RELIGIOUS.

Influence of the United States on Christendom.

A SERMON DELIVERED BY REV. THOMAS H. STOCKTON, AT THE CHURCH OF THE NEW TESTAMENT, PHILADELPHIA, NOV. 27TH.

In our last discourse, we considered the subject of GENTILE PROGRESS in connection with our own country, which, if its Christian example were perfected as it ought to be and might be, would become the greatest social regenerator in the world—the least omit the grand missionary developments of the Jews.

Now, let us proceed to a contemplation of similar progress among other nations, especially those within the present limits of CHRISTENDOM.

I confess, with profound sensibility, that I do not advance to this contemplation without the pressure of very grave discouragements. It seems almost as much as our faith can venture to anticipate the thorough conversion and sanctification of these United States; although, as soon as peace shall be made and the Union restored, the Gospel of Christ, the Church of Christ, and the Spirit of Christ will possess an entirely unobstructed range of the whole national territory for the joint exertion of their utmost power. No Roman Catholic hierarchy, no twin our civil Government to make it exclusive of Protestant operations. No High Church Protestant Establishment exists here to domineer over Evangelical dissenters and disable their movements. Here, the more spiritual, zealous, and self-denying the professors of our holy religion may be, the better is their opportunity for doing good, the greater is the confidence of the people, the more earnest their approbation, and the warmer their welcome. And yet even here, when we think of the common and mighty forces of natural corruption, and the rage for wealth, and the pride of selfishness, and the prevalence of sensual indulgence and fashionable display, and the origination of Mormonism, Spiritualism, and other impostures and fanaticisms, and the importation of infidelity, heresy, and the practical desecrations produced by them, and the oppressions, vices, and crimes engendered by the system of slavery, and the intrigues, falsehoods, briberies, frauds, and violences of political parties, and the national and Christian redemption—I repeat that, even here, it often seems hard to believe that such a redemption ever can be consummated among us. And were it not that the Gospel is a Divine Revelation, and the true Church a Divine Institution, and the Spirit of Christ an essentially divine, omnipresent, omnipotent, and all-absorbing Agency, whose pledged work must be accomplished, we could not believe it at all.

But, if *this* be hard to believe, what shall we say of other nominally christian countries? What shall we say of *England, Scotland, and the North of Ireland*; of *Holland, Switzerland, and Prussia*; of *Denmark, Sweden, and Norway*; or, in a word, of all PROTESTANT countries? What shall we say of Mexico and South America; of the South of Ireland and Belgium; of Portugal and Spain; of France, Italy, and Austria, and other ROMAN CATHOLIC countries? And what shall we say of Greece and *Russia, and other GREEK CATHOLIC countries*? Even in *Great Britain*, what inequalities and iniquities abound, because of the monarchic, aristocratic, and prelatic distinctions of the civil and ecclesiastic Constitutions; the union of Church and State; the monopolies and corruptions of the court, and of lords temporal and spiritual—especially as manifest in the poverty and ignorance, the vices and wretchedness of the lowest order of the people! And who shall reform a social structure so huge and complicate—so consolidated and confirmed by the co-operative labor of ages—so entrenched, and encased, and mounted, and guarded, at every point? As to the other Protestant States, the pure Gospel and the true Church are under more or less official and social restriction and embarrassment in all of them; and rationalism, infidelity, and wickedness, walk hand-in hand among them. All these difficulties, however, impossible as they seem, and great as they really are, nevertheless sink into insignificance in comparison with those which prevail in the falsely-styled Catholic States—States which, instead of being Catholic, are contracted, bigoted, and persecuting beyond example in all the world. There we find the worst forms of Papal corruption and the worst forms of ecclesiastical despotism, combined in one ponderous mass of machinery, for grinding into powder, and saturating with blood, all that is noble, generous, and equal in our nature. In most of those States, Republicanism and Protestantism are denounced as evils too abominable to be tolerated; exposing persons suspected of them to the hatred of all the world, and to fire and brimstone in the world to come! *The Gospel of superstition is the only* Gospel there; *the church of corruption is the only* church there; and the spirit of *anti-Christ* is the ruling spirit there! What chance has the true Gospel there? What chance has the true Church there? Or, what chance has the spirit of Christ there? Standing armies and priestly spies, with standing armies of veteran soldiers to support them, are always on the watch to quench the spark and instruments of liberty, and, if possible, to prevent it, neither man, woman, nor child, neither book, nor tract, nor paper, nor letter, nor any missionary or missive of truth, love, or purity, is allowed to reach the subjugated, benighted, and hopeless people. Alas, how discouragements multiply, both in number and in power! Certainly, I should be inclined to abandon two of the undermining agencies I have specified, if it were not for their connection with the *third*. That is, I would be ready to say—the Gospel is not sufficient, and the Church is not sufficient, were it not for the remembrance of the all-sufficiency of the Holy Spirit.

Just here, let me take occasion to remark, that, if the question between the pre-millennialists and their orthodox opponents stood thus: *Can the promises and predicted triumph of Christianity be secured without the presence and action of Christ*?—I should have no difficulty at all in deciding it at once; at least, to my own satisfaction. I would answer: "No; we need Christ—we need Christ above everything." Was not Christ the presiding agent in the primitive conquests of Pentecost? What said St. Paul to the amazed multitude gathered to doubt and inquiring one of another: "What meaneth this?" First, he declared to them the resurrection and ascension of the Lord Jesus; and then he added these words: "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost *He*—that is, Christ, *He*—hath shed forth this which you now see and hear." The question, therefore, between the two classes of interpreters, is *not* whether the triumph of Christianity is to be achieved *with* or *without* the presence of Christ; but is simply and only this: Whether Christ is to come down from Heaven, personally and visibly, as He will at the last day, for the attainment of this object, or whether He sent forth His Spirit, in adequate power and glory, as He did on the day of Pentecost? The pre-millennialists say He will come personally and visibly. Their orthodox opponents say it is enough that He come spiritually and invisibly. Without opposing the one, without attempting to teach as certain what seems unknown, and without assuming the agreement of both parties on the main point, and not doubting the propriety of Christ's coming, let it prove to be what it may, I say for myself, and as many as are of the same mind, either way or any way, personally or spiritually, only "Come, Lord Jesus!" and, if this be the speedest time, "Come quickly!" For vain is the help of man! vain are even Divine instrumentalities in human hands without Divine aid in the use of them! Even the Gospel must fail, and the Church must fail, without Thy constant superintendence and all-controlling providence and grace!

Our special subject opens to me in this way. I cannot affirm that it is the correct view, but it is plausible and pleasant, and will reward attention: I mean that our own country is destined to be the chief national instrumentality in the reformation of Christendom; and then that converted Christendom in whole, in connection, with the converted Jews, by that time re-established in their own land, splendidly developed in all their resources, and sanctified to great missionary purposes, will go forth to the comparatively easy conquest of Mohammedanism and Paganism in all the rest of the world.

First, then, falling back upon the influence of this country upon Christendom, let us notice how it will *operate*. Supposing, as was anticipated in our previous discourse, that our Union will soon be restored; that our political system will be forever freed from the evils of *bodily* slavery, and that our religious system will be forever freed from the evils of *spiritual* slavery, the former as a consequence of the year, and the latter, I trust, without war; then having the Gospel in its power all over the continent, and the Church in its power all over the continent, and the Holy Spirit in answer to prayer in all its power all over the continent, we may hope to perfect our national example of civil and ecclesiastical liberty in the sight of all people, and especially in full and clear view of the people of Christendom; and, moreover, with a proper understanding and appreciation, on their part, of the merits and instructiveness of our example. Then, by means of this perfected example at home, we *shall become more efficiently* operative upon the character and destiny of all beholders abroad; and certainly there is no other country which possesses at all comparable to our own for the exertion of such a general reformatory influence. Does any one ask me why I think so? I answer, because I am inviting your attention to at least two or three of them.

In the *first* place, *there is no other country with such a combination of Republicanism and Protestantism as we present*. There are other republican countries that are not Protestant; and other Protestant countries that are not republican. But we are *both*—distinctively republican *and* Protestant. And not only so, but our republicanism is purer than any other, and our Protestantism is purer than any other. What *is* the Republicanism of South America in comparison with our own? As to the Mexican Republic, that, for the time being, is dead; and it hardly died too soon, for how can a Roman Catholic Republic expect to live? It was a Roman Catholic Power that killed the Mexican Republic, and never can it live again until Protestantism shall blow the trumpet of its resurrection. Then again, as to our Protestantism being purer than any other: What is that of Europe, with all its State embarrassments, traditional restrictions, and social deteriorations, in comparison with our own? Rest assured that, as there is no republicanism equal to our own, so there is no Protestantism equal to our own. As to the combination of the two, perhaps Switzerland would be cited by some as an example. It is a small example, though a highly respectable one; and, as small as it is, it is a *divided* example. Some of its cantons are aristocratic, instead of republican, and some are Catholic, instead of Protestant. We have had some aristocratic States, but they are fast becoming republican; we never had any Roman Catholic States, and never will have any. Some sections of our territory were once governed by Romanist authorities; but, as soon as they became ours, they were made free. Romanist Churches are among us, and some of them, scattered over very grand ones, too—though awfully desecrated by blasphemy, as we esteem it; but these are only protected colonies, showing the generosity of a vastly predominant Protestant population—a kind of generosity that no Romanist power on earth can be persuaded to imitate. Our national liberty is, ALL REPUBLICAN AND ALL PROTESTANT: and, henceforth, our whole national domain, magnificent as it is, and more magnificent as it must become, will, doubtless, be so substantially held and acknowledged. *Except* Switzerland, there is no country which even *seems* to exhibit a combination of republicanism and Protestantism like our own. Great Britain, Holland, Prussia, Denmark, Sweden, and Norway are all Protestant, but they are not republican. Civilly, they are examples of royal and aristocratic monopoly and privilege; and, of course, of popular ignorance, degradation, and dishonor. Even ecclesiastically, they are examples of unjust preferences and disabilities. In both Church and State they need improvement, and demand it; and, therefore, cannot act efficiently as reformers of their neighbors.

But, again: In the *second* place, *there is no other country so generally, intimately, and powerfully related to all other parts of Christendom as we are*. Neither can any of them ever be so. Not one of them has room for the establishment of such relations. Some of them appear to be overcrowded already. Should such an immigration as comes to our shores pour in upon any one of them, it would be utterly overwhelming. As to the Protestant lands which I have named, we could accommodate their whole population and still have room to spare. For four years in succession—from 1851 to 1855—the foreign immigration was more than a thousand a day! In the last of these years it amounted to more than 427,000! In whole, or about 1,170 a day! All these, too, came by sea; not including, of course, any overland passengers from our northern or southern borders! Among these new settlers were representatives, by birth, of twenty-four Christian countries in Europe. Allow me to name them, familiar as they are, for it is important to make that point as impressive as possible. They came from England, Ireland, Scotland, and Wales; from France, Spain, Portugal and Belgium; from Prussia, Germany, Holland, and Denmark; from Norway, Sweden, Poland, and Russia; from Switzerland, Italy, Greece, and Sicily; and from Sardinia, Corsica, Malta, and Iceland. These, you perceive, do not constitute the whole of Christendom, but merely European Christendom. These, however, are the chief specifications, and it is not necessary to mention others. All these immigrants came, of course, to establish homes for themselves and their posterity. But did they forget their old homes, or the friends they had left there? Surely not. In many ways they have rent back assurances of their continued sympathy, with intelligence of the great advantages they have gained by coming to America, directly or indirectly inviting their relatives and acquaintances to follow them, or, where this is impracticable, suggesting to them principles and commending to them incidents of civil and religious liberty, likely to encourage and strengthen them in every argument and effort for the promotion of European reform. No other country has such an experience or such an influence as this. There is not a nation in Christendom, but every day we lay living hands on its institutions, and utter living voices in the ears of all classes of its people, and inspire its own lovers and champions of freedom with ambition, energy, and hope. This is the great reason why foreign courts and aristocracies are so much opposed to us in our present struggle with rebellion. They are afraid of our example, and have reason to be afraid. They would rejoice to divide us, in order to impair, if not destroy, the force of our example. But, according to the anticipations in view of which I am thus speaking, this example, instead of being impaired, is destined to become, in the future, more perfect in form and more mighty in influence, by far, than it ever has been in the past. England cannot act thus. Neither can France act thus.

They have *no basis* for such action. Visitors from all parts of the world may throng their chief cities, but they go as fast as they come. They do not pass from the cities into the rural districts to settle there, and then report to their friends at home. If they did, what would they gain by such settlements, and what news could they send to their old associates to attract them to the same places? No, no; our advantages are peculiar. No other country has a record of such varied nativities, or holds such vital relations to other realms. With us, immigration, already so great, is sure to become still greater. One can scarcely be extravagant in imagining the millions yet to come for a share in our splendid heritage. And, fast as they come, uniting with their predecessors, they will make our example more and more complete, impressive, and decisive. According to the calculation of our recent census, by the close of this century—that is, within the next thirty-five years—our population will amount to a hundred millions! Many here to-day may live to see that number—all republican and all Protestant. And what then? Why, then, if not before, the PROTESTANT Governments of Europe must succumb to the spirit of reform, and the power of the people, asserting and urging the rights of the common, and be acknowledged by new and just arrangements in Church and State. And what next? Can any hesitate for the answer? Surely it is fixed as fate. Then the CATHOLIC Powers must yield. Vast and mighty as their armies may be—armies of priests and armies of soldiers combined—they shall no longer be able to shut out the light of truth. They will not approach them then as torches held in human hands. Like sunshine, surmounting all earthly obstructions, it will break from heaven upon their mountains, and spread abroad over all their vales. It will flash upon every bayonet, and blaze upon every crucifix. It will penetrate the window of every palace, and of every cathedral, and gleam, like an angel of deliverance, in every dungeon, and every cell, and every home. It will dazzle into blindness the eyes that dare affront it, and burn like fire into the hearts that harden themselves against it. If need be, it will condense itself into lightning, and turn its rays into thunderbolts to smite the Pope upon his throne, and the cardinals and bishops, the emperors and kings, that bow at his feet and offer him worship, overwhelming them with wrath for the honor of God and in mercy to the people. In a word, the truth of the Highest must and will have "free course and be glorified."

Besides the two peculiar qualifications thus noticed—our combination of Republicanism and Protestantism, and our current relationship to all other Christian countries—I might mention several more, perhaps of equal importance. One other, however, may be sufficient:

In the *third* place, therefore, it may be remarked that *there is no other country in Christendom in which Evangelical Christianity is so commonly accepted as the only true Christianity; or where Evangelical Christians are so prominently active and influential.* Among other reasons, this has been so evident and impressive as during this war with slavery, treason, and rebellion, and during the progress and determination of the recent Presidential election, that I apprehend the introduction of partisan politics here. They have their proper time and place. This is the Sabbath, that comes to calm such strifes. And this is the day of God, the school of Christ, and the sanctuary of the Christian brotherhood in whole. I design merely to set before you the great, indisputable facts, that our Government, for the defence of the rights of mankind against the slaveholders' conspiracy, has been pre-eminently sanctioned and sustained by the Evangelical Churches and Christians of the land; and that, identifying the Administration with the cause, confiding in its honesty, sagacity, and Providential mission for good, the solemnly deposited ballots of evangelical Christians determined the success of the Administration in its grand appeal to the people at the polls. Was there ever such a pledging of our Church and people—in all kinds of councils, convention, conferences, assemblies, and synods!—with all forms of documentary support, financial and provisional contributions, and spiritual and practical action? Was there ever such a prayerful going forth to battle, in the holy and cheerful spirit of Christian sacrifice? Was there ever such a mustering and rallying of armies by Christian men and women, with all sorts of stores, for friend and foe, for body and soul; in the camp, on the field, in the hospital, and in the prison; in every retreat of the weak and weary, the hungry and thirsty, the sick and wounded, the fainting and dying? See! military movements have been conducted often and long; armies have gone into quiet quarters for whole winters; but, day and night, winter and summer, all the year round, year after year, churches and Christians have multiplied their toils without intermission, adapting their appliances to all vicissitudes, and anticipating every demand for the invigoration of our forces, the consummation of victory, and the righteous restoration of peace. The appeals of patriotic and benevolent societies—such as the Sanitary Commission, and more especially the Christian Commission—even by their very titles tell the whole story. One of them, recently put to me, is headed: "To the people of the United States, and—especially—to THE CHURCHES!" Why so particularly to the Churches, but for their conspicuous and acknowledged interest, sympathy, zeal, and power? There may have been something *like* it under Cromwell, in England; something *like* it in connexion with the "Solemn League and Covenant," in Scotland; something *like* it in the days of our own Revolution, under Washington, but nothing *equal* to it—nothing on so magnificent a scale, and with such magnificent contemplations—has ever occurred in all the history of the world. Why, to speak only of the *fighting* material—*day for the necessity*—one of our Evangelical denominations alone, as declared in my hearing by its chief presiding officer to its highest assembly, has sent to the field *a hundred thousand of its members*! A startling statement! A hundred thousand of the professed *disciples of the meek and lowly* JESUS, constrained by their consciences, as probably every man of them thought on the destinies of other Christian nations? Is not the possession of such a right, such a power, such a privilege, equivalent to a Providential commission to use it for the deliverance of God and the good of mankind? Perhaps on some more suitable occasion, I may find an opportunity of saying all that is in my heart in this connection. For the present, it must suffice to repeat, that this appears to be the direction of the Divine impulse which is now prompting our Evangelical Christian citizens and Christian brethren to more prominent and important public positions. All they desire and seek is to improve the opportunity of overcoming all evil with good: and I cannot imagine any objection to this, except on the part of "the devil and his angels," to whom, after all their mischief-making, we are now nearly six thousand years, and under no obligation to pay any profound deference.

Thank God! there is now scarcely a church, or benevolent institution, in our free States, but keeps time with the music, and keeps step with the march of the world's redemption! Behold the Bible societies, and Missionary societies, and Tract societies, and Sabbath-School societies, and Temperance societies, and the Sanitary Commission, and the Christian Commission, and Freedmen's associations, and other *new* institutions; how they elevate their aims, and magnify their resources, and expand their operations! Behold the Baptists, the Episcopalians, and Methodists, and Presbyterians, and other denominations, both old and new; how they quicken the watchmen upon their towers, and the heralds to stand on the tops of the mountains, and array their united hosts in the valleys, and multiply their earnest supplications in the heavens. And lo! now, the Congregationalists, confessing the current tendency of their provincial councils, to so called a National Council, to be held in Boston, and recommend to that council to appoint "a special service of devotion, for the acknowledgment of the marvellous and the merciful dealings of Almighty God with the nation in connection with the war, and for humiliation, and imploring a gracious dispensation of the Spirit of God upon the land, that our restored national unity may be consecrated in righteousness and in the peace and joy of the Holy Ghost!" Would God there were a national convention of all denominations for the same purpose! I do not stop to say Evangelical, or even Protestant; for unevangelical and Romanists should be heartily welcomed, if, like the rest, they will only confess their common guilt of sin and the common liability to error, and unite with their brethren in thus humbly "supplicating a gracious dispensation of the Spirit of God upon the land!" How entirely is this in harmony with all I have been preaching to you, Sabbath after Sabbath; how happily harmonious with the Gospel of Christ in its power, and the Church of Christ in its power, and the Spirit of Christ in its power, all over the continent! Oh, if we could witness all this, surely our great national example would not only be perfected in its characters, but become instantly irresistible in its influence. State by State, and Church by Church—all Christendom would hasten to respond to its appeal; every government would be duly adjusted, and every people duly exalted; and the whole scene of salvation would be daily honored from heaven with similar sunbursts of glory, similar showers of grace, and similar rainbow symbols of beauty, love, and peace! Then for the grand combination and the final triumph! While GENTILE GREATNESS should thus exalt—first, in the fulness of spiritual blessings, and then in the fulness of natural blessings, corresponding therewith—EDEN, multiplied, magnified, and glorified, springing and singing everywhere, in joyful resurrection, enriching society with the long-lost elements of highest health and longest life; while the bells of Washington and Montreal, of Rio Janeiro and Valparaiso, of London and Paris, of Copenhagen and Stockholm, of Amsterdam and Genoa, of Madrid and Lisbon, of Berlin and Vienna, of St. Petersburg and Athens, and even of Rome itself—all inscribed with "HOLINESS UNTO THE LORD" should ring out their sacred anthems over lands and nations all redeemed from Satan and all one in Christ: then, over the Mediterranean, and over the Atlantic; from JEWISH CHRISTENDOM, crowned with equal glory; from all Palestine, recovered, renewed, and sanctified; with the whole land a temple, and every dome a Moriah, and every heart an altar, and every breath praise, would come the ancient chant of HALLELUJAH! and the brotherly challenge—Now let us unite for the convention of the world!

Oh, what a witness for JESUS is there! Behold the vision opens. I see—I see, at least in part—the *glory of the* LORD! Where are the ghastly hills and ghastly ruins of so many ages? All gone; and Paradise restored, over mountain and valley, from river to sea! And where is the Bedouin Arab—the wandering Shiek with his plundering hordes? And where is the Latin monk, and the Greek anchorite, and the Armenian, the Druse, the Copt, with their ignorance and superstition—where are they? All *gone, and the promised* kingdom of "Priests and Levites," the great missionary nation of Christian Israel, established in their ancient land! And where are Jerusalem, and Bethany, and Bethlehem, and Nazareth? And where are Hermon and Carmel, Tabor and Zion? And where are Gethsemane, and the Jordan? And where are Gethsemane, and Calvary, and Olivet? All these, where their fathers rejected, and despised, and crucified Him; derided and mocked Him; buffeted and smote Him; disrobed, and scourged, and *crucified* Him. But, lo! now, wherever they go, they worship Him! Wherever they go they seem to see "Him whom they pierced!" and, with wonder ever fresh, and gratitude ever fervent, they say, "*He was wounded for our transgressions; He was bruised for our* iniquities; the chastisement of *our* peace was upon Him; and by *His stripes we are healed!* Oh, blessed be he that cometh in the name of the Lord!" We are one with each other, and one with all His people, only because JESUS is *still* here! HOSANNA to the Son of David! HOSANNA to the Son of God! Wherever His feet trod, wherever His tears fell, wherever His voice was heard, wherever His miracles were wrought, wherever His blood was shed, wherever there we confess Him *our* Messiah—the Saviour and Sovereign of the world: there we bless His name, cherish His spirit, imitate His example, obey His commandments, and rejoice in His promises! Come! let us go forth to the world. Let us rest not, until Mohammedanism is no more, and Paganism no more; until *all* the "kingdoms of this world become the kingdoms of our God and of His Christ;" and all nations unite in the final acclaim: "Alleluia! for the Lord God omnipotent reigneth!"

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LEGAL.

IN THE DISTRICT COURT FOR THE CITY AND COUNTY OF PHILADELPHIA.

DAVID J. HOAR vs ROBERT L. COREY.

Venditioni Exponas of September Term, 1864, No. 20.

The Auditor appointed by the Court to adjust distribution of the fund produced by the Sheriff's sale under the above writ, of the following properties, to-wit:

No. 1. All that certain lot or piece of ground situate at the northeast corner of Thirty-third street and Elm street, in the Twenty-fourth Ward of the City of Philadelphia; containing in front on said Elm street twenty-five feet, and extending of that width in length or depth northward along said Thirty-third street eighty-three feet. There is erected upon the said lot of ground a substantial two-story stone dwelling-house, with basement, seventeen front and thirty-two feet deep.

No. 2. All that certain lot or piece of ground situate at the southeast corner of Thirty-third street and Grape street, in the Twenty-fourth ward of the city of Philadelphia; containing in front on said Grape street fifty feet and extending in length or depth southward of that width along said Thirty-third street eighty-seven feet. There is erected upon said lot of ground a stone slaughter house, containing in width fifty-five feet, and in depth twenty-five feet. Also, a two-story stone wagon house and stable, each sixteen feet square.

Will attend to the duties of his appointment on MONDAY, the 12th day of December, A. D. 1864, at 4 o'clock, P. M., at his office, No. 112 SOUTH SIXTH Street, in the city of Philadelphia, when and where all parties interested may attend, present their claims, or they will be debarred from coming in on said fund.

JOHN DOLMAN, Auditor.

ALL PERSONS INDEBTED TO OR Having claims against JOSEPH McMULLIN, deceased, late of the City of Philadelphia, are requested to make the same known to the undersigned Executors.

ELIZABETH McMULLIN,
No. 703 PINE Street.
GEORGE W. McMULLIN,
No. 418 ARCH Street.

IN THE ORPHANS' COURT FOR THE CITY AND COUNTY OF PHILADELPHIA.

Estate of WILLIAM HEAN, deceased.

The Auditor appointed by the Court to audit, settle, and adjust the account of ENOCH REX, Administrator of the estate of WILLIAM HEAN, deceased, and to distribution of the balance in the hands of the accountant, will meet the parties interested, for the purpose of his appointment, on WEDNESDAY, the 14th day of December, 1864, at 5 o'clock P. M., at his office, No. 16 South THIRD Street, in the city of Philadelphia.

RICHARD ASHURST,

NOVEMBER 30th, 1864. dec1-thstu3t

ESTATE OF STEPHEN VIEIRA, DECEASED.—NOTICE.—All persons indebted to the above estate are hereby requested to pay, and those having claims against the same will present them without delay, to

WILLIAM TAYLOR, Administrator,
Coroner's Office, 1206 Spring Garden Street.
Or to his Attorney, EDWIN T. CHASE,
No. 134 South SIXTH Street.

no10-s6t

LETTERS OF ADMINISTRATION TO THE ESTATE OF ANNA M. BOLLER, DECEASED.—Notice is hereby given that letters of administration have been granted to the undersigned, on the above Estate. All persons indebted will make payment, and those having claims against it will present them for settlement to

JOSEPH JONES,
No. 1315 ARCH Street, Administrator.
Or, JOHN CORDLE, Jr., Attorney,
No. 606 SPRUCE Street.

ESTATE OF DR. WILLIAM PEPPER, Deceased.

Letters testamentary upon the Estate of WILLIAM PEPPER, M. D., late of the city of Philadelphia, deceased, having been granted to the undersigned, all persons indebted to said Estate are requested to make payment, and those having claims against the same are requested to present them without delay to

SARAH PEPPER, 1215 Walnut street,
JULIA C. PEPPER, 1215 Walnut street,
FREDK. S. PEPPER, 1215 Walnut street,
GEORGE W. PEPPER, 1215 Walnut street,
WILLIAM PEPPER, 1215 Walnut street.
Executors.

All business connected with the above Estate will be attended to by GEORGE S. PEPPER, At 6243 WALNUT Street, Second story, front room.

dec7-4t*

TREASURY DEPARTMENT,

OFFICE OF THE COMPTROLLER OF THE CURRENCY, WASHINGTON, September 27, 1864.

Whereas, by satisfactory evidence presented to the undersigned, it has been made to appear that the EIGHTH NATIONA