soul for a place sacred to the worship of God. "This may be styled the desire of the nations," for the very first moral and intellectual pulsations manifest themselves in the choosing and

constructing places sacred to worship Wherever there have been men to worship, there fanes and shrines have appeared, dedicated to the honor either of the true God or imaginary deities. This was what stirred the spirit of Paul as he wandered through the streets of Athens. It was literally crammed with shrines and idols, until it was true, as expressed by one of their poets, "That it was easier to find a god than a man in Athens." The forum, wherein the apostle gazed, was studded with statues; the altar of the twelve gods being in the centre of the temple of Venus; and again, there was a place sacred to Jove; and the Acropolis, with its sides and summit covered with sacred monuments, every available ledge laden with shrines or images. There, too, was the Erectheum, with its inclosures, its deities, and the caves of Pan and Apollo.

But the central glory of the scene was the brouzed statue of Minerva, the mother and protectress of the city. Indeed, sacred shrines met him at every principal entrance of the city, at every street some object or scene of devotion, and every view bounded and fringed with fairles or idols. seeming at least as if imagination had spent itself in inventing deities; and lest some one should be neglected, an altar was crected to the unknown God. So that Paul, while at Athens, gives testimony that this desire for places sacred to worship was not peculiar to the Psalmist in the time of his exile, but is as wide as humanity and as deep as the human heart.

Races have been found with no idea of clothing, ignorant of the use of the simplest highest for research.

utenail for procuring or enjoying the means of life, but never without a place sacred to their God, with rites and services corresponding to their conceptions of him. There are three thoughts apparent in all these desires of nations for consecrated places of Divine service:—First, clear testimouy to the fact of sin which they afford. Sin has entered the world, and the worship of the world is the sure evidence of the

All this church and altar-building, idolmaking and life-taking, shows than man is ever under a curse of blame-worthiness, and feels that he has injured the Being in the world whom he regards supreme, and would fall upon some device to propitiate him, and regain his lost power. It is the feeling of sin in the soul that has in the past turned the world into a slaughter how and pass started. slaughter-house, and now rears churches sacred to God. Sin, as paradoxical as it may seem, builds the temples, and a sense of sin crowds them with the penitent inquirers, and a hope of its deliverance through Jesus Christ makes the Gospel a power in the world.

The second idea apparent in this desire for places dedicated to praise is a sense in the human soul of infinitude. This is difficult of expression, and will be difficult to understand. But we will try to illustrate. In the earlier stages of human society men do not think powerfully. There is a want or demnity and scattered, their thoughts; they are diffusive and scattered. The religion most natural to their condition is another the scattered. But as the human polytheism and pautheism. But as the human mind advances it feels a painful diffuseness in this kind of religion. Education is a focalizing process, and as the soul becomes enlightened it tends to unity in its conceptions, and polygives place to monotheism, in one God, The with its firmament like wide curtain between man and the throne of God, in which man was content to worship, is too big now for His temple, like the veil which separates the outer court from the "Holy of Holies." The say, with its blue curtains dropping their folds on hill and mountain, or dipping into the sea, will do for the ancient Druid, but not the soul that has undergone the discipline of thought.

in looking on the boundless expanse. The disciplined mind seeks God's presence in narrower compass—even beneath the habitation of its own structure. It finds great relief in the thought that God will indeed dwell in taberna-

pline of thought. To such there is painfulness in looking on the boundless expanse. The dis-

stretches out in its longings for stronger supports and deeper fellowship. Humanity has ever in this way indicated its desire for a Saviour. It is this attraction for companionship with superiors which swells the train around the conqueror's car. For the lonely soul of man invests those poor as itself with the ideal perfection for which it yearns. Setting aside places to be hallowed is an invitation for that exalted One for whose companionship our hearts yearn to come and dwell with us. A temple is a prayer. Its emptiness is a plea for a guest. An alter is a wordless yet eloquent entreaty for God to manifest His presence tuere -as we have scenathe cuitdren rear the box and the pole with inviting nests for the birds. hoping by these childish tolis to win them to their bower. Every consecrated spot, every dedicated temple, every altar, is but a mute entreaty for God to come and hold fellowship with our longly souls. We have indicated some of the lonely souls. We have indicated some of the reasons prompting humanity to build places sacred to worship. First, because in these places the soul seeks and finds answers to its longings. Second, because in them we are usually made acquainted with a personal God. Third, because the sanctuary contains the archives of our most sacred memories,

" " The reverend gentleman entered into a full and interesting detail of the features presented in the text, and in speaking of the sacred memories of the past, paid an eloquent and fit-ting tribute to his lamented predecessor, Rev. Daniel Gaston. In conclusion, he directed the thoughts of the large congregation from what been done to what is still to be accomplished. The work must go on-our lives are too short for delay.

What a day that will be when the scaffolding shall have been taken down, all traces of the workmen removed, and the last stone have gone up with shoutings of grace into it, when the spire bathing its head in the pure sir of heaven, shall receive the first kisses of the morning dawn, the temple, filled with devout worship pers, shall become vocal with praises.

THE MODEL CHARACTER.

A Sermon Delivered Last Evening by the Rev. Dr. Bomberger, at the Rev. Albert Barnes' Church. SPECIAL REPORT FOR EVENING TELEGRAPH.]

Last evening, by request of the Young Men's Christian Association, Dr. Bomberger delivered an eloquent sermon on "The Model Character," at the Rev. Albert Barnes' Church, on South Washington Square. He took for his text the 49th verse of the 2d chapter of Luke, reading as follows:-

"Wist ye not that I must be about my Father's

Among the many bright examples of moral excellence turnished by the Sacred Scriptures, incomparable pre-eminence belongs to that of the Lord Jesus Christ. And this superiority pertains to every period of His life on earth, from his early human childhood through that of tender youth, down to His propitiatory passion on the cross. It presents a heavenly model, therefore, not only for those engaged in the more earnest work of naturer years, as is doubtless too commonly supposed, but it sup-plies a divine pattern for children also, and specially for that period of life when the foundations of human character are laid-laid either in the deceifful sand of worldly maxims and policy, or upon the Rock of eternal love and truth and righteousness which is supplied in Jesus Christ.
That He is thus offered to us in the Word of

God we have sufficient evidence in the text. Here He stands forth to view as a youth. The incident in connection with which the inquiry is recorded is, indeed, the only authentic and trustworthy revelation of His youthful char-acter, but is quite sufficient to afford a lesson worthy of the devout study of every young man and woman, and an example deserving of their closest imitation. Allow me, then, to hold up this model to your view to night, and to have your earnest believing attention, whilst I endeavor to set forth its claims to your constent meditation, and to designate some of the eading points in which you should seek to

imitate it in your life. We underrate the excellence of the example of praiseworthy youth of any age or station in life. Study those examples closely, and admire them as they deserve. Remember they enjoyed no superiority over yourselves in any respect which rendered it easier for them to fear God and do good, and you may imitate, and even excel their virtues. Like Abel, begin in your youth to offer unto God the living sacrifice of your body; like Enoch, start out in life by walking with God in fliai picty and self-denying obedience to your heavenly Father. Like Moses, when Faurrounded by the enticing pleasures of Pharaoh's court, you may turn rom the allurements of worldly luxury and glory, and choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

Why walk by the light of candles when we may walk by the sun of light, the Lord Jesus? Yes, look upon and be guided by Him. the youth listening in the temple to the words of its teachers, and carrestly seeking know-ledge of the life, and even then declaring His self-consciousness of His glorious mission, You may have been too accustomed to looking upon Jesus with feelings only of awe and tear, but we should also copy after His matchless ex-ample, and although we may tail in reaching

up to Him, yet we may approach.
If adult professors, followers of Christ, should strive to pattern after the virtues displayed during His public ministry, why should you hesitate to make Him, a youth of twelve years,

The strong Divine foundation upon which His character as a man was building, was His full surrender of Himself, soul and body, to the conviction of having a holy, beavenly mission o fulfil, and his instant readiness to comply with all the requisitions of that mission, "Know, love, and yield yourselves upto God as your Father!" Is His command. Good resolutions may avail for a season, just as plucked flowers and fruits may be kept for a brief season though without a root. Thus the pledges and vows of an outward profession will not last. What is wanted is a thorough planting of the roots of

the tree of life in our moral nature. Grace can do what mere nature attempts in vain. He that in the beginning hald the foundations of man's moral life in truth and boliness, can restore him to that foundation again. God can reach and rectify the perverted centre of your soul's being so as to give you a fresh start, and under all the advantages of the Fospel dispensation. He can reconcile the hearts of sinners to Himself, reinstate them in his love, and so regenerate them that they become "partakers of the Divine nature," as St. Peter sayeth, and animated with new impulses and affections.

Many of you have been already consecrated to the Lord, baptized in the taith and hope and lite of God in Christ; let us hope you are resolved to follow the holy pattern Jesus sets for you, and like Him say, "I must be about my Father's business."

Who or you can be at a less to know what you should do, with your own heart and conscience to tell you, with a living Church to tell you, with the Holy Scriptures to tell you, and with the blessed Spirit to confirm it all, by bearing it home directly to your soul! At a loss what to do when you have a soul to save! what to do when you have a soul to save! At a loss what to do in a world of sin and wretchedness appealing to your sympathies and beneficence every hour, and the bright example of Jesus Christ is to illumine the path to righteousness! Choose the heavenly aim, the noblest of all missions, and your life will not have been spent in vain. We often deplore not have been spent in vain. We often deplore the brevity and uncertainty of life, and why should we waste is most precious days? "He that saveth his life shall lose it," and we cannot too soon consecrate ourselves to our God and

own structure. It finds great relief in the thought that God will indeed dwell in tabernacles with men.

The third idea apparent in this desire is the universal desire of companionship, not of equals, but with superiors. The human soul is not long content in communion with equals, but

FINANCIAL.

PENNSYLVANIA STATE LOAN.

PROPOSALS FOR A LOAN

\$23,000,000.

AN ACT TO CREATE A LOAN FOR THE REDEMPTION OF THE OVERDUE BONDS OF THE COMMONWEALTH.

Whereas, The bonds of the Commonwealth and certain certificates of indebtedness, amounting to TWENTY-THREE MILLIONS OF DOLLARS, have been overdue and unpaid for some time past;

And whereas, It is desirable that the same should be paid, and withdrawn from the market therefore,

therefore,
Section 1. Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met, and it is hereby enacted by the authority of the same. That the Governor, Auditor-General, and State Treasurer be, and are hereby, authorized and empowered to borrow, on the faith of the Commonwealth, in such amounts and with such notice (not less than forty days) as they may deem most expedient for the interest of the State, twenty-three millions of dollars, and issue certificates of loan or bonds of the Commonwealth for the same, bearing interest at a rate not exceeding six per centum per annum payable semi-annually, on the 1st of February and 1st of August, in the city of Philadelphia; which certificates of ioan or bonds shall not be subject to any taxation whatever, for State, which certificates of loan of bonds shall not be subject to any taxation whatever, for State, municipal, or local purposes, and shall be payable as follows, namely:—Five millions of dollars payable at any time after five years, and within ten years; eight millions of dollars payable at any time after ten years, and within fifteen years; and ten millions of dollars at any time after fifteen years, and within twenty five time after fifteen years, and within twenty-five years; and shall be signed by the Governor and State Treasurer, and countersigned by State Treasurer, and countersigned by the Auditor-General, and registered in the books of the Auditor-General, and to be transferable on

the Auditor-General, and to be transferable on the books of the Commonwealth, at the Farmers' and Mechanics' National Bank of Philadelphia; the proceeds of the whole of which, loan, including premiums, etcetera, received on the same, shall be applied to the payment of the bonds and certificates of indebtedness of the Commonwealth.

Section 2. The bids for the said loan shall be opened in the presence of the Governor, Auditor-General, and State Treasurer, and awarded to the highest bidder: Provided, That no certificate hereby authorized to be issued shall be negotiated for less than its par value.

Section 3. The bonds of the State and certificates of indebtedness, now overdue, shall be receivable in payment of the said loan, under such regulations as the Governor, Auditor-General, and State Treasurer may prescribe; and every bidder for the loan now authorized to be issued, shall state in his bid whether the to be issued, shall state in his bid whether the same is payable in cash or in the bonds, or certificates of indebtedness of the Common-

Section 4. That all trustees, executors, adminsection's, functiants, executors, admin-istrators, guardians, agents, treasurers, com-mittees, or other persons, holding, in a fidu-ciary capacity, bonds or certificates of indebt-edness of the State or moneys, are hereby authorized to bid for the loan hereby authorized

authorized to bid for the loan hereby authorized to be issued, and to surrender the bonds or certificates of loan held by them at the time of making such bid, and to receive the bonds authorized to be issued by this act.

Section 5. Any person or persons standing in the fiduciary capacity stated in the fourth section of this act, who may desire to invest money in their hands for the benefit of the trust, may, without any order of court, invest the same in the bonds authorized to be issued by this act, at a rate of premium not exceed-

the same in the bonds authorized to be issued by this act, at a rate of premium not exceed-ing twenty per centum.

Section 6. That from and after the passage of this act, all the bonds of this Commonwealth shall be paid off in the order of their maturity. Section 7. That all loans of this Common-wealth, not yet due, shall be exempt from State, municipal, or local taxation, after the interest due February 1st, one thousand eight hundred and sixty-seven, shall have been paid. paid. Section 8. That all existing laws, or portions thereof, inconsistent herewith, are hereby re-

JOHN P. GLASS, Speaker of the House of Representatives.

L. W. HALL,

Speaker of the Senate,

Approved the second day of February, one
thousand eight hundred and sixty-seven,

JOHN W. GEARY,

In secondance with the provisions of the

JOHN W. GEARY.

In accordance with the provisions of the above act of Assembly, sealed proposals will be received at the Office of the State Treasurer in the city of Harrisburg, Pennsylvania, until 2 o'clock M., of the 1st day of April, A. D. 1867, to be endorsed as follows:—"Proposals for Pennsylvania State Loan," Treasury Department, Harrisburg, Pennsylvania, United States of America.

America.

Bids will be received for \$5,000,000, reimbursa-Bids will be received for \$5,000,000, reimbursable in five years and payable in ten years; \$8,000,000, reimbursable in ten years, and payable in fifteen years; and \$10,000,000, reimbursable in fifteen years and payable in twenty-five years. The rate of interest to be either five or six per cent. per annum, which must be explicitly stated in the bid, and the bids most advantageous to the State will be accepted. No bid for less than par will be considered. The bonds will be issued in sums of \$50, and such higher sums as desired by the loaners, to be free from State, local, and municipal taxes.

The overdue bonds of the Commonwealth of Pennsylvania will be received at par in payment of this loan, but bidders must state whether they intend to pay in cash or in the everdue loans aforesaid.

No distinction will be made between bidders paying in cash or overque loans.

paying in cash or overque loans,

JOHN W. GEARY, Governor of Pennsylvania, JOHN F. HARTRANFT, Auditor-General W. H. KEMBLE,

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\$23,000,000.

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