



## VOLUME XXIV.-NO. 32.

## EDDING INVITATIONS ed in the newest and best manner. LOUIS Stationer and Engraver, No. 1033 Chestnut o. 1033 Chestnu ap21-th s tu-tf

MARTH CLOSET CO.'S DRY EARTH L: commodes and apparatus for fixed closets at W M. G. BHOADS', 1221 Blarket street, Freedom from risk to health and from offence; economy of a valuable for-tillizer secured by use of the dry earth system. ac221f5

MARRIED. PARRY-HABBIS.-In Morristown, N. J., May 17th, 570, by the Hov. Albert Erdman, Henry U. Parry, M. 5, to Martha Frazer, eldest daughter of the late Ste-hen Harris, M. D.

**DIED.** ELFRETH.—On the morning of the 17th instant, Ja-col B. Elfreth., in the 82d year of bla ago. The relatives and friends of the family are respectfully invited to attend the funeral, from blaiate residence, No. 416 Borth Sixth street, on Sixth day morning, the 20th inst., at 10 o'clock. without further notice. —OBBIN:—On the '17th Inst., Elizabeth B. Orme, relict-of Edward H. Orme, aged 70 years. The relatives and friends are invited to attend the fu-neral; on Friday. Hay 20th, at 10 o'clock A. M., from the residence of her son in law, 20% Bidge avenue. TOWLAND.—OIn the 15th inst., Grace, infant daugh-ter of Lynford and Emma M. Rowinad, aged 13 months. The relatives and friends are respectfully invited to attend the funeral, from her parents residence, 55 Har-rison street, Krankford, on Friday afternoon, at three-olock. DIED.

s clock. SABGENT.-In Paris, France, on Wednesday, the isth inst., Winthrep Sargent, of New York, formerly of Philadelphia, aged 43 years

1870. EYRE & LANDELL HAVE TO DAY ANOTHER OPENING OF LAMA LACE JACKETS. LAMA LACE FROUFICES. LAMA LACE FROUFICUS.

DOCKET ANEROID BAROMETERS, for measuring heights, marked in feet as wall as in inches. Price, \$12 60. W.Y. McALLISTER, No. 723 Chestunt street. Also, a general assortment of Mathematical and Opti-cal goods. my 14-6t rps

SPECIAL NOTICES.

front of the organ-loft were the inscriptions: "1837-1870," also in ivy leaves. The pulpit was almost covered with flowers, a beautiful bouquet of exotics being on each side of The vast edifice was densely crowded with **Finest** Clothing The vast confice was densely crowded with the delegates and interested spectators, who occupied every available inch of space in the pews, alsles, galleries, pulpit steps and where-ever else standing or sitting room could be ob-tained. The galleries are strengthened by extra iron posts, six inches in diameter, in or-der to support the great strain on them, and ESTABLISHMENT. All Colors der to support the great strain on them and to obviate all possibility of accident. Many distinguished clergymen of the Pres-Weights. byterian Church are present at this assembling, and it will be the most important deliberative body ever held in the bistory of the Church. Among the delegates are the Revs. Robert Watts, D. D., and Mr. Sinclair, from Belfast, Ireland; Rev. brs. Arnot and Blakie, of Edinburgh, Scot-land; Rev. Mr. Edmund, of Birkenhead, Eng-land; Dr. McLeod, of London, and Rev. Jas. M. Priest, a colored delegate from Liberia, in Atrica. Promptly at eleven o'clock the exercises formed by C. Everest, Esq., the organist of the church. At the close of the voluntary, an church. At the close of the voluntary, an authem was sung, consisting of the lotth Psalm of David, which was rendered by a quariette choir. After the authem, prayer was offered by Rev. Dr. M. W. Jacobus, Moderator of the last. Old School Assembly. The following hymn, entitled "One," and written especially for the occasion by Francis De Haes Janvier, was then sung to the tune of "Old Hundred." The Only Full Line of **Diagonal Coatings** To be found in Philada. was then sung to the tune of "Old Hundred." the whole great congregation joining heartily in the singing: JOHN WANAMAKER. 818 AND 820 CHESTNUT ST.

HIGHLY INTERESTING AND structive Lecture -- Prof. Sillinan, of Yale-has concented to repear, at the ACADEMY OF in this city, on MONDAY, the 23d just, the in-pteresting lecture on the Wonders of the Yo-MUST Valley, which he gave recently to an audience

## THURSDAY, MAY 19, 1870.

## sects. Artillery, cavalry and infantry are parts of a single organism, but Presbyterianism, Congregationalism, Methodism, Episcopacy, are so many separate and independent organisms. The military unite in in a legion; the brotherhood co-operate in a work. The one are allies, while the other are a host. The one Catholic Church is a body with head, trunk-and limbs-joined-together. THE REUNITED GENERAL It may consist of various members, perform-it g various offices, but there must be a union between them. It may comprehend the di-versities of existing evangelical denomina-tions, but it must band those who belong to it. The interests of truth, it may be presumed, will not be sacrificed in pulfering the diverse PROCEEDINGS The interests of truth, it may be presumed, will not be sacrificed in unifying the Church. The faith of Christianity is of more conse-quence than the union of Christians, and the faith of Christianity will be maintained in the oncoming union of Christians. Varietics of creed prevail now-many of them, however, not broad enough to separate their adherents, and others of them not as broad as they seem to be; and the broadest of them expanded hy THE MODERATOR'S SERMON "One Spirit and One Body the Ideal of the

to be; and the broadest of them expanded by adventitious matter. Looked at with the eyes of charity, differences will appear narrower,

and the removal of excressences will appear harrower, them. The process is already going on. Di-versities of belief, once exaggerated by trans-sient circumstances, now present small propor-tions, and the relief of varying systems of what is extraneous to them brings them nearer to-gether. The first meeting of the General Assembly of the Reunited Presbyterian Church, com-posed of the whole of the late Old School and posed of the whole of the late Old School and New School bodies, commenced this morning in the First Presbyterian Church, on Wash-ington square. The building was beautifully decorated with evergreens, which were tasta-fully festooned around the front of the galler-ies. Immediately over the pulpit was the text: "Now are they many members, yet but one body," in letters formed of ivy leaves. On the front of the organ-loft were the inscriptions: gether.

gether. <u>Presbyterianism is liable to disintegration</u>. Count its sects in Scotland and in this country; the Established, the Free, the United Presby-terian Churches, the Reformed Presbyterian Synod, the Reformed Presbyterian Synod in Scotland, the Synod of United Original Sece-ders, there, and the Presbyterian Church in the United States, the Southern Presbyterian, the United The Synod of Presbyterian (the Third the United States, the Southern Presbyterian). the Cumberland Presbyterian, the United Presbyterian, the Associate Reformed Presby-terian, South, the Reformed Presbyterian General Synod, the Reformed Presbyterian Synod, the Associate Reformed Synod of New York, the Associate Synod of North America, the Reformed Presbyterian Charch Synod the Beronned Freshvertan Ondren Synon, and the two-Reformed (Dutch and German) Churches, here. There is an explanation of the fact that turns

it to the credit of Presbyterianism. It may be ascribed to the mental activity which the sys-tem awakens, and with which it is congenial, and to the appreciation of truth, and the sensi-tiveness and with which it is congenial. tiveness and tenacity of principle which it cherishes and with which it sympathises. It quickens the minds of its adherents and active minds affect it, and minds in motion come into

minds affect it, and minds in motion come into-collision while torpid minds in motion come into-collision while torpid minds lie is peace. They who care little for it will repel no assaults upon it. They are keenly alive to right and wrong, and cling to the first with an unyielding grasp and thrust off the last with an unyielding grasp and thrust off the last with a unyielding grasp and the causes which in Presbyterianism operate for division facilitate union. The eye that is ghick to discern error is as quick to re-cognize trath. The heart that recoils from wrong embraces right. Hence the frequency with which divided Presbyterians have been reunited. The Synod of Ulster and the Irish Sceeder Synod coalesced in the Irish Presby-terian General Assembly; the Seceder and the terian General Assembly; the Seccier and the Relief Churches in the United Presbyterian Church of Great Britain; the Synod of Phila-Church of Great Britain; the Synod of Phila-delphia and the Synod of New York in the Synod of New York and Philadelphia; the Associate and the Associate Beformed, Churches in the United Presbyterian Church, the Old and New School in the Southern General Assembly, and here we are once two bodies of the same name, at a jubilee meeting of the General Assembly and of the one Pres-byterian Church in the United States of America.

And the gathering of the dispersed goes on. A remarkable convention held session on. A remarkable convention their sessions in this city, in 1867. Many of the oldest and best of the Old and New School Presbyterians, the United Presbyterians, the Associate Re-formed, the Dutch Reformed, the German Reformed, the Cumberland Presbyterians, consulted and prayed there about the practi-cability of collecting our, various households

III A. 1 13, 1870. of the Chirroh, and hence the zeal for Beards of the Church. The two systems could up the harmonically co-coperate. Each rallied its supporters to itself, and they if the conflict. New Roughand alorithese gave if the advantage for a time, and made it imperious, pathops. Church action for foreign missions was virtually for-indications and determined ecclesiastical sumministra-in our Church, they didnat rank the same constrainces is our Church, they didnat rank the same constrainces is our Church, they didnat rank the same constrainces is our Church, they didnat rank the same constrainces is our Church, they didnat rank the same constrainces is our Church, they didnat rank the same constrainces is our Church, they didnat rank the same constrainces is our Church, they didnat rank the same constrainces is our Church, they didnat rank the same constrainces is our Church, they didnat rank the same constrainces is our Church they didnat rank the same constrainces is our church is readed to them on either slide, sai yot diverse constituency that divided us out hem. I would to presumptions, expecially in this presence, admost proportine of the isocar-in, to distribute the scurity by which it is hidden, and let it sink deeper and deeper unimponetrable dark nesse. Mark and sgreewhich to nune, and we would expune the word rainer than freshen it. The causes of division is the division transpired. They are familiar to us and and sgreewhich of the elements so remarkable in the State is complete in our element. We do not reject, nor repri, nor disova how would expure the star of the encersory of more of us and the lated of the Puritum fathers to all of us. Her very rocks are invited to be, and we live her and proudly do we glory in her-Sh is the dear null of inselements so remarkable in the State is complete in our elements of near division in the distribution of its elements as remarkable in the state is comercin of more of us and the lated of the Puritum fathers to is, and with a large residuum part and parcel of us, and with a heart and a place for the much more that can be recommedated to be

tecommodated to us. All is quiet about voluntary societies and ecclesiasti-al boards. None of us donkt that the Church is consti-uted for the evangelization of the world and that it can-not lawfully and wisely demit the work on any substitute eccentric to it.

tured for the evangelization of the work on any substitute intersponsible to it. The polemics that fired us have burned out, and if we would we could not rekindle them. "American slavery is dead and buried, and without a mornner at its grave. It was the evil spirit of the coun-ity and of the Church, inspiring an unosities among brethren and stirring up strile, but it is exorcised now and annihilated, and what good Presbyterian, what true brethren and stirring up strile, but it is would we could not kinder and the evaluation and annihilated, and what good Presbyterian, what true brethren and stirring up strile, but it is would we and on the string of the string and the string why sbould we and our kinder at the south remain separate? We belong together, and the violence that separate? We belong together, and the violence that the closing of the grave of slavery be the filling up of the close behave on any kind. no confessions, or pledfor. We have none to offer and none to exact. We ennout be deprived of satisfaction in the ashout of victory over it. As ilberal as we would be free, we ac-cord to our brethren the right to their sentiments in the slavery, and would glady china we nut the intensite in the score story would play with a china we have your do when any strike and would play the first would rabe as well as we, over its irretrisvable destruction. Leaving by goones with each and with them and have being no living issue to separate us, "let us find grace in the sich " of each other. We are the more confident of the legitimacy of our being no living issue to separate us, "let us find grace in the sich " of each other. We are the more confident of the legitimacy of our reuning and of the blessings expected from it. hereaner

The second secon

ong us, and imperioneness and inquisitive sare intolerable by us. We must be freenea and rs. And we would not sacrifice self-fraining self ittement, self-restraint for the quickening and check a bishop's crock and eye. We must be, we will be to ourseless. But connet individualize he near is we to ourselves. But cannot individualism be recon-tiled with a supervision by individuals, and would not our Prebb tertainam be helped by it? Prelacy and Methodsam inrgely swo their efficiency to it, and guarded against excess and abus, and an appendix to swortyle wirr by millerforea, might it not add to our force? This would be no noreity in Presbyterianism, as it would be to intrus ou upon it. John Knox establish it in the Scotte Kirk, which he divided into the diocess, for-each of which a superintendant was a moninted.

be to hirras au upon it. John Knox establin d'it in the Scoth Kirk, which he divide! Into ten diocses, for-each of which a superintendent, was appointed. 'Th 1. Hook of Discipline directed that these superintendents should have their own krits, besides the commun-charge of ollers, and that they shouldnot "remain in their own krits above three or four menths, but should and the superintendent in the should be the should of the krits above three or four menths, but should in their own krits above three or four menths, but should as a gain to their visuations." Their duty was do-scribed as not only to preach where they wort, but to of the krit, the maurers of the dingence and behavior of the ministers, eliders and deacous: "to consider the order of the krit, the maurers of the birt stead, how the pure provided, how the youth are behavior, but should and thres things out of order with their council the best, way." The genius of Presbyterianism presides in the study. Our misisters are the this kers and scholars of their pro-fession and particularly set near the meal child in-different and guidance in the study. Our misisters are the this were proved to the birth of the sub divertimes. Billgontly do they presecute cifement and guidance in it. We feel our shortcomings and deficiencies more in out of door work, and who of ne but often more in out of the unior sund guid. Pro-for the kirk are and help, and help, and hoy "Our churches while the to the innor sund guid." Pas-tors tend well the tolds over which the shorter-invaluable they would be to the innor such and help, and hoy they and will be to the inter succestive. These of the will he tolds over which the shorter-ter in a success and the lack dover-easing the the stolds over which the shorter-ter in the scolestastical bodies do not and cannot whisper caution and and vice and encournement and when the tor head the order and encournement and shifter and synods very imperfectly watch the shoreher-ter in diver on the head would the deliwhere caution and individe and encouragement and stimulus to these of their members who call for the deli-cate administration of such an office, so they are too cumberseme for all the activities of a missionary field. They are compelled to uniertake them by the ories of new settlements, and are occasionally ar them in established communities, but their so generally transient and fiftol. And the result oies of new settleted under the into the still of the still of the still of the settlete settlete the settlete settlete

up our expiring flocks and puts them in well tended lolds. And would not an arrangement for a kind and mea-sure of supervision, by individuals as well as by bodies, abate us eil, of which both our churches and ministere are the victims? I can hardly bring myself to publish the fact for it seems like proclaiming either our weak news or our shame, and yet the stress of the case compels-me to state that while our last minutes report 4, 31 ministers and 4 330 churches, more than 1,000 of our ministers are state d supplies, or without permanent engagements, and nearly 300 are wholly unemployed, and less than 1,500 are pastors, and more than 1/00 of our churches are served by stated supplies, and nearly 1600 lave no regular supplies of any kind. Sup-pose that ne half of these in mployed ministers are aged or infirm; or otherwise incompetent for pulpit and pastoral labor, we then have four hundred ministers qualified to prea h and visit without pulpits and par-ibles. Most of the one thousand vacant churches are semil and feeble, but the greater their need of card-and, with four hundred able bodied and well trained ministers disenged in our bounds, they ought to be served. The impossibility of a support for these 400 ministers

ministers obsengaged in our bounds, they ought to be sorred. The impossibility of a support for these 400 munisters in these 1,600 churches; is not the reason of their being unemployed, for long-continued experiment by a sister der omination shows that it can be furnished. What is needed, though not all that is needed, is an according inclume of communication between the transaccepted needed; thougn not all that is needed; is an accounted medium of communication between the two, and fileo sume durate of authority to biring them to ferms. Left as each church so much is left, to retitle himself, our Minutes will continue to report their humiliating tale. And is it not distressing to think of this amount of cultivated and consecrated power lying sile in the some thing faulty or wanting in the administration that admits of it?

initial of this abounding waste, and must there not be essentifing faulty or wanting in the administration that admits of it? All modification of our methods of ecclesissical ac-lion may see m too perilous to be risited; but more is to be feared from a timid conservatism than from a bold amendment. None of ns, I am sure, are content with our present degree of efficiency. We make no compari-sons with other denominations, but we are dissuitished with ourselves. We have not the life, the viror, the en-termine that become a Christian charch in this day and in this land.

In this land, in this land, Changes in our methods and modes, however, will not edegmately help us. The Sprin: is our recail seed. How-over, perfect a machinery it is of no avail without a pro-pelling force, and wa.can tolerate poor machinery if there be only propoliting force. Of all Christian organ-izations ours depends most on the Spirit. ... Neither su-perstition, nor sestiment, nor, emotion, nor sectarian-nem can work it. The Spirit is its sole mostly opwer, Not for the sake of Presbyterianism, but for the sake of the part assigned to it, we must make sure of His pres-ence. The want of it is our want of an instain and ean-ergy. Tho great duty of the hour is to secure this. Min-iters and eiders and people must be inten upon fr. The

PRICE THREE CENTS

And much as the question has been discussed, should we not continue to ask : Is there not a less thuroughly educated as who may be admitted to the ministry or commissioned for u grass ministry four students are schooled being and cannot be contented with them. And if our sty of the ministry was adapted to the follow field, it cannot be multiplied enough. Colloges, and it collegical seminaries are unequal to the needity. Sup-ply

field, it cannot be multiplied enough. Colleges, and theological seminaries are unequal to the needful sus-and has not the time come for organizing working su-constructed by us, and no special training furnished. Each does what her heart prompts and what her imme-diate circumstances permit. No schemes of service are constructed by us, and no special training furnished. She teaches, when so incline-d, in Sunday and industrial and other charitable schools, and visits the neglected, and relives the needy and suffering, but if is not yas an inclient in her life, and on her personal motion, and ac-cording to her convolience, and in such ways as she herself may devise or discover or learn, and without to have or acquire. It is would raid without more than such a general proparation as the may tagges of the set of the schools, and desire usefulness. But they know not what to do. There is no support open to it. The Oburch is full of women, sighing for work. They need occupation and desire usefulness. But they know not what to do. There is no supidyment open to the support of an loccasional and charts they know not what to do. There is no supidyment open to them, except of an loccasional and cash they may atter nothing to keep them steadily engaged and that taxes their powers and principal engaged and that taxes their powers and principal and raises their num-ment by which they shall be propared for inders of love, and introduced into them, is not not soprate they may and into the superistic they they not what to be a propared for inders of love, and introduced into them steadily engaged and that taxes their powers and principal and raised their ambi-tent in them. We would not soprate their from see-ciety and the they shall be propared for inders of love, and introduced into them the is lowned to gradier and that to solet us, in which they shall associate, for mathe-ition where dower and the they shall associate, for mathe-

who are comparatively at leisure night be's into societies, in which they shall associate, for dical work. devoting themselves to usefulness r business, and prosecuting it.subject to some r of rule.

business, and prosecuting it subject to some measure of rule. The support of the ministry deserves consideration. The first question that presents itself is, how to make this ample; but indiscubily connected with the is the question how to make it ample consistently, with the best sentiments of the ministers and the people? The mode of it should be a means of should be the the people? The first is should be a means of the proper independence of the ministers and their special sympathy wilk their par-ticular parishioners and their special sympathy wilk their par-ticular parishioners and their special sympathy wilk their par-ticular parishioners and their special sympathy wilk their par-ticular parishioner and their concern for the ministers and reconcile ft with the attochant of the goole with their several mulsters, and their concern for the implet the ministry. The only reused, of a deficiency in further and in the an and anxious amply to support the ministry. The only reused, of a deficiency in further and is the an abundance and could have more wishe others suffer from a lack. To some it is bounti-fully paid as a will east of any parishing, and an effer-edy given as a charity. The parish of the ministry is the ministry destroyed. An inferior. Senters is stat-edy given as a charity. The parity of the ministry is the set as a charity. The parish of the ministry is this virtually destroyed. An inferior: dependent electnosynary class is created. The seif-respect of the unisistry is tried, for applications for missionary ac look like begging, and its reception like alms-taking. We cannot equalize situations. They vary in bosycon But only unavoidable diversities in the ministry should be allowed, and the differences in the measure and de-But only unavoidable diversities in the ministry should, be allowed, and the differences in the measure and de-scription of its support among us come from the system under which it is raised. Prestyterianism is a fra-ternity. Those who belong to it exist, not as separato units, but as parts of a whole. They borrest are brethrem of the richest. Provision for the family is a formore care. We cannot sit at a single table, and if it be not best to draw from a single table, and if it be not unto make sure of similar fure and of its uni-versal sufficiency? Our Scotch brethrem of the 'Suston-tation Fund,'' as it is called. This is not a permisent investment, the income of which is distributed, but a sum that is collected annually like the money of our missionary societies. It is divided equally, every mini-ter roceiving a shure, the purishioners of usch 'making such additions to it as they chose. Last year the instal competent salary, and it is paid to him without the de-lays and humiliations too grapt forms to a some than model for us to copy, may if not sengest something. Auxiliaries to econscitarion are semployed, and we

In model for us to copy, may 10, not ensert that it would be wise for us to adopt?. Auxiliaries to evange in a tion and the sum of the religion. We have acted on such in fide and the sum of othe sast make honorable mention of us for it. Presby-terianism is identified with intelligence. Schools are its interscript, and never two as denotional work more pressing than now. Roman-educational work more pressing than now. Roman-5. And never has trained and never own hal work more pressing than now. Roman ks to monopolize it. With schools a ly adjuncts...to its churches, and nu and multiplying seminaries of the grades, and hosts of instruction, and visi dvigor alone can save them. Primary school olic charge, but colleges and theological some ism seeks invariably hierous highest them, the Primary Bono

are a public urles dépend enlargement ( ied and the ins durate apoil us which our diversities to be founded, make durate apoil us which our diversities have sentered into face to meet. Stater demonitrations have sentered into Competition with us, and those from whom we would have least expected it, are formidable rivals, and to keep abreast of them, we must quicken our speed.

ir speed. And are not humans agone evangelization, and in neglec copying the Savior, who fed t

or show persons in the Cooper Institute, New York, The Lecture to be illustrated by aid of the magic lanter, from disgrams taken on the spot by the Professor. Tickets, to cents. Beerved seats, 75 cents. For sale at Gould's, No. 23 Chestnut street. my13-4t rp5 EMPIRE COPPER COM PANY.-

The Annual Meeting of the Btockholders of the Empire Copper Company will be held at the Office of the Gongary, No 324 Walnut street, Philadelphia, on FRIDAY, June 2d, 1870, at 12 o'clock, noon, for the elec-tion, of Directors, and the fragmantion of such other busi-

PHILADELPHIA, May 16, 1570. my 18 to je35 M. H. HUFFMAN Secretary, PHILADELPHIA, May 16, 1570. PHILADELPHIA AND BOSTON MINING COMPANY - The Annual Meeting of the Stockholders of the Philadelphia and Boston Mining Company, will be held at the office of the Com-pany, No. 524 Walane street, Philadelphia, on FRIDAY, June 3d, 1570, at 1 o'clock, P. M., for the election of Directors and the transaction or such other business as may legally come before the inesting. M. H. HOFFMAN, Secretary, PHILADELPHIA, May 18, 1670. M. H. HOFFMAN, Secretary, PHILADELPHIA, May 18, 1670. M. H. HOFFMAN, Secretary, PHILADELPHIA, May 18, 1670. The stated public examinations of the BENIOB CLASS for DEGREES will be held daily (scept SAT-URDAYS) from May 9th to May 26th, from 4 to 6'clock P. M. M. THE ACADEMY OF FINE ARTS.

THE ACADEMY OF FINE ARTS, baving been injured by the recent storm, the Exhibition of the life sized Painting of BHERIDAN'S BIDE

BHERIDAN'S BIDE is postponed for a few days. DCEDAB CHESTS AND FUR BOXES ON HAND'AND MADE TO (CONTRACT)

ON HAND'AND MADE TO ORDER. M. THALHEIMER. my3-tu th s 3mrp5] 207 CALLOWHILL STREET. HOWARD HOSPITAL, NOS. 1518 and 1520 Lombard street, Dispensary Department. -Medical treatment and medicine furnished gratuitously other boxes

MISCELLANEOUS.

HISCELLANCEUDS. HEADQUARTERS FOR EXTRACTING TEETH WITH FRESH NITROUS OXIDE "ABSOLUTION FRESH NO PAIN." Dr. F. THOMAS, formerly operator at the Colton Dental Booms, devotes his entire practice to the painless extraction of teeth. Office, 911 Walnut st. mfs.lyrp3 EXTRACTION OF COLORS (COLORS) TREGO'S TEABERRY TOUTHWASH.

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L corner Third and Spruce streets, only one square below the Exchange, \$250,000 to loan, in large or small amounts, on diamonds, silver plate, watches, jewelry, and all goods of value, Office hours from 8 A. M. to P. M. S Established for the last forty years. Ad-vances made in large amounts at the lowest market rates.

B. 1 25. A. & J. B. BARTIOLOMRW., ap30 tf cp5 A. & J. B. BARTHOLOMRW.

Thine, and Thine only, would we be ;-One with each other, one with Three : In God the Yather, God the Son, And God the Spirit, ever one. One, in the mission we fulfill; One, in devotion to Thy will : One, here; in fellowship and love; One, with Thy ransomed church above.

Though prone to err, and disagree, And slight Thy law of harmony ;

All controversy we resign, And pledge ourselves, in union, Thine.

Rev. Dr. Philemon H. Fowler, Moderator of the last New School Assembly, then read the lesson from Ephesians, IV. chapter, atter which Dr. Jacobus again offered prayer. Thy 157th Psalm, from the "Church Psalmist,"

PRESBYTERIANISM.

ASSEMBLY.

Christian Church."

First Meeting.

OPENING

"I love Thy Kingdom, Lord!"

was then sung. Dr. Herrick Johnson announced that the

Dr. Herrick Jonnson announced that the Committee of Arrangements had fixed the following as the hours for the meeting of the Assembly each day: Open at 9 A. M. One hour to be passed in religious exercises, Take a recess from 1 P.M. to 32 P. M., and adjourn at 53 P. M. Rev. Dr. Fowler then preached the Mode-rator casual circumstances, but nothing has occurred or appeared of evil omen and discouraging signification. The oldest of us may hope to sit at one hearthstone with all of our kindred and name in the land. The Free Church Presbyterians of Scotland,

rator Sermon.

"There is one body and one spirit, even as ye are called in one hope of your calling."-

sacrifice much that is sacred and precious. We must treat them as other evils have been treated, wound about communities and inter-

treated, wound about communities and inter-penetrating them. We must leave them to the extraction of gradually operating means, or to the sudden ejection of Providence. We multiply thom by trying abruptly to expel them. Even special interest in a particular sect is legitimate. God prizes it as a fragment of the temple He set up in the earth, and which He will replace in the one beautiful, massive pile at its reconstruction, and as our feelings towards it prompt us, so our position

massive pile at its reconstruction, and as our feelings towards it prompt us, so our position in it requires us especially to care for it. The argument which Romanism makes out of Christian Union, and the illustration it gives of it, may incline Protestant minds to disparage it. But we may concede its worth without prejudice to ourselves or advantage to our adversaries. And we must not con-found with it their counterfeit of it. They have union without harmony. Their cohesian

found with it their counterfeit of it. They have union without harmony. Their cohesion is from compression. Genuine Catholicism is one spirit and one body. It is the attraction of parts, and not their alligation. We cannot describe the organization in which Christians may be eventually incorpo-mad. Nonmon of it may avist than is requi-

rated. No more of it may exist than is requi-site to a connection, and within it may be va-

rietics of polity and doctrine and practice, just as these are found in the several congregations of Protestant denominations, and still more in the several orders of the Romish hierarchy. There must be a union of some kind, however, We talk of search and divisions of the several orders.

We talk of sects as divisions of an army, but facts do not correspond to the figure. There

facts do not correspond to the figure. There is a combination of the divisions of an army, but an entire segregation of the

and the United Presbyterians of Scotland, and the United Presbyterians; have brought their deliberately conducted conferences about a union to the eve of a happy conclusion, and we cannot but hope that the Reformed Pres-byterians who were at first in this council with their krethren, may be found in their goodly company. Nay are not changes in the State ye are called in one hope of your calling."-Ephesians 4: 4.\* All are agreed in their estimate of Christian harmony. It commands universal approba-tion and admiration. But do we not dis-tinguish too much between Christian harmony and Christian union? Friendship is primary and essential, but is not fellowship needful? Circumstances set up limitations here. Christians haye diversities of views and tastes, and while harmonious in several communicompany. Nay, are not changes in the goodly company. Nay, are not changes in the State removing obstructions in the Church, and must not the rising spirit of fraternization mingle-Presbyterians of every name through-out Great Britain and Ireland in a single commanion ? Christians have diversities of views and tastes, and while harmonious in several communi-ties, they might be dissonaut in one. Con-cord takes precedence of union, and union may therefore be surrondered for the sake of concorl. Still, sects are evils. For whatever reason permitted, they are evils. Nothing in the normal state of things produces them. They come from human imperfections. The redeemed in heaven form one com-munion, and so, but for, their infirmities, would the elect on earth. Proceeding from evil, sects must be evils. We must not ut-terly refuse to tolerate them, for they avert greater evils. We must not seek at once to destroy them. They are so wrought into Christendom that we cannot tear them out if we would, and should we attempt it, we must sacrifice must that is sacred and precipus.

Most cordially do we bid welcome to our kindred from Scotland and Ireland, bringing. congratulations to us from the old homestead. From no quarter could they be so gratifying, as from no quarter they could be so natural. We accept them, not merely as expressions of interest in us the emigrant children of the family, butas recognitions of the happiness of the union of Presbyterians everywhere, and glad shall we be of an early opportunity to reciprocate these congratulations.' And what pleasure it would be to us to greet brethren from France, Holland, Germany, Switzerland congratulations to us from the old homestead from France, Holland, Germany, Switzerland 

The last division of our Church was one of the most painful events in ecclesiastical his-tory; painful because it was the division of a Ghurch, and especially painful because it was the division of a large, noble, powerful and most useful Church—a. Church of pre-eminent intelligence and spirituality, and which it is not immodest to say, had done and was doing more for the country and the world than auy other in the land. 'We' may have reconciled ourselves to it by its unavoidableness in the circumstances of the case; we may have comforted ourselves in it by the good for which it was overruled; but it could not have been averted, and if it has been mitigated, it was deplorable and has proved disastrous. Our denominational superiority, suffered from it. We stood pre-eminent in character, in position, in infinence and in achievement, but we have failou ro-latively and others have rised. It was a terrible blow to we and to religion. Woneed not ask whether there was enough to justify it. Suffect it to know that there was enough to justify it. Suffect the division was an eurption. We were constituted ecclesiastically, as the inition is politically, of the varieties of the race. Every country of Europe and avery State of the division was an eurption wo were constituted ecclesiastically, as the inition is politically, of the varieties of the race. Thus discordant, they could hardly shut collision, and three occasions for rigid matherement. The solver mand rish were accord of rules, and the New England contri-buted most largely to us. The Scotch and Irish were and the furthered and activity applied itself to the obough others sympathized with New Englanders in they could hardly shut collision, and three occasions for it were presented. *Scond*-New England activity applied itself to the abolition of slargery, and antipathy to New England aution atternally resisted it. There were mandered in the income to this, but it was extensively the fact, and though others sympathized with New Englanders in their assuit, they were

The preparation of this discourse was somewhat ad-"The preparation of this discourse was somewhat ad-vanced before it wise hotced that the Rev. F. Alison, D. Di. had chosen the same text when preaching in this-city May 24, 1768, before. The Reverent Syncd of Phila-city May 24, 1768, before "The Reverent Syncd of Phila-delphia and the Reverent Commission of the Syncd of New York." on the occasion of the former reunion of our Church. Instead of changing the text, however, as was the impulse at first; it has been retained as same-tioned by such an authority for it, rather than inter-dicted by such an use of it. which our standards are anopied in squeeripious --them, "Third-New England activity is individual. Its eccle-"slastical polity is one of isolation and voluntary co-ope-ration. Its Universe are independent, and their mem-bers combine with others to promote religion and be-ney olence at, large, only as they list. Hence, the origin of sociecties for general evangelization. Societh and Irish. Presbyterians were trained under coeldsinstical organi-zations for the promotion of religion and beirordence. With them it was the work of the Church to do the work

consulted and prayed there about the practi-cability of collecting our various households (sogether, and the Lord manifestly appeared among them. To their own surprise and da-light, and to the joy of heaven and earth, they guickly and guite unanimously and most cor-dially agreed, with the exception of the Cum-berland Presbyterians, on very simple terms of union. Progress has been relarded by

It by the violence of arms?
And when barriers were leveled and repulsions abated , how signally divine were the forces that impelled us to solve signally divine were the forces that impelled us to solve signally divine were the forces that the provest in the solve signally divine were the forces that the solve signally divine signally divine solve signally divine solve signally divine solve solves are solved by or the solve solves and solve solve solves and solves a

consionally collide. But patigues, fathers and brethren.
 we shall soon smooth each other, and thus even friction will cease.
 There is work for us to do, as well as a caution to heed and a lesson to learn. It censists of two parts, reconstruction and avangelization.
 First, the remained new yob us a work of reconstructure. I will not intrude on the part assigned to committee appointed to report to this General Assembly. They are charged chiefly with the nocessary changes in the boundaries of our judicatories, and with the combination of our two sets of evangelistic agencies. The further question arises, is any modification of our ecclesions include present a proposition loss the next resisting of the least alteration of our presented and present and experiment commend it to our judgments and hearts. But is our method of operation in the source is any modification of our judgments and hearts. But is our method of operation in a substration of our presented in the source of the least alteration of our Presented in the source of the least alteration of our presented in the source of a substration of our presented in the source of a proposition losting the mest remotely to the least alteration of our presented in the source of the source of our chards in the source of the least alteration of the indicator of our judgments and hearts. But is our method of operation in capable of improvement 2. Has trial developed to faults or defects in the organs we furnish for the functions of our Church?
 For example, how is it in reference to supervision?
 Our organization provides for it. Indout: it is charaction of cautes of the define of the define real source and the source of the could be entrusted to further a section of cautes of roview and control? But ours is a supervision?
 For example, how is it in the could be entrusted to further a section of a moasure and is there not a monotion of the functions of the section of a moasure and is

the part assigned is it, we must make sure of His pres-ence. The want of it is our want of animation and en-ergy. The great duty of the hour is the secure this, Min-ieters and coders and people must be intent upon if. The days of eur fathers, how brightly and beautifully they shine with it, and how it illuminates our own for-mer days. Holy Spirit, let us live boneath thy rays! Be the light and heat and ife of our Church! Necoud, the re-union lays upon us an enlarged work of erangelization. Twink of forty-two hundred ministers, and forty-four hundred churches, and half a nillion of communicants. What aloat is, here — Skitmating-our -capabilities by our pumbers, what must be our obligations? Think too, of our means. No body of church mem-bers in our land approach ours in wealth. Consisting most largely of the industrious, onterprising and thrifty portion of the community, they principally possess its competency. And this is not locked up in the conters of a tew, but widely disturbed and actively circulating. Think of the material of which we consist; think of it not to glory in it, and may I not speak of it to boast of it, but think of it as I would seeak of it, modestly and humbly, only to appreciate the responsibility connected with it. Our people are the thicking, intelligent. Think of our prinistry and the world. An anon for the interests of the country and the world. Think of it is not the shiper for remark, and yet we cannot es-timate our duty irrespective of it. We recognize in our ministry what is universally accorned to it, harming, principle had plety. The schools have trained it. It is mar horins, if searnest. Paul is its model and appo-tion of the rowing and the logy have informed it. It enture, science and theology have informed it. It is mar toring, God feuring, Josen-trusting, and appo-ting and habit it graspes truth and right, and applots and promotes them. Integrity is its pluded and type. Think of our poilty, constructed for exangelization mustry what is aniversally aconted to the learni

birds of homanity, and put them a quick and narrow ferrying from us. The hondreds of millions of the Christians of the West. The Orient almost touches the Oriedent. Foreign missions have censed to be an open question. The churches that were slow to recognize them, zealonsly prosecute them. Comparatively carly as we were in them, and comparatively carly as we where in them, and comparatively carly as we where been, cur shortcomings affect us more than our doings. We have failed in below the scale of our duty to the heathen world. We must be more carnest. Let our re-union be the doubling at least of our foreign work. There is a difference in the degrees of attention de-manded by difference in the degrees of a down with it. Look at our territory, comprehending more than three millions and a half of square mills. Jock at our population swol-len already to forty mill ins. spreadiax like a flood over the land, and heaping up in towns. Our new communities require right forming as much as unreangelized can-munities require reforming. Weread, and to lime can be pathered and organized, ministers installed, sancth-rives and build, or American society passes out of our hada. Ano time build, or American society passes out of our hada. Ano time build, or American society passes out of our had

\*The amount our Church has contributed "glone objects is remarkable, considering out loss wice and system in the colligations, it as your -ported 80,057 042 for the appenditures within ou gragations, and (\$2,099,129,133 for objects without bounds, and cousiderably more was given itan ported. The first of the answer and the second secon

lof evenicelization, but there is a part to which each is conselly an expendent and to which each is conselly an even in the three spheres of theology, picty and merality.
 The is the three spheres of theology, picty and the event of the ev

it ; the Makemier, Hamptons, macknisher, Amerowse, our American failers; bie Calvins, Zwingles, Knoxes-our forelga ancestors; Paul, our aposite, and his asso-ciates. PAnd while present at our feasi, and jorous with us, how eagerly they will watch our work. Happy in, our union, they are anxious for our fidelity. "Wherefore, seeing we are commassial about with so great a cloud of witnesses, let us lay aside every weight and the sin which do ne so asily beset us and let us, run with patience the race that is set balore us, looking unto Jeens, the author and finisher of our fid hill." The sermon, which occupied an hour and a quarter in its delivery, was closely attended to by the large audience. At its close Dr. Jacobus aroke and announced that the session of the Assembly would be freely open to the public. He then said, " The General Assembly of the Presbyterian Church in the United States of 'America will come to order." The Assembly was then opened with prayer by the Rev. Dr. Jacobus, Moderator of the last Old School Assembly, who afterwards an-nounced that as many commissions had been found defective, he would appoint a. Commit-tee on Commissions, composed of Rev.George 'C. Heckman, D. D., Rev. Sanuel M. Morton and David Robinson, Esq., to whom all, such commissions should be referred. The Assembly then took a recess until 3; P. M

-A Chineso lady of rank in San Francisco walks attended by three maids of honor bearwalks attended by three maids of honor hear-ing lighted sticks of punk, highly perfuned. "Her face is painted with a reckless disregard of expense, and her hair is saturated with oll. Bunning through the knot at the back of her head is an ivory dumb-bell. On her head-gracefully waving in the wind-is a flower, which, from the fertilising effects oil is sup-posed to have, is judged to beindigneous, Her short, highly-colored silk dress is beautifully embroidered, and her feet are ebcased in the 'customary canoe-shaped sandals."