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CHARITY THE SUM OF RELIGION.

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A Discourse by the Rev. Dr. Nadal, preached in Trinity M. E. Church, on Sunday, March 31, on the Occasion of Taking the Collection for the Suffering People of the South, [SPECIAL REPORT FOR THE EVENING TELEGRAPH]

"Love is the fulfilling of the Law."-Romans xill, 10.

When Moses, and the blessed Saviour after him, would sum up religion in one or two pregmant and glorious sentences, crowding together both tables of the law, man's duties to God and his fellow-attering both the principle and the practice of religion, they tell us that the arst great commandment is, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength," and that the second is like unto it, namely, "Thou shalt love thy neighbor as thyself;" that "on these two commandments hang all the law and the prophets." The Apostle Paul, reducing the law to a still narrower compass, declares that it is fulfilled in one word, namely, love. And the Aposite John, animated by the same spirit, and taking even a sublimer flight, tells us, as if in holy song, "God is love, and he that dwelleth in love dwelleth in God and God in him."

The meaning of all which seems to be not only that holy, blessed, glorious charity is the grace to all the range of being-not only that it is the very eye and heart and soul of religion, but also its very essence, its com-pleted sum. This one divine word, holds and means and utters it all. Ob. and means and utters it all. Ob, to get the world-wide meaning of that utterance so catch and be ravished by the sweetness of its Divine note, to experience it in the depths of the heart, to live it in the dally doing 1 But let us address ourselves to our text. The theme it furnishes is, that love or charity is the sum of

This will appear if we remember that religion has its source, its inspiration, and its pattern in the Divine nature. Shall we dare attempt to set forth what that nature is? Shall we lift our feeble pencil to draw the Divine character ? In a reverent and humble spirit we think we a "Searching the Almighty we cannot find Him earthly charity are in kind one, however differout to perfection," and yet to come understandingly to God, to copy Him, at our great and humble distance, into ourseives, we must have some truthful conception of His character. With our souls in the dust, let us then ask what is God? The common sense of Christendom returns answer:-"An infinite and eternal Spirit, almighty, omnipresent, omni-scient, all holy." How do His works speak? What is *their* voice as to His character? We reply, the world is beautiful; and beauty is the natural robing of goodness. If sin and creatly sometimes are thomselves. If sin and cruelty sometimes arm themselves with the power of beauty, it is only as the robber wears a handsome mask, or as Satan comes to his work in the dress of an angel of light. Whatever hardness, or pain, or suffering, may be ong to the creation of God is exceptional, and not in the original idea. Nothing, for example, was put into the animal frame of man for the ultimate purpose of producing pain, but the contrary. The eye is capable of the keenest suffering from even a slight injury, and jet it was evidently formed. with all its beauty, skill, and delicacy, not for suffering, but for the delights of seeing, and as a means of gathering knowledge and making man happy. Only think of the oceaus, of the infinitude of beauty, coming into the soul through the eye! The glories of sky, earth, and sea, the varying faces of friends, all picture themselves on the eye, and thence send their thrilling pleasures to the soul. The cunning mechanism of the ear can be injured and made to sche; but it was intended as the music gallery, the orchestra of the mind, to appropriate the hum of the zephyr, the trill of birds of every note, the twang of the harp, the piano, the rich blast of the trumpet, the silver peal of church-bells, the voices of singing men and singing women in the sublime oratorio, the gentle melody, the holy songs and anthems of the Church, and the sweet voices of husband and wife, brother and sister, and the fairy, melting prattle of our little chudren. Oh, what love there was in the formation of the eye and the ear! How the Creator laid the foundations of enjoyment for His creatures when He gave seeing and hearing to the soul! The same is true in a lower degree, but not less manifestly, of the in-ferior senses. Take, for example, the taste. substantials of life, the fields of corn and wheat, the cattle and sheep; these gratity the taste in a coarser way. Besides and above these He has provided the beautiful and luscious peach, the pear, with its almost melting sweetness, delicious strawberry and raspberry, and other berries with the name of logion, grapes in uncounted variety, color, and flavor; melons without number of the most gratifying taste. These gifts, and others like them too numerous to be coanted, present the great Father to us in the light not merely of a benefactor and a provider, but as revelling in the joy and delight of gratifying, of pleasing our fancy, of giving us more than is needful, more than is merely comfortable and excellent, of pouring upon us superfluous blessing, even the very highest luxury of innocent gratification. Do we not see in all this the heart of tenderest no we not see in all this the heat of temperest and most delicate love? Is it not like a father, who, besides feeding, clothing, educating his children in comfort, buys the choicest toys for the little ones, pocket-knives, skates, and pontes for the boys, and extra adoinments for the girls? God has added to the world of the useful another world of the beautiful. Who can look on all the beauty of the world, who can hear the warble of its melody, who can think of its abounding luxury, without feeling, without having it sink into his soul that God is love? True, as we have said, the eye and the ear may suffer; true the delicacies of the palate are capable of abuse. and may become lead in the stomach and poison in the blood, but they were evidently made for our delight, and impress upon us the noly, blessed lesson of the Divine love. But even the afflictious of life have a side where love discloses uself. It the eye which paints beauty on the soul's canvas may smart. if the ear which is ravished by music may ache, if the palate which is gratified by peach and strawberry may become diseased, is it not because sin has come into the gworld? Is not all suffering in some sense penal? Can it or otherwise under a wise and righteous Provi dence? We may not be able to show how, if the world had never sinned, it had never suf-fered; but the whole scheme of what we call nature seems to have a benevolent drift; the pain and suffering seem to be incidental, something brought in upon and counter to the scheme of nature, transmilling and criming its operation and trammelling and crippling its operation, and making the impression of an alien and hostile force from which it proceeds. What is that hos-tile force but sin ? That force removed, or having nover entered, the Divine scheme had doubtless proceeded according to its fundamental idea of perfect righteousness yoked with perfect happiness. But sin having entered, pain had to follow as a vindication of the perfect righteousness of And as parents are as full of genuine love when they wisely chastise their children as when they caress them, as often chastise-ment is the strongest proof of parental love, so the pain of life, sickness, poverty, trouble; storms, passion, war, are forms and exidences of older the forms and evidences of Divine love. They are God's loving though severe appeals, when His caresses and indulgences utterly full to draw us to Himself. This idea of God's love, so clearly written on the face of the world, grained into the fibre of creation, is everywhere asserted in the Sorlp-tures. Charity is not God, but God is charity. Justice, truth, holiness, power, wisdom, are all in the law; they all move in the domain of love. in the law; they all move in the domain of love, they all find that consummation in love. When God created man He made him just, true, holv; and in His creation expressed, of course, His own holiness, truth, and justice, but the divine impulse to the creation must have been love. It was holy, blassed love that prompted to create a holy being, and to pour on him the boundless treasures of happiness. Divine love longed to reproduce itself; longed to endow another being with a portion of its own unutterable joy. Love with a portion of its own unutterable joy. Love implies communication, giving; and the eternal

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Father, even before any work of creation, joyed in the thought of the boundless creations of love yet to transpire. Love is the joy of the infinite and eternal heart. Before a creature had broken the awful ellence of eternity, love was the atmo-sphere in which God dwelt; and where intelli-gent creatures, in obedience to the Divine dat, first lived, that beginning of creature life was but the expression of eternal love bringing to ness its own eternal loving thought. pass its own eternal loving thought. In the Gospel we have only the same idea

amplified. As the mould and circumstances of the first man spoke of love Divine in creation, so did the gift of Jesus in redemption, as in a new creation. The free creature, wielding his own God-given honors, master of his own des-tiny, cast away the glits of Divine love; but that san e Divine love stoops to raise him from the fail. "In the fulness of time God sent forth His Son," "God so loved the world that He gave His only begotten Son" to remedy man's ruin, and by such an exhibition of Divine love to and by such an extinction of brine love to draw him up out of it. "Herein is love, not that we loved God, but that He loved us, and gave His Son to die for us." What is the bur-den of the Gospel message to the world? Is it aught but the love of God in Christ Jesus? it not that "God is in Christ reconciling the world unto Himself, not imputing unto them their transgressions?" Is it not that "the love Christ constraineth us?" Christ constraineth us?" And even i that believeth not shall be damued, is it not because he refuses to believe in the love of God, because he refuses to believe in the very last power that could save him, namely, Divine love, and in the very last manifestation of that love, namely, God manifest in the flesh, dying on the cross, rising from the dead, and sitting ever at the right hand of God to make intercession for men? Charity, therefore, has its highest example in God. He whose image we are to bear, whether we behold Him in the Scriptures or out of them, is lovelove when He smiles and when He frowns; love when He blesses and when He curses; love when He creates beauty and when He suffers to come blight and deformity; He is love in His justice, truth, and holmess; these borrow their motive impulses from love. Charity, therefore, in man is a glory borrowed from God; divine and human, heavenly and

ng in degree. That love or charity is the sum of religion is scen in the fact that it constitutes the source and blessedness of the internal Christian life. Indeed, the same is true of the joys of all the forms of inner life. We even fancy it is so among inferior animals. They are happiest when their love is active. You hear it in the affectionate cluck of the hen amidst her affectionate cluck of the hen amidst her chicks; you see it in the cherry in the mouth of the robin, which her heart, as much as her beak, is bearing away to her waiting burdlings; you behold it and icet in almost every form of maternal life into which we are capable of prying; and if the ostrich has become the em-biem of all that is hard in a human hear;, because without a mother's instincts, the peli-can, fabled to feed its young from its own blood, has become the figure of the hignest loving self-sacrisce. But to come to our own race, to pass by the outer forms of life, with its sceming joys, and to come to the heart itself. What is its happiness? Is it not its love? What is the light of your home! Is it wife, or hus-band, or children, or parents? If so, why? Ab, these words, if not shams and blinds, mean love !

At the root of home relations is love; that is the band of fire which nothing can quench, the tie of tenderness which holds, but not enslaves; that is the attraction of the family fireside; that is the inspiration of labor, converting its hardest tasks into joy. Oh, there is something ineflably sweet about domestic life, when it is virtuous and happy; but the spring and inspi-ration of it is the subtle power of love, that invisible, but mighty something which clings to the soui, lives in the deep chambers of the heart; which breaks out from within like the holy wish of an angel; which gleams and swims in the mother's eye, expresses itself in her kiss, and in the babe's return of it; which wraps the whole house into unity like a charm; which gives its holy meaning to the word home, and over prairies and descris and oceans, and borders of strange and far-off lands, draws the soul back to the familiar scenes of early days and to parental embraces. The whole law of the house, the power of that law residing in the soul wherever it wanders, is written in that one word-*iove*. Not to multiply illustrations, the same truth

holds in the Divine life. The highest joy-a joy that flames and blazes even in tribulation, prings up and abounds only when we can say, The love of God is shed abroad in our hearts by the Holy Ghost given unto us." We may not attempt to dig out this Divine root of all good in us, and hold it up to your view so as to show you the secret of its life, the flow of its sap, and how it came to be planted in There is mystery everywhere, even in the life of the meanest insect or reptile that lives; we cannot even tell how a grain of corn sprouts-what that wonderful power init is that moves when touched by earth, moisture, and moves when touched by earth, moisture, and sun, and gradually becomes a thing of beauty. So here, "the wind bloweth where it listeth, but thou canst not tell whence it cometh and whither it goeth." The secret of the Lord is with them that fear; He shows to them His covenant; He makes their hearts to bound and to overflow; but who shall explain the rise of this new and Divine tide in the deat sea of the fallen soul? We only tide in the dead sea of the fallen soul? We only know that the soul believes in God; trusts Him through Jesus Christ—in one Divine word, loves Him. Loves His blessed attributes, His glorious character, His righteous rule over the world, His glorious law, His infinitely glorious person. God has come into the soul; hus made it His temple, and the first and greatest of all the commandments is now obeyed, namely, "Thou shalt love the Lord thy God with all thy heart." The great gulf is bridged, the wandering star is back again in its orbit, the prodigal is again. the arms of his reconclied Father, at love of God shed abroad in the That the heart is the chief part of Divine charity. It is the highest joy of the saints. When they rise highest on the wings of closet communion with od; when the soul is wrapt ing in holy song, or lost in prayer whose thoughts and feelings are too great for the vent of human language; what is this fervid and exalting impulse but love, love of the Divine, love of the all-perfect, allloving, all-condescending God? This is a part of Divine charity which is out of the world's sight. When they are told of u, its possessors seem to speak in an unknown tongue. The reason is obvious; but one of the parties to this Divine communion of love is visible, and to the world only what is visible is real. With the world God is an abstraction, an ideal being, and nothing more. Men of the world, who walk with the veil on their hearts, and who are deat and dead to heavenly voices, see only the second part of charity, and, indeed, only the outer and coarser half of that. By the second part of charity, we mean that enjoined in the second great commandment, which Jesus and the second great commandment, which Jesus said was like unto the first; that commandment, glorious and yet terrible, is, 'Thou shalt love thy neighbor as thyself," elsewhere divinely interpreted by the words, "What-soever ye would that men should do unto you, do ye even so unto them." The keeping of this second areat command the keeping of this second great commandment, the second part of Divine charity, consists in the ight feeling and the right acting towards our fellow-meu. This charity towards men is the complement and iruit of the higher charity, the love of God. When the love of God is shed abroad in the heart, so also is the love of men. But what is the connection between loving an infinitely holy and absolutely perfect being, and loying an imperfect and simil one like ourselves? Is the first table of the divine law, regulating our relations to God, the essence of the whole law, so that obedience to that first is virtual obedience to all? O, is the love of God the principle of universal benevolence, as it is of universal justice, truth, and purity i We abswer, both. The law is manifold, and yet one. He that offends in one point is guilty of all. The spirit of obedience is one. It loves not particular duties to the neglect and disparage-

similar remark applies to that of benevolence. The love of God, radically and seminally, con-tains the love of man; it is the principle of universal benevolence; indeed, it is the fountain of all the virtues, both of religion in the stricter sense and of practical morality. It is plety, it is obedience, it is pity, it is mercy, even to the forgiveness and love of our enemies.

The blessed Jesus well rebuked the narrow and spitefoi Jews of His own day, when He de-clared. "It hath been said Thou shalt love tay clared. "If hath been said 1900 shift loss up neighbor and hate thine enemy, but I say unto you, Love your enemics, do good to them that hate you, and pray for them that despitefully use you and evil entreat you." Paul, in the twelith chapter of Romans, rises into sublime and touching cloquence when he commands the same divine virtue, and ends his exhortation by saying, "Therefore, if thine enemy hunger, feed him: if he thirst, give him drink." But in the thirteenth chapter of First Corinthians, in what may be called his beautiful ode on charity, he surpasses all that has ever been written on that subject :-- "Charity suffereth long and is kind; charity envieth not; charity yaunteth not itselt, is not puffed up, doth not behave unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in truth; beareth all things, believeth all things, hopeth all things, ndureth all things; charity never fallets." Charity, therefore, holy Christian benevo-ence, wishes all good to all, does all possible and lawful good to all, not excepting even our worst and bitterest and most injurious enemies. This is the doctrine of charity; it is the oppo-site of all exclusiveness; of all narrowness, of all avarice, and especially of all malice and

But while we make charity thus intense, but while we make charity thus intense, we do not mean to make it weak; we do not intend it shall overthrow justice or truth. The loving God, the very ground of whose character and being is love, is also inflexibly just. It is He that hath denounced eternal death as the doom of the finally impenitent. Such a law, such justice is essential to the broadest charity. To allow do to be our provided on the our she allow sin to go unpunished, or to be punished lightly, would be to leave the universe unproected; and while it might seem to be charity to the offenders, would be cruelty to the universe The same is true of human authority and human law. If the Quaker theory, denying that war can ever be right, were adopted, there could be no security. If a civilized nation were to accept it, and act upon it, any inconsiderable tribe of sayages might come in with their implements of war, overthrow the State, rob the citizens, and make them slaves. If we say the civilized people would be too strong for the savages, we abandon the Quaker ground, for the savage violence could only be resisted by armed force, and that would be war. The Quaker theory, therefore. however it may look in private life, would be unsate for the State; its charity would only be charity to the worst people, and cruelty to the rest. Charity in its broadest sense, therefore, includes justice; the wicked must be punished

as a measure of charling to the good. This the Apostle Paul sets forth in the thircenth chapter of the Epistle to the Romans In the thirteenth of First Corinthians we have the lestial ode on charity, but in the thirteenth chapter of Romans we are told that the civil ruler is to be "a terror to evil doers," "not bearing the sword in valu." These two views are in perfect accord with each other; the charity that is not easily provoked, that endureth all things and never taileth, is to be fenced about by the justice that bears the sharp sword of power. Justice, therefore, is only another form of charity; it is charity throwing up its breastworks and making itself secure by As the penitentiary is charity for the hopest people whose lives and property are secured by the confinement of outlaws, so is the world of woe, the prison-house of perdition, a charity to the good in the spiritual and eternal state. And on this ground, and this alone can a war be vindicated; and on this ground a musket may be as much a charity as a gratuitons dinner, a fortress as au infirmary. But these harsher forms of charity, whether in war or in peace, must be tree from personal spite.

We may sometimes strike, but we may never hate. The Judge on the bench must grieve for the personal suffering to which he consigns the criminal. If he took pleasure in pronouncing sentence, we should feel that he was unworthy of his place. The nation that wars, even for the highest right, is only in the spirit of the Master of all, when it grieves for the blow which instice requires it to deal But, my brethren, we have said enough to guard the holy and blessed doctrine of charity; enough to show that the great Christian law of love must be pure at every hazard; enough to show that genuine justice and truth, and purity are only forms of charity, sometimess hard on the outside, but always in-stinct with royal gentleness within. And now allow a short application of this copic to the times and to the service of this day. This morning we take a collection for our suffer ing brethren at the South. War has hushed its dreadful voice, even the legislative strug-gle is at an end, and a sad, sad wail of want comes up to us from those who were lately in arms against us. What a sublime opportunity is thus afforded us to be magnani-mous! We collect millions of dollars in this country every year to send to the heathen Our well-supported missionary stations are the expression of our broad and world-wide Chris-tian charity. We love the far-off nations simply because they are men, made like ourserves, in the image of God, and redeemed by our own Saviour. What, then, shall we say in response to a call from our own country? Here are not only human ties, but ties of common history, common country, common language, common religion, ay, and ties of kindred. The people that dwell on the Gulf are closely allied to those who tread the banks of the Ohlo; those who till the shores of the James, the Potomac, and the Chesapcake, are brothers to those on the Delaware and the Hudson. We have been separated in affection for years; both before and during the war a great dark cloud divided us. Now, just now, for the first time for fifty years, is a genuine peace possible. May Heaven bring about a true peace, and weld it firmly in the fires of Christian charity! May the Churches, neared by the war come together seath Ban parted by the war, come together again-Bap-tist to Baptist, Fresbyterian to Presbyterian, Methodist to Methodist! May severed friends come together again in happy union! I here avow, with all the frankness of which I am capable, that I know of no good reason why the two great Methodist Churches should remain any longer apart. It is my full belief that the only causes for continued separation must be found in feeling, mostly in personal feeling. And, then, as to personal friendships, why may they not be restored ? I will take the liberty to say for myself, that I have not allowed my heart to be alienated from any of my former friends by the terrible occurrences of the last ew years. I have been deeply interested for my country, I have labored earnestly or her welfare, I have done it with a burning zeal, I have spoken often, and spoken strongly, I fell strongly, but can call God to witness that I have not been separated in feeling from any whom loved and respected before. And I am ready if only I may be permitted to renew the old friendships, to sit again at the old firesides and to take sweet coun el with the friends of my youth in the Southern States. But, however they may feel, by the blessing of Heaven I shall permit no rancor in my own breast, but stand ready to rub out all unpleasant scores, and start afresh from the last happy hours of the time before the war. In attestation of this feeling, let us make our contributions this morning to our suffering brethren in the South, hoping that the whole land will soon be united cordially upon its new basis; that the bloom of prosperity will speedily return to the desolated States; that the waster will be built up again; that the sad past will only be remembered as a lesson by which God has taught us wisdom; that a spirit like that of George Peabody may fill the land with colleges and schools for the education of all the people; that the two sections may vie with each other in generous forgivings and forgettings; that all prejudices of particular duties to the neglect and disparage-ment of the rest, but loves obedience, in loving the source of the law, the great Lawgiver him-self. The second table of the law, love to man, must therefore follow the first, love to God, just as the motion of one part of a wheel implies the motion of the other parts; just as the movement of the hub involves that of the spokes. A

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the churches, the States, and all the people in-dissolubly and forever into one. Oh! divine charity, with thy mighty root in food, and all thy glorious branches dropping fruit and shedding fragrance in the mountains and valleys of humanity, thon art indeed the bond of perfectness; the source of the hizheat law; the fulfilling of the law; the death of pre-judice; the overthrower of caste; the cement of hearis; the electric wire of maions; the ban dage, and int, and balsam of all human wounds; the 'picture'offbeatinde,' "the infancy of alory;" the foundation and soil of the Divine attributes; the spirit of the gratic and sublime Jesus. Oh, that in the presence of so sublimely Jesus. Oh, that in the presence of so sublimely and a spectacle as we are this day called to consider, we may renew our yows to thee, divine charity: to wear the uniform; to march to thy music, to speak thy language, giving thy tone even to the severest truths, and to be ever pervaded by thy spirit, so that sternest justice itself may always be moistened with thy gracious tears. Let us lift to heaven this prayer of Charles Wesley, and in it join ourselves with all that

love our Lord Jesus Christ :-

"If pure, essential love Thou art, Thy nature into every heart, Thy loving self inspire; Bid all our simple souls be one, United in a bond unknown, Eaptized with heavenly fire.

"Still may we to our centre tend, To spread Thy praise our centre tend, To help cacu other on; Compani ns thro' the wilderness, To share a moment's pain and selze An everlasting crown.

"Jesus, our tendered souls prepare; Infuse the softest social care,

The warmest charling, The bowels of our bleeding Lamb, The virtues of Thy wondrous name, The heart that was in Thee,"

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