American Presbyterian
AND
Genesee Evangelist.

THURSDAY, JAN. 5, 1860.

1860.

The New Year opens to us with good cheer. Every mail brings us new names to our list of subscribers. One small but pleasant town in western New York, send ten additional names to a list of over twenty. There are a hundred towns that could easily do the same, and be the richer and better for it. With the large proportion of the subscribers who came with the transfer of the *Genesee Evangelist*, the year commences with the present number, and the *prompt* men are anticipating the time, and the renewals have been coming in for two weeks. One man mails his TWO DOLLARS on the 30th of December, and says that all the fault he can find with our paper is that we do not exact payment invariably in advance, and stop all who do not comply with these terms. We like his theory admirably, and if all would do as he does, it would be safe in practice. But there are many who ought to have the paper, and that would lose it by their *delay* and *neglect*. It is a remarkable fact that the richest blessings have often to be urged upon men, and many by *neglect* it is to be feared will come short of the *great salvation*.

CLUBS.

All persons desiring to avail themselves of our club terms, must make up their number and forward the money in the month of January.

TERMS:

To Mail Subscribers, TWO DOLLARS per year, IN ADVANCE.

City Subscribers, receiving their paper through a carrier, will be charged *fifty* cents additional.

CLUBS.

SIX copies will be sent to one address for a year for TEN DOLLARS.

TEN copies will be sent to one address for a year, for SEVENTEEN DOLLARS.

TWENTY copies will be sent to one address for THIRTY DOLLARS.

Clubs may be formed to commence with the first of January, and to secure the deduction, the money must be invariably paid in advance.

☞ All papers will be continued after the expiration of the year, unless expressly ordered to be discontinued, and such orders should be by *letter*, and not by returning a paper. To secure a discontinuance all arrearages must be paid.

Remittances may be made directly by mail at the risk of the publishers, and receipts will be returned in the papers.

TWENTY-FIRST ANNUAL REPORT OF THE SABBATH-SCHOOL BIBLE SOCIETY OF THE THIRD PRESBYTERIAN CHURCH, PHILADELPHIA.

The Bible Society is the only Society, possessing a distinct organization, which has lived inside of "Old Pine Street Church" Sabbath-school to see the age of manhood—twenty-one years! The period attained, shall not, however, be embraced for the purpose of turning back to the commencement and retracing the path and progress of the Society, through each successive year, till the entire past be brought within view of the present. Interesting as they might be found, we shall not encumber the present report with the statistics of the past twenty years.

The secretary, whose duty requires of him the making and reading of the annual reports, has endeavored to submit the doings of the Society each year, embodied in language so varied, that one report might not be mistaken for another. There is one subject, however, over which he has never been able to exercise any control. It makes its appearance in each report, and stands distinguished in bold *figures* to impart true and definite value, so as to redeem the Secretary's labored productions from their sterility. It is a faithful document, never detracting from, or exaggerating merit—THE TREASURER'S ACCOUNT. We give it, once more, a true and cordial welcome:

STATEMENT.

Balance on hand at the end of last year,	$325.11
Appropriation to the Philadelphia Bible Society to pay for twenty-one life-memberships as follows, namely, from James W. Vanosten, Rev. Wm. Cookman, John K. F. Stites, Leaming M. Whilldin, Isaac Sailer, Thos. Brainerd Clark, Charles H. Clark, Thomas C. M'Leod, James R. Calhoun, David Brainerd Hilt, Miss Annie E. Walters, Miss Anna Taylor, Miss Kate J. M'Cammon, Miss Mary Elizabeth Lawton, Miss Sallie Curtis, Miss Mary Ann Bond, Miss Elizabeth Griffiths, Miss Clementine F. Hand, Miss Mary D. Eldridge, Mrs. Emily N. Eaton, Mrs. Elizabeth B. Harper,	315.00
Printing, &c.,	17.00
	332.00
Balance,	$6.89

COLLECTIONS IN 1859.

By the Male Board,	$146.02
By the Female Board,	77.84
	223.86
Balance in hands of the Treasurer,	$216,97

There is a hymn of much poetic beauty often sung at our union prayer meetings—"Watchman, tell us of the night"—which, however, portrays almost nothing of the night excepting that darkness, doubt and terror have taken their flight. It sings rather of a glorious morning and a perpetual day! The watchman in Isaiah said "The morning cometh, and also the night." The Star of Bethlehem—"Brightest and best of the Sons of the morning" though it be, pursues its path of ages amongst the clouds as well as through an unclouded sky. Night and morning variegate, with their light and shadow, every thing beneath the sun. This little auxiliary of the Bible cause must share in the fortunes which fall to the lot of larger bodies. Last year our managers were able to place the sum of $332.56 in our treasury, as the united fruits of their labors. The collections by the *male* board alone, in 1858, almost equal the entire collections of *both* boards in 1859! Compared with last year there is a deficiency of no less than $105.59. In the day when the Lord delivered up the Amorites before the children of Israel, the sun stood still upon Gibeon, and the moon in the valley of Ajalon, and hasted not to go down about a whole day. For *three months*, and these harvest-moons, has the sun of our prosperity been imitating the moon over the valley. It has been standing still! What attractive orb, we ask, has been careering in our vicinity, thus to arrest our progress? Surely the effect is traceable to a cause! It is this: an extraordinary effort has been engaging our entire school for the last quarter of a year, the object of which is to raise funds by which to aid in endowing an asylum for poor and friendless orphan Indian children. The effort, as successful as it has been extraordinary, has resulted in a contribution ranging between two and three hundred dollars. Have such efforts been hostile to our Bible interests? No. Our Bible Society has lent its example, and even supplied the books carried by collectors as they appealed for help in behalf of the Indian; and the object sought to be accomplished may, with truth, be regarded as in perfect unison with the Bible cause. The Indian believes in *the Great Spirit*, and the asylum provides the Bible to teach, not only a knowledge of the true God, but of Jesus Christ, whom he hath sent, which is eternal life. If by reason of this effort our sun has stood still, let us be glad that it has been for precisely the reverse object as that for which the sun stood still in the time of Joshua. *Then* it was that the aborigines of Canaan should be delivered up and smitten with the edge of the sword before Israel,—*now*, it is that the aborigines of North America shall be *preserved* and placed in possession of the rights and liberties, civil and religious, which belong to the conquerors who occupy this mighty land. We here recognize the principle which may well adorn the Christian system, and for which Henry Grattan so eloquently pleaded for oppressed Ireland—That a conquered people have a right to every privilege which may be guarantied by the constitution of the conquering or superseding power.

We have already said that we have refrained from loading this 21st Report with the statistics of the past, although it might have been interesting to know the sum total of the society's doing as it reaches the years of maturity. A few reflections will *force* themselves upon our attention. The society has profited by the services of not a few, who have filled successively the offices of President, Vice-President, and Treasurer; and how many of the young have labored as managers! Some, well remembered and much loved, now sleep in Jesus. The office of Secretary has been less bountifully supplied. If we except the Convention, at which our constitution was adopted, this office has had but a single incumbent. It surely is full time that he, too, should have a successor. He must, by number of years, have compensated for all lack of ability in the performance of duty, and should long years of service not have earned for him an honorable discharge, it may at least be contended that his title to dismission cannot be challenged.

The society itself, in the language of last year's Report, "has attained its present prosperity by slow and gradual growth. No excessive culture has been employed to unfold its powers, or ripen its fruits, in advance of a natural maturity. Left to the care of its managers, it has brought forth its productions in due season, without endangering the 'vital spark' by which its continued existence has been maintained." Its dissolution years ago, might have allowed others to take its place, and one after another might have rapidly flourished and decayed. Novelty and change, assuming the sway, would have taught useful lessons on the mutability of Sabbath-school enterprises, at the same time that they accomplished good and wise purposes. The Bible Society, fixing its foothold in the school for a term of twenty-one years, must now dispense with the charms of novelty and varied movement, and rest contented while it performs its mission, that it has taught all around it a lesson on the importance of being "steadfast and immovable." After all, what better cause need command the services of a Sabbath-school than the Bible? Its truths must lie at the foundation of all that is really valuable in Sabbath-school instruction. What is there in the earth beneath, or in the heavens above, to reveal to fallen and sinful man a knowledge of his Creator? Can man, a prey to disease, and as he lies on his death-bed in weakness, compared to which the new-born is as Samson, teach to his fellow-man the doctrine of immortality? No,—No. Expunge from human lore all knowledge fairly traceable to a Divine origin, or to the sacred writings, and you leave him and his race in darkness, exceeding that which hangs over Ethiopia. The Bible is man's true source of light and knowledge, which warns him of hell, and points him to heaven; and who will deny the obligation which rests on all who have been blessed by the possession of the Bible—to take the Bible and give it to those who possess it not?

Religious Intelligence.

Rev. E. E. Adams, of this city, has received a call to the Fifth Presbyterian Church, of Cincinnati, Old School. We understand that he will not accept, as he is engaged in a very important enterprise, in forming a new church in this city, on Broad Street, which promises to become an influential church in a very desirable locality.

Rev. Arthur Cleveland Coxe has received an invitation to become pastor of St. Peter's Church, Philadelphia, of which Dr. Odenheimer, now Bishop of New Jersey, was rector for many years.

Rev. Thomas Starr King, has received a call to the Unitarian Church in Cincinnati, the past week, and the church in San Francisco has renewed its invitation to Mr. King. The last call bears the names of eighty of the prominent merchants and citizens of California, and the salary offered is six thousand dollars a year.

Cincinnati.—A correspondent of one of our Philadelphia contemporaries, writes that many of the prominent churches in that city are without pastors. He says that the Second Presbyterian Church, a few days ago, voted a call to the Rev. Dr. Thompson, of Buffalo, with a proffered salary of $4000, which is, I think, $1500 more than they have ever paid. The Ninth Street Baptist Church has called the Rev. E. T. Robinson, one of the recent graduates of Rochester. He preached two Sabbaths for them, with much acceptance, and his sermon from the words, "No man can come unto me, except the Father which hath sent me draw him," was the means of leading one soul to Christ. His answer is not yet received. The 7th Presbyterian Church pulpit is still vacant. The St. John's Episcopal Church recalled Rev. Mr. Nicholson, now of Boston, but he does not think it his duty to return. These are all among our largest city churches, and their pulpits ought to have an able ministry. Rev. D. S. Burnet has returned to the vacant pulpit of the "Disciples" Church.

The Irish Delegation.—The Irish delegation, Messrs. Edgar, Dill, and Wilson, sailed for home last week. Previous to their departure they ate a dinner at the St. Nicholas in New York, given them by their Presbyterian brethren. They go back with a handsome sum, having collected thirty thousand dollars in this country, during their short stay of two months.

Mr. John E. Todd, son of Rev. John Todd, D. D., has received a unanimous invitation to become pastor of the Winter street Church, in Boston.

The World's Union Prayer-Meeting.—A Union prayer-meeting is proposed to be held in all parts of the world, and by all Protestant denominations, on the second week in January. The call for such a meeting originated with the American missionaries in northern India. It has been responded to very generally in Great Britain. A circular letter, signed by forty-five ministers of various Christian communities, has just been issued, inviting Christians of every name to unite in this observance. The original call of the missionaries is in these words:

"That we appoint the second week in January, 1860, beginning with Monday, the 8th, as a time of special prayer that God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see His salvation; that on the first day, that is on Monday, the 8th, be a holy convocation for solemn fasting, humiliation and prayer, and that on the last day, that is, Sabbath, the 14th, be a holy convocation for thanksgiving and praise; that the intervening time be spent in private and social exercises of prayer and praise, as the circumstances of each community may dictate, that all God's people of every name and nation, of every continent and island, be cordially and earnestly invited to unite with us in a similar observance of that time."

Revival Abroad.—Our foreign papers still contain cheering accounts of the progress of the revival in Ireland and Scotland, and the hopeful indications that the manifested fruits will prove genuine and durable. We make a few extracts of items which are merely an index to the general state of religious interest prevailing throughout those parts of the British Kingdom. The *Ulster Banner* says:—

The work of the Spirit progresses in the same effectual manner which we have, for some time past, described. It is now, in most cases, the "still, small voice" which awakens the sinner to a sense of his condition, and afterwards whispers hope and peace. The attendance on religious ordinances, and at week evening prayer-meetings, is so large, notwithstanding the frequently unfavorable nature of the weather, as to show that the interest in those things, of which many have been lately brought to think for the first time, is of no evanescent character. We are also aware of the encouraging fact that the laborers in every part of this Gospel field continue with undiminished energy the exertions to extend and deepen the impressions already made.

The work goes on progressing in Belfast, through the usual instrumentality, and with effects which fully manifest the Spirit's operation and influence. Generally speaking, however, it is now principally recognized in its results—in the improved religious and moral feeling and demeanor of those who have been brought within its reach, and in their desire and endeavors to extend it. Opposition to the movement, and a disposition to throw obloquy and ridicule upon it, have, apparently, almost entirely subsided. The prayer-meetings, in all the churches where they are regularly held, are well attended by audiences who evidently profit by the services.

In Great George's Street Church the evidences of a fresh outpouring of the Spirit are made more manifest, evening after evening. At all the prayer-meetings held last week—most of which continued until a late hour—there were remarkable instances of sudden awakening in the case of adults, both male and female; and numbers of souls have been added to Christ.

ISLANDMAGEE.

We have recent information respecting the progress of the Revival work in the interesting Presbyterian district of Islandmagee. Although little notice has hitherto been taken of this locality in published reports, we are well assured that the spiritual awakening has been extending there in a most remarkable manner, and producing effects as gratifying as they are likely to be permanent. The two Presbyterian churches are now completely filled at every service. Indeed, it has been found necessary to enlarge one of them, in order to afford accommodation to the increased numbers anxious to attend regularly upon religious ordinances. The persons who were admitted to the Lord's table, on the occasion of the last communion, in both houses of worship, exceeded by fully 100 the number who had ever previously presented themselves. Of additional communicants, between 50 and 60 were young converts, who then approached the table for the first time. There is manifested among the people in Islandmagee, as in other places where the Revival has made way, an increased desire, in various quarters, to meet together for prayer. Where, formerly, there was not more than one meeting regularly held for that purpose, there are now, in connexion with one of the churches, eight or nine meetings, all largely attended. Men who were long noted for habits of drunkenness, Sabbath-breaking, and profane swearing, have, through this instrumentality, been brought to the foot of the Cross, and obtained a knowledge of the truth as it is in Jesus. It is most satisfactory to be enabled to state that not a single instance of backsliding has occurred among any of those who have been converted in either of the churches.

LARNE.

With regard to Larne we have a similarly encouraging account to give. In one of the Presbyterian congregations, the increase in the attendance upon Sabbath ordinances has been as much as one-third of the whole assemblage usually present. The number of communicants, previously averaging 360, was on the last sacramental occasion, augmented to about 500, of whom 90, or upwards, came forward for the first time. The increase in the number of prayer-meetings is equally remarkable: there are now twelve where formerly there was but one. These all attract numerous audiences. Of those who have made a profession of Christ, not one is known to have turned back to the paths of sin. Several individuals who were connected with the Unitarian communion, have been "stricken down," and have never since entered the place of worship they once attended. In one of the Presbyterian congregations, a person has, this year, sold Bibles to the amount of £20, and two others have had equal success; while one lad, who disposes of religious publications, has doubled his sales during the same period. At the fair of Larne, held on Thursday last, the effects of the Revival work were very evident in the altered conduct and demeanor of the people. This great market was long notorious for the scenes of drunkenness and turbulence which it presented in the evenings, when the inebriates could have been reckoned by scores. A correspondent informs us that, at the last fair, he saw only three drunken persons, and that long before the evening the great bulk of those who had been present had wended their way homeward.

SCOTLAND.

Most cheering accounts continue to reach us of the rapid and deepening progress of the work in the Western, Northern and Midland districts of the sister country. Several of the Scotch papers contain, from day to day, highly interesting details of awakenings, "strikings down," and conversions, at the regular ordinances in the churches, and at prayer-meetings. In Edinburgh University, a general prayer-meeting, open to all students, is to be held every Saturday morning, from nine till ten, and the students of the medical classes have commenced a "devotional meeting" on Friday evenings, at seven. With respect to Carrubber's Close, where the revivals first commenced, we find the following in reference to a gentleman who takes a deep interest in the work there:—"Every one who has been engaged in Sabbath teaching, of course knows the name of Mr. Gall. For forty or fifty years back, that name has been associated with Sabbath-schools, and it is not the first, or the hundredth institution set agoing by the venerable father and his like-minded son. The system pursued by Mr. Gall now, with these adults, is essentially the same as what I first saw him exemplify with children five-and-twenty years ago—the same simplicity, and yet power—the plain Gospel narrative followed up by the "practical lesson.'"

DUNDALK.

A correspondent says:—"The Spirit of the Lord has been poured out in a remarkable manner upon the boys in the Dundalk Institution. These boarders from different parts of the Counties of Louth, Down, and Antrim, mostly elected to scholarships at the annual competitive examinations. On the night of Hallowe'e, a powerful impression was made on several of them during prayer in the school. This led to a prayer-meeting being commenced among themselves, at which many more were impressed with the deepest conviction of sin, and led to seek pardon in the most earnest manner. There have been no prostrations or physical manifestations except 'strong crying and tears,' while peace is sought and found through the Saviour's precious blood. Prayer-meetings and classes for mutual improvement in reading the word, are being continually held amongst themselves, at which several of them pray, and speak a word of comfort and exhortation to their comrades. Mr. Turner, the principal, testifies to a most decided change in those who have been converted, in their words and deeds; their whole walk and conversation giving clear and convincing evidence of the saving change that has been wrought. The most earnest desire fills in their hearts that all the others should be brought to "feel the peace which they enjoy, and some of them are laboring as little missionaries among their school-fellows, and have been greatly blessed in bringing others into the fold of Christ. Altogether above thirty have found peace with God, and their work is daily progressing among the others. This also appeared in the Free School, at the other end of the town—both in the male and female schools—where about thirty have been deeply convicted for sin, and found peace with God in Christ, since last Thursday, and have established prayer-meetings, in the same manner, among themselves. Some of the children here are very young, one of the most useful among the boys being only nine years old. Truly, 'out of the mouths of babes is God perfected praise.' Two meetings, on the two last Monday evenings respectively, have been held in Mr. M. Hinch's Presbyterian Church, with an especial view to the extension of the work of God to this town and neighbourhood. The large church, last Monday, was crowded in every part, and the deepest solemnity prevailed during the several prayers which were offered up for the outpouring of the Holy Spirit, and during the heart-stirring addresses of the Rev. P. White and Rev. J. Lindsay."

Farewell Missionary Meeting.—A meeting was held in the Reformed Dutch Church on Fifth avenue, corner Twenty-ninth street, New York, on Monday evening, the 26th ult., to tender a word of parting to Rev. Jacob Chamberlain, Jr., who is soon to sail as a Missionary to the out station in India, under the care of the Reformed Dutch Board. Rev. Henry M. Scudder, D. D., preached an appropriate sermon. The discourse aim to show that a great conflict was now progressing between the Church and the world, and that the demand upon the Church for men and money is, in consequence, most urgent. After the sermon Rev. Dr. Ferris addressed to Mr. Chamberlain a few words of congratulation and advice, and Mr. Chamberlain then responded, giving his earnest testimony to the importance of the Missionary work and his own interest in it.

Mr. Herrick Johnson, of Buffalo, a licentiate in the Theological Seminary at Auburn, has received and accepted a call as Co-Pastor of the First Presbyterian church, Troy (Dr. Beman's.)

Rev. Alvin Coler has accepted an invitation to the Presbyterian Congregational church of West Durham, New York, and is to enter upon his labors immediately.

Progress of Methodism.—The *Advocate and Journal* after giving the statistics of the various branches of the Methodist Church in this country, and also those of Europe, says:

Summarily, the Methodism throughout the world comprises 2,548,000 lay members, and 14,883 travelling preachers, aggregating 2,563,001 communicants. If we add three non-communicant members of its congregations for each communicant, (a safe estimate for Methodist congregations generally,) we have a population of more than ten and a quarter millions attending its ministrations. It extends densely over North America and England; it has "Conferences" in France, Germany, Africa, and Australia; its missions are in Sweden, Norway, Switzerland, Spain, Turkey, South America; they dot the coast of Africa, India, China, and the isles of the Southern Ocean. Its great missionary organizations include more than 1,000 laborers; its educational institutions comprise more than 40 colleges, theological schools, and boarding academies, and (in England) nearly 500 day schools; it has more than 2,000,000 Sunday scholars, and 200,000 teachers. Its 35,000 local preachers make, with its "itinerants," a ministerial force of nearly 40,000 men.

Within its short history Methodism may be said to have twice supplied itself with churches or churches. Its earliest structures were of the humblest pretensions; many of us who are yet comparatively young can remember when it had scarcely a stone building in the New World, and not one with steeple, bell, portico, or any pretension to architectural taste. In this, as in most other things, it suited only its cotemporary necessities. Its chapel sites were generally in suburban and obscure localities, where its labors were most required; its houses were cheap, free-seated, and but temporary accommodations. Within little more than a quarter of a century it has renewed almost its entire chapel provisions in the New World, and within little more than a half century in England. The aggregate of its expenses in this respect, if it could be accurately presented, would afford one of the most extraordinary examples of liberality known in the modern church. The census of the United States for 1850 reported the property of the Methodist denomination (churches, not parsonages) at $14,636,671. The Annual Minutes now show the valuation of the churches and parsonages of the Methodist Episcopal Church (North) alone at $21,249,808, a gain of $3[illegible],624, or nearly 17 per cent. in two years. The churches alone of the two Episcopal bodies, North and South, number about 14,000. This aggregate gives an average of more than 150 churches built each year since the erection of the first (Old John street) in 1768: three each week. During the last two years the increase of churches in the Methodist Episcopal Church (North) alone was 970, giving more and one-third per week, or more than one and a half for each working-day of the two years. During the same period 636 parsonages were built—about one for every two days. When it is remembered how large a proportion of these edifices have been rebuilt, or superseded by new structures on new sites, their number and expenditure must exceed vastly the above estimates.

Rev. J. A. Paige has retired from the editorial charge of the St. Louis *Presbyterian*, which post he has occupied since the removal of Dr. Rice to Chicago, and is succeeded by *Rev. J. H. Vail Court.*

Rev. Timothy M. Cooley, of East Granville, Mass., died early on Wednesday morning (14th), at the age of 87 years and nine months. Born in Granville during the revolution (1774), he graduated and studied divinity at Yale College, and preached his first sermon in Granville on the 8th of April, 1795, and was settled as Pastor there February 3d, 1790. This relation he actively and uninterruptedly maintained until 1854, when he preached his farewell sermon.

Rev. Dr. Humphrey.—A burglar entered the sleeping apartment of Rev. Dr. Humphrey, in Pittsfield, Massachusetts, on Thursday night, and stole a valuable gold watch, since which Dr. Humphrey's friends have presented him with a new one.

The New York *Observer* says: "At half-past eleven o'clock, P. M., Rev. Dr. Bethune began to speak. We heard him through: we went home after midnight: took one nap, awoke, and the New York *Times* was handed us (with our coffee) containing a report almost *verbatim*, of Dr. Bethune's speech: a remarkable exhibition of reporting accuracy and power."

News of the Week.

The students of Princeton College have distinguished themselves by burning in effigy Mr. Seward and Henry Ward Beecher. The attempts of the faculty to prevent this disgraceful act were in vain. Many of the students are from the South. We trust that Mr. Seward and Mr. Beecher will be able to endure this great trial. The college boys had probably read in their school books the story of the old Greek, whose name has come down to us only because he burned a famous temple.

The State of Arkansas has enacted a very stringent measure against free negroes, which will go into effect the 1st of January. All free negroes found in the State at that period are to be sold into slavery. In Mississippi, a law adopted on the 7th instant, provides that free negroes shall leave the State, on or before the 1st of July, 1860; or, if they prefer to remain, that they shall be sold into slavery, with a right of choice of masters, at a price assessed by three disinterested slaveholders, the proceeds to go into the treasury of the county in which the provisions of the bill may require it to be executed.

The Virginia Legislature having inquired of Gov. Wise the cost of suppressing the late invasion and hanging of the prisoners, he answers that the accounts are not in, and will not be until his term expires; but the expenses will be very large, on account of the disorganized condition of the Virginia militia making it necessary for him to improvise a force for the occasion. A portion of the military guard, he says, will be retained till after the two remaining prisoners, whom he pronounces the worst of the lot, are tried and executed.

It is stated that the publication of the debates in Congress, in the Southern press, has created a great demand for the Helper-book, which can only be supplied through the Southern members, and under cover of their own franks, as the postmasters would seize them. The members consider it a great bore.

Senator Douglas, we regret to hear from Washington, is far from being a well man, and his permanent recovery is very remote, if not doubtful. His disease is said to be gout in the stomach. His purpose of going to Florida is prevented by his inability to travel at present, though it is his purpose to go South as soon as he is strong enough to travel.

Mr. Rembrandt Peale, the venerable and distinguished artist, whose portrait of Washington, painted from life, and the great picture of the "Court of Death," are well known, is lying ill at Stonington, Connecticut, where he stopped on his way home from a visit to Boston. He was attacked with a severe bilious disorder. His son-in-law, Dr. Griscom, of New York, was telegraphed for, and has returned with the intelligence that the worst symptoms of the disorder are alleviated, and that a fair prospect of recovery is entertained. Mr. Peale will be eighty-two years of age on the 22d of February next.

Helper has sent a splendidly bound copy of the unabridged edition of his "Impending Crisis" to Missouri Clark, with a letter, returning that gentleman his sincere thanks for the magnificent advertisements he has bestowed, free of charge, upon his book.

The Newark (N. J.) *Mercury* says: The scarlet fever has been making sad havoc among children, in our city for some weeks past. One physician during the last six or eight weeks, has had 36 cases under his care. In one instance four little ones in one family were swept away by the scourge. In another, two were carried off, and both parents have been prostrated. The disease is of an unusually malignant type.

The Nashville (Tenn.) *Gazette* says that the bill introduced into the Legislature, a few weeks since, compelling all free negroes to leave the State, is declared to be unconstitutional, both by the opinion of eminent lawyers and of the people.

There were one hundred and eighty-eight interments in the city of Philadelphia last week, the same number as for the previous week. Adults 86; children 102; males 97; females 91; boys 19; girls 53; under one year old 52; under five years 95; almshouse 9; colored 11.

The Richmond Whig cannot clearly see the propriety of the appropriation of five thousand dollars, made by the Richmond Common Council, to meet the extra expenses of the medical students who have left, or may leave, the northern medical colleges, to pursue their studies at Richmond. The Whig says the appropriation is not approved by the people of Richmond.

There are it appears two medical men in the council, one of whom opposed the vote in an eminently sensible speech, which disposes very happily of the absurd and foolish affair. The Doctor very pertinently inquires.

"Are the Southern students paupers, are they mendicants, that the city should be called upon to pay their expenses? Have they no parents, no guardians, that this charity should be offered? And if the Council have charities to bestow, are there not worthy objects in our midst to receive it? He did not like that word in the resolution, 'constrained.' How were they constrained to leave the Northern Colleges? He had seen no action there to constrain them to leave. True, Abolition meetings had been held in the North, but Abolition meetings had been frequently held there for years. When he was a student similar meetings were held, but he did not feel constrained to return home by any such action. If there were other reasons for this constraint, he had not heard what they were, and should like to be informed."

Marriage.

LONABAUGH—ELDRIDGE. On the evening of the 28th of December, at the residence of the bride's father, by the Rev. Thos. Brainerd, D. D., Mr. JOSEPH LONABAUGH to Miss CORNELIA C., daughter of J. E. R. Eldridge, Esq., all of this city.

Deaths.

At Vernon, N. Y., Dec. 18th, 1859, at the age of 37, EMILY G. HICKOK, wife of Rev. Henry Hickok.

HENRY BOOTH NORTHROP, son of the Rev. H. H. Northrop, of Flint, Michigan, died at 9 o'clock on Sabbath evening, the 11th of December, 1859; having just completed the nineteenth year of his age. Two of this family have died within a period of less than six months; and in both cases there was a very remarkable display of the sustaining power of Christian faith when "heart and flesh faileth." However blessed and comforting the closing scenes of the life of the former, in the latter there were still fuller and more convincing and joyful evidences that those who trust in Jesus will find that faith to make them "strong to meet death;" happy in anticipation of the reward that awaits them in heaven. At the time of his being taken ill, he was a member of the Junior Class of the Michigan State University.

The "American Presbyterian" of this date (Dec. 29,) in acknowledging in the receipts of the "Philadelphia Education Society," omitted to print the *amount* received from the Darby Presbyterian Church. Please make the correction in the forthcoming number. It should read thus:—
"From the First Pres. Church of Darby, Pa., $17 75."
Respectfully, C. BROWN,
Presbyterian House.

Much has been said of the Eastern Esculapius' labors for the sick; not one half has yet been told of the indomitable perseverance of this singular man. Imbued with the conviction that Scrofula is the parent of disease, he has been years engaged in searching the boundaries of the earth, for its antidote. With vast labor has he canvassed the products of sea and land, through both continents until he has discovered that combination of remedials which expurges this human rot and corruption from the system. This new invention we now offer in our columns under the name of AYER'S SARSAPARILLA, although its virtues are from substances far more active and effectual than Sarsaparilla.—*Mercantile Journal.*

ASTHMA!—JONAS WHITCOMB'S REMEDY!—Prepared from a German recipe, obtained by the late Jonas Whitcomb, in Europe. It is well known to have alleviated this disorder in his case, when all other appliances of medical skill had been abandoned by him in despair. In no case of purely Asthmatic character, has it failed to give immediate relief, and it has effected many permanent cures. 711.

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NOTICES.

☞ **Directory of Presbyterian Ministers and** Churches of Philadelphia.
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Names of Ministers and Churches.	*Residences and Locations.*
ADAIR, ROBERT . . . Sec. Phila Home Mis. Soc.	1708 Filbert st. ab. 17th. Presbyterian House.
BARNES, ALBERT . . . 1st Church . . .	255 South Eighth st. Wash. Square, cor. 7th.
BINGHAM, AMOS . . . City Missionary . . .	223 N. W. Perry st.
BRAINERD, T., D.D. . . . 3d Church . . .	634 Pine st. Cor. 4th and Pine sts.
BROWN, CHARLES . . . Sec. Philada. Education Soc.	2008 Vine st. Presbyterian House.
BRUEN, EDWARD B. . . .	1531 Chestnut st.
BURDETT, M. . . . 2d Church, Darby . . .	Darby. Darby.
BUTLER, JAMES G. . . . Walnut St. Church, W. Phil	Chestnut ab. Till, W.P. Rev. William and Till.
CHAMBERS, JOHN . . . 1st Ind. Presbyterian Church	1412 Walnut st. Broad above Walnut.
CHANDLER, GEORGE . . . 1st Church, Kensington .	492 Richmond st. Gir'd Av. near Han. st.
CONVERSE, A., D.D. . . . Editor Christian Observer	Green near 19th. 48 S. 4th, bel. Chestnut.
CULVER, ANDREW . . . Manayunk Church . .	Green lane, Manayunk. Manayunk.
DARLING, HENRY . . . Clinton Street Church .	1338 Pine street. 10th below Spruce.
DAVIS, JAMES M. . . . 1st Church, Darby . .	818 Arch street. Darby.
DUFFIELD, GEORGE, JR. . . . Central Church, N. L.	707 N. 8th street. Coates above 3d.
DULLES, JNO. W. . . . Sec. Pres. Publication Com.	Chestnut ab. Till, W. P. Presbyterian House.
HELFFENSTEIN, JACOB . . . Market H. Square Church	Market House Square. Germantown.
HOUGHTON, D. C., D.D. . . . Editor Amer. Presbyterian.	Germantown. Till bel. Chestnut, W.P. Presbyterian House.
JENKINS, JOHN . . . Calvary Church . .	1337 Spruce street. Locust ab. 15th.
JOHNSTON, THOS. S. . . . Mantua Church, West Phil.	Sycamore ab. 7th, W. P. 6th and Bridge, W. P.
MALIN, DAVID, D.D. . . .	1614 Chestnut street.
MCLEOD, JOHN . . . Sec. A. B. C. F. M. .	1319 Thompson street. Presbyterian House.
MILLER, JEREMIAH . . . Phil. Sab. Association	1106 Callowhill street. 2132 Mt. Vernon.
NEWBERRY, E. W. . . . Olivet Church . .	22d and Washington.
PATTON, JOHN . . . Logan Square Church	1621 Summer street. 20th and Vine.
SHEPHERD, THOS. J. . . . 1st Church, N. L. .	333 N. 6th. Buttonwood below 6th.
SMITH, CHARLES A., D. D. . . . Western Church .	1530 Arch street. 17th and Filbert.
SMITH, H. AUGUSTUS . . . Twelfth Church .	1530 Arch street. South above 11th.
VAN DEURS, GEORGE . . . Tabor Mission. .	919 South 15th st. 17th and Fitzwater.
WALLACE, REV. J. . . . Editor Pres. Quarterly Rev. and Sec. Ch. Exten. Com.	1431 Girard Avenue. Presbyterian House.
WARD, JOHN . . . 1st Church, Southwark .	324 Federal street. German above 3d.
WALKER, RICHARD . . . Kenderton Church . .	Tioga st. ab. 17th.

The Annual Meeting of the Presbytery of Columbus will be held in the First Presbyterian Church of Baraboo, on the third Tuesday, the 17th of January next, at 6½ o'clock, P. M. As matters of importance are to come before the Presbytery, a full attendance is earnestly desired. It is to be hoped that no church will fail to be represented.

HIRAM GREGG, } Stated Clerk of Presbytery.

Baraboo, Dec. 22, 1859.

The admirers of High Art should visit the Dusseldorf Exhibition at the Academy of Fine Arts, where the great painting Parisina, illustrative of Lord Byron's Rome, with the Government Prize Picture—The Pilgrim Fathers, by Lucy, and the Martyrdom of John Huss, are on view daily, for a short time, from 9, A. M., to 5, P. M.

The next meeting of the Presbytery of Iowa City, is at Clinton, on the 3d Thursday of April, 1860, at 7½ o'clock, P. M. Sessional Records, and collections for the use of the body, will then be called for.

S. STORRS HOWE, *St. Clerk.*

Dec. 16th, 1859.

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