THE PULPIT.

Duty to God and the State.

BY REV. H. D. WILLIAMSON,

Pastor of the Church of the Messiah, (Universalist,) Locust and Juniper streets.

A sermon preached on last Sunday morning, from the following text of Scripture:

"Render, therefore, unto Cæsar the things that are Cæsar's, and unto God the things that are God's."—*Matthew* xxii, 21.

When our Saviour was on earth he was constantly in the midst of crafty and bitter enemies, who omitted no effort and passed by no opportunity to turn the current of popular prejudice against him. He lived under a government that had been forced upon his people by an iron arm of power. The glory of ancient Israel had departed, and instead of an independent nation, in the full tide of prosperity, with a David or Solomon upon the throne, they were a dependency of the Roman Empire, paying tribute to a foreign Power. This was to them a heavy burden, and grievous to be borne.

But the sword of a mighty empire was over their heads, and they must submit, the only alternative being rebellion; and that, under the circumstances, would have been madness. Of course, the Jews, in their hearts, held the levying of tribute upon them by the Roman Government to be an act of injustice and oppression. But, to assert that conviction openly, was treasonable, and would be likely to bring them in collision with the authorities of the State.

These circumstances afforded a fine opportunity for the Pharisees to make an attempt to involve him in a dilemma.

So they consulted together, and concluded that they would go to him with professions of great respect for his wisdom and boldness of speech, and put the question to him plainly, whether or not he held and taught that it was lawful to pay tribute to Cæsar?

So far as their object was concerned, it mattered not whether he answered one way or the other. If he said yes, it is lawful, they would brand him as a traitor to his own people. If he said nay, they would denounce him to the rulers as a mover of sedition.

They proceeded with great caution, and were careful to have the right kind of witnesses present. They sent their own disciples, and with them some of the Herodians; and they came to him and said: "Master, we know that thou art true, and teachest the way of God in truth; neither carest thou for any man, for thou regardest not the person of men. Tell us, therefore, what thou thinkest? Is it lawful to pay tribute to Cæsar or not?"

The hypocrisy of the thing is transparent. The profession of confidence in him as a teacher of the way of God in truth, was simply false, for they believed no such thing.

The design was, merely, to throw him off his guard, and get him to commit himself on one side or the other of this exciting question.

The craft, however, was consummate. Often they had sought to entangle him in his talk, that they might find an occasion against him, but without *success*; but now they thought they had fairly driven him to the wall. They met him as friends, professedly believing in him as a teacher of truth, and having great respect for his boldness, and candor, and they really wanted to know whether or not one so wise thought it was lawful to pay tribute to Cæsar? It was a clear case of conscience with them, and his opinion would be of great value in the premises!

And there were the witnesses, ready to note the answer, so that there should be no mistake about it. With a look that penetrated the disguise they wore, and revealed them in their true character, he said, "Why tempt ye me, ye hypocrites? Show me the tribute money. And they brought him a penny. And he said, Whose is this image and superscription? And they said unto him, Cæsar's. And he said, Render, therefore, unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

The controversy thus ended, and they marvelled and went their way with their whole scheme frustrated. He settled the question, as he settled all others, by an appeal to a great principle. Give to Cæsar that which belongs to him. If, as ye confess, this penny bears Cæsar's mark of ownership, *then* let him have it, but be careful that you do also your duty to God.

The subject thus opened is that of duty to God and the State; and my object is to consider, mainly, that aspect of it which applies to the teachers of religion and the Christian pulpit; though, of course, the same principles of duty apply to all men.

There is agitated amongst us, about these days, a grave and serious question as to the sphere of the pulpit, and the subjects of which it should treat.

There are some, and they are not a few, who claim that it is the duty of the pulpit to *denounce* all wrong, in whatever form it may appear, and alike in individuals or the State. Hence, that the affairs of the State are legitimate subjects for discussion. Nay, more, that when the Government enacts or upholds by its policy a wrong, it is the duty of the pulpit to denounce it. Any thing short of this they regard as an abridgement of the liberty of the pulpit, which, they insist, should be free.

Hence, in times of great political excitement, when the blood is up, and the public pulse beats fitfully and feverishly, there are ministers enough, who, instead of possessing their souls in patience, and exhibiting before their people an example of calm equanimity and Christian composure, think it their duty to plunge into the seething caldron and fan the flame, that it may burn with yet more vehement heat.

An outbreak in a neighboring State, which sends a thrill of excitement throughout the Union and stirs up the elements of strife in our family of States, becomes to such men a *God-send*, affording a capital opportunity for a splendid "*sensation sermon*," in which heroes and martyrs are manufactured of material that is at least questionable. And thus fuel is added to the fire already burning with vehement heat. This is not *all* the preachers' fault, if it be a fault; for there are *people* enough who sympathize with this view of the matter, and are loud in their applause of the fearlessness of the pulpit.

But there are others who seriously think that the kingdom of Christ is not of this world. They look upon Christianity as a great moral enterprise, whose end and aim is to purify the hearts of the people and sanctify their affections unto God. Its means and agencies, as well as its ends and objects, are all moral and spiritual.

With civil laws, and all the machinery of government, which at best can do no more than restrain and regulate the hands, and determine in a measure social and temporal relations, but can never approach the heart, they do not think the Christian pulpit has much to do. It deals, and *should* deal, with the affections and the heart. They believe that Christianity is designed not so much to teach the science of civil government as self-government—not so much to teach us how to construct, and mould, and guide the car of human government, as to teach the individual soul how to live under any and all forms of government

Hence the Christian pulpit is not so much the conservator, or the judge of the Government, in its worldly policy, as it is the monitor of the individual, and the teacher of divine truth. When the fever of excitement is up the public mind is stirred to its depths, and the boisterous passions are so roused that men forget their brotherhood; they think the pulpit best fulfils its duty by pouring oil upon the troubled waters, and calling in the name of God, and his Christ, to the angry multitude, who are ready to worry and devour each other, "Ye are all brethren; why bite you one another?"

I am free to confess that I count myself among those who hold the latter of these opinions, and I have a few words to say of the former.

There is a growing passion for *denunciation* amongst us, so that ministers claim the right to *denounce* as one of the dearest rights of the pulpit.

I am dubious about this matter. I am not quite certain that the attitude of denunciation well becomes the pulpit devoted to Him in whom we trust, and who was "meek and lowly of heart," so that when reviled he reviled not again, and when smitten and spat upon, answered not a word.

I have not much faith in this denunciatory style of preaching. I do not think that Satan can well be expected to cast out Satan; and I judge if there were in the pulpit all over the land less of denunciation, and more of the love of God and man, it would be more efficient for good, and would, at least, be improved in *manners*, if not in *morals*.

But, leaving this point, it appears to me that the example of Christ, as regards the duty of the pulpit to the State, is very clear and deeply significant.

There was a great national wrong committed under the sanction of law. The colossal power of Rome had robbed Israel of his nationality, and made him a dependent upon Cæsar. An oppressive an unjust and burdensome tax—a tax oppressed and unjust as that upon tea and paper, which led to the American Revolution—had been levied upon the people. If Jesus had been as tenacious of his freedom of speech as some men are in these days, he would have had a handle in that discussion. He would have claimed that it was his province and his duty to denounce all wrong in general, and this monstrous wrong in particular, and to vindicate the rights of his people against the oppressions of Cæsar. There was the best opportunity in the world for him to have waxed eloquent and patriotic in the premises; and I have no doubt that, had he really set himself about it, he could have raised a respectable army and led them to the battle for the deliverance of his people from the yoke of bondage that galled upon their necks.

I do not pretend to say that, as *civil leader*, he would not have been justified in an effort of this sort. In the ethics of the world, resistance to tyrants is counted a virtue. So it may be in the sense that courage is a virtue on the battle-field. But it is not a *Christian* virtue, for Jesus forbids his servants to fight. "If," said he, "my kingdom were of this world, then would my servants fight;" and what I now note is the clearness with which his example, in the case of the text, illustrates his declaration that his "kingdom is not of the world."

Here was a grave and serious political question of great moment, but he would have no part or lot in that controversy. He would not give a decision or express an opinion in the premises involving the political rights of his country and people. He would only give them the *principle* on which it should be settled, and leave them to settle it for themselves. Show me the tribute money. And they brought him a penny. Whose were these? Cæsar's, said they. Very well, what have I to do with it? If that belongs to Cæsar, let him have it, of course. If that paltry penny has got Cæsar's mark upon it, then let Cæsar have it. Settle that matter for yourselves. My kingdom is not of this world; I have other and higher interests committed to my charge, and must be about my Father's business. Attend to your own relations to the Government. "Render to the State what belongs to it; and unto God what belongs to him."

Such seems to me to be the purport of his example; and if it is enough for the disciple to be as his Lord, I think that example might well be followed by those that occupy the Christian pulpit, and profess to preach in Christ's name.

Why did Jesus decline to enter the arena of discussion of this monstrous wrong? A wrong that touched the great question of a nation's liberty, and the indefeasible right of every man to enjoy the fruit of his own labor?

It was not pusillanimity or a lack of moral courage. He who stood unawed before the chief priests and the rulers, and gave his back to the scourge and his body to the cross, without flinching, was no coward!

Why, then, did he ignore this question of law and civil government? For no other reason than that his business on earth was not with civil governments or their laws. He wrought not with the sword or the secular arm. His was a moral enterprise, and the captives he sought to deliver were those that were in the bondage of sin and error. The chains he sought to smite off, were those that bound the souls of men; for well did he know that, of all others, these are the most galling; and that the spirit may be free, though the body is in bondage, on the one hand; and, on the other, that the body may be at liberty while ponderous chains are on the soul.

The single idea is, that the Christian pulpit is to follow Christ. It is consecrated to religion, and its province is to teach those great truths that redeem the souls of men. It should plant itself where Jesus stood, on the great law of love, as the sum and substance of all the law and the prophets; and whenever it descends from that platform to the arena of political strife, to identify itself with any of the political parties, to shoot them on and widen the breach between them, it violates the law of love, and becomes a partaker in the sins of those who already trample that law under their feet.

But of this matter of duty to God and the State, in the general aspect of it, I must speak more at length.

It is quite evident that Christ did not think that duty to the State was inconsistent with duty to God. They might render unto Cæsar the things that were Cæsar's, and at the same time render to God the things that were God's.

In the application of this principle to our own times, it is to be observed that there are two capital errors.

The first is in the idea that a man who attempts to do his duty to the State must needs plunge into the muddy and turbulent waters of political partisanship, and neglect his duty to God; and the second is, in the supposition that the man who would do his duty to God must leave the State out of the question, and if need be pacilitate himself upon, and disregard, at least, some of the laws of the land. The Saviour saw no such antagonism of duty as this. But he recognised the entire harmony of these duties—even in the case where the people were in subjection to a foreign power.

But in our own country, and under our own form of government, certainly antagonism in this regard cannot arise. I suppose none will dispute that, as a general rule the world over, every man owes obedience to the government, and submission to the laws under which he lives. Of all conceivable conditions of human society, that of anarchy is the worst.

No tyranny on earth is half as bad as the tyranny of anarchy—such, for instance, as that which now reigns in ill-fated Mexico. So, then, there is no government in the civilized world that is not better than none. They do all, in some sort, give protection to the life and property of individuals. Hence, there is due from every man who enjoys that protection submission to the government, and obedience to the laws. To withhold this is to strike for anarchy, the worst of all curses to any people.

I do not pretend to say but that government may so abuse its powers and prerogatives, and so oppress the people that it may become their right, and their duty, to rise in their might and revolutionize the government. But at what point that line is to be drawn I do not pretend to say. Those are matters that belong to the forum and the halls of legislation, and not to the pulpit.

But you will permit me to say, that, in this country, submission to the government and the laws of the land is an absolute duty; *because* the people themselves constitute the government and make the laws. There is some apology for the man who resists the laws of a tyrant, above him; but the people who rebel against laws of their *own making* are traitors of the darkest hue, especially as they can at any time alter the laws and change them at their pleasure.

I admit much the kind sympathy that weeps in pity over a misguided man, who has run his neck into the noose of a halter by defying the laws of the land. But that sympathy loses its senses when it seeks to obstruct the execution of law by violent means; because it would thus break down the barriers of law, and plunge us into anarchy. If the law be oppressive, our duty to the State is to seek, by legal and peaceful means, to alter it; but to violate it, *never*. Little does that man dream of the tremendous curse that he invokes when he counsels disrespect for, or disobedience to, the laws of the land. Once admit that principle, and we are on the way to the yawning gulf of anarchy; from which redemption can only come by respect to law.

But we, my brethren, owe more something to Cæsar than mere submission and obedience. The government of this country is in the hands of the *people*, and they can mould and direct it at their pleasure. Every citizen is an integral part of the government, and if the government is corrupt, it is the people that make it so, and they should bear the burden that they take upon themselves. For the people of this country to complain of government is as absurd as for Aaron to complain of the calf that he made and fashioned with a graving tool; for the people make the government as truly as Aaron made the calf.

Inasmuch as every citizen is a part and parcel of the governing power of the State, I think he is in duty bound to render unto the State the peculiar duties of a citizen.

The privilege of selecting the men who shall make the laws and administer the government is a great and blessed boon. It cost the toil, and sweat, and blood of our fathers—it is a boon for which millions sigh, and sigh in vain, and it should not be neglected nor lightly esteemed. Every citizen owes to the State the duty of giving his voice, and his influence, to the councils of the nation—to the purity of the government, and the elevation of good and true men to office. In this, there is nothing inconsistent with duty to God. Why may not a man perform this duty calmly, rationally, kindly, and lovingly, as well as any other? Why should we get by the ears, and abjure all charity and kindness in these matters? Why should we neglect to render unto God the things that are God's, while we are rendering to Cæsar the things that are Cæsar's?

I will not attempt to particularize at length the things that are due to God. I will only say that, as the very least, we owe Him reverence and gratitude. To Him we owe our existence, and all the powers and faculties of body and of mind, for He has made us, and not we ourselves. And this great nation, blessed as it is above the nations of the earth, with civil and religious privileges, and an abundant and overflowing prosperity such as the masses of men in no other part of God's bounteous earth enjoy; may I not claim that we ought to be a grateful and a reverent people! And yet, it is painful to reflect that, at this very moment, when the earth has just brought forth the full harvest, and our store-houses are filled with food; when the sails of our commerce whiten every sea; in this moment of blessedness we are, I fear, waxing fat and proud—contending with one another in bitter strife—threatening disruption to the bands that bind us in one family; aye, at this moment, the notes of preparation are heard for a coming struggle, that is to fill the year before us with partisan feuds, and words of contention and wrath; and that in its zeal to render to Cæsar the things that are Cæsar's, forgets to render unto God the things that are God's. Oh! that God himself would speak to this great people, in words of melting tenderness and love, that should reach their hearts, saying; "Ye are all brethren! one blood runs in all your veins and throbs in every artery of your bodies; one life animates every soul of you; why, oh! why worry and devour one another? Go, reverently and gratefully, perform as good and peaceful citizens the duties that you owe your country, without wrath or strife; give to Cæsar that which belongs to him; and forget not God, and your duty to him."

The safety of nations as of individuals must depend on God. The petty questions that agitate cliques and parties will soon pass from us. A few more years, and the graves will cover us, and those that now struggle for posts of honor will be low in the dust, and all their clustering honors shall be remembered no more. My counsel is of *peace* and of *love*. The fleeting distinctions of names and parties will soon pass away.

The eternal facts with which we have to do are these. "The Lord God omnipotent reigneth." Thrones may crumble, and empires rise and fall, but He shall remain. Virtue, truth, and justice are immortal, and duty done shall place a crown upon our heads more precious than mountain ever wore. Your duty to the State you should not ignore; and while you thus render unto Cæsar the things that are Cæsar's, fail not to give to God the things that He claims as his own.

IMPORTATIONS.

Reported for The Press.

CIENFUEGOS—Brig Tiberias, Lecoq—140 hhds sugar 2 tcs do 3 bbls do Stewart, Carson & Co; 500 boxes sugar Madeira & Cabada.

CARDENAS—Brig Model, Dow—311 hhds 37 tcs molasses W W Welsh.

BLACK RIVER, Ja—Brig Triad, Brown—81 logs mahogany 125 barrels cement; 28 bbls 33 tons logwood and a lot of old metals D N Wetzler & Co.

CHARLESTON—Steamship Keystone State, Marshman—44 bales cotton J Palmer; 32 do H Stone; 4 do J A Scott; 40 do Cochran & Russell; 79 do Jacob Stanwood; 76 tcs rice Jas Graham & Co; 1 pkg mdse A Jenks & Son; 1 do Mrs J Winning; 6 do College of Health; 10 do L Bispham & Son; 95 do Gill & Paul; 15 do H Bradford; 28 do Jas Jeffords & Co; 7 do P E Biddle; 48 do Masser, Collins & Co; 23 do P Baltz; 4 do Chas Richardson; 10 do P A Elliott & Co; 13 do Stephenson & Parrell; 88 do Eccle & Wolle; 23 do Louis Hilman; 1 do Thos Kennedy & Son; 1 do R & G A Wright.

MOBILE—Bark Howland, *Eldridge*—64 bales cotton R Patterson & Co; 150 do 84 empty cotton order.

PASSENGERS ARRIVED.

In steamship Keystone State, from Charleston—Miss M Meaden, Miss S Zener, Henry Adams, S S Wright, Isaac Ewing and lady, Thos Rhodes, E S Simonds, A G Heath, J E Sassan, R Chandler, Joseph Middleton and lady, Miss Jenks, Miss Kroger, Miss S Dougherty, C F Howard, Miss S Hannesy, A Scott, H Kroger, Charles A Anthony, and sixteen in the steerage.

PHILADELPHIA BOARD OF TRADE.

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LETTER BAGS

AT THE MERCHANTS' EXCHANGE, PHILADELPHIA.

Ship Tonawanda, Julius.....Liverpool, Dec 26

FOR WEST COAST OF AFRICA—The ship Julia Lawton, Capt Spear, will sail from Philadelphia on the 15th December for the West Coast of Africa. All letters and papers intended for the U S Squadron on that station, or for other persons, will be forwarded if left at the Foreign Letter Office, Philadelphia Exchange, on or before that date.

MARINE INTELLIGENCE.

PORT OF PHILADELPHIA, Dec. 3, 1859.

SUN RISES.....7 20—SUN SETS.....4 40
HIGH WATER.....9 11

ARRIVED.

U S mail steamship Keystone State, Marshman, 47 hours from Charleston, with cotton, rice, and passengers, Capt Hero Jr. Jr. met, at 7 A M, 15 miles south of Hatteras, passed a schooner showing red and yellow stripes, bound north; also, at 9 A M, Cape Hatteras bearing W NW, passed steamship Star of the South, bound south.

Brig Tiberias, Lecoq, 17 days from Cienfuegos, with sugar to Stewart, Carson & Co.

Brig Model, Dow, 13 days from Cardenas, with molasses to S & W Welsh.

Schr Amelia R Johnson, Patterson, 9 days from Richmond, with feed to J B Lancaster & Son.

Schr A B Russell, Duffield, 4 days from Lewes, Del, with grain to Jas L Bewley & Co.

Schr Freeman, Furman, 3 days from Indian River, with grain to Jas L Bewley & Co.

Schr Young America, Tull, 1 day from Port Deposit, with wheat and bark to Jas L Bewley & Co.

Schr John S Waples, Murray, 3 days from Indian River, with lumber to J W Eaton.

Schr H R Cutlibb, Winsmore, from Providence.

Schr Helen Mar, Tuttle, from New York.

Schr Polly Price, Adams, from Boston.

Schr S A Taylor, Young, from Nyack.

Schr R S Miller, Gifford, from Salem.

CLEARED.

Steamship City of Richmond, Mitchell, Richmond, T Webster, Jr.

Bark Oak, Atkins, Boston, Twells & Co.

Schr S N Smith, Smith, Savannah, Pettit, Martin & Co

Schr I. B Ferguson, Barratt, Newbern, NC, Cochran & Russell.

Schr J C Baxter, Babcock, Charleston, Van Dusen, Norton & Co.

Schr Polly Price, Adams, Boston, W F Johns.

Schr M R Carlisle, Winsmore, Fall River, Tyler, Stone & Co.

Schr S A Taylor, Young, New York, L Audenried & Co

Schr R S Miller, Gifford, Salem, C Miller & Co.

Schr Mary Linda, Rusel, N York, L Rothermel & Co.

Schr Metropolitan, Hill, do do

Schr E Kelsey, Yeager, do do

Schr C Berkslaizer, Santos, do do

Str Thos Sparks, Grumler, N York, W M Baird & Co.

Str H L Gaw, Iler, Baltimore, A Groves, Jr.

(Correspondence of The Press.)

HAVRE DE GRACE, Dec. 2, 1859.

The Wyoming left here this morning with 10 boats, laden and consigned as follows:

J Bonsardus, anthracite coal to John Ely; Mary Deckard, lumber to Cadwalader & Co; Economy, do to Norcross & Sheets; Dubois & Lowe, do to Malone & Taylor; Frank Tyson, do to Keyser & Varney; Mary Bowman, George Mowdon, Alex Gray, Lemuel Kressler; and Dr L S Filbert, coal to Delaware City.

(Correspondence of the Philadelphia Exchange.)

LEWES, Del, Dec 1.

The bark Joseph Maxwell, for Trinidad, Port Spain, and brig Resolute, for Boston, went to sea early this morning. The schrs Mary Eliza, Sea Bird, and two other schooners, and steamship America, remain at the Breakwater. Wind south.

Yours, W. M. HICKMAN.

BY TELEGRAPH TO THE PRESS.

NEW ORLEANS, Dec 1.

Arrived, ships Ocean Rover, from Liverpool; Wandering Jew, from Baltimore.

MEMORANDA.

The Marie Brocklemann, (Pr) for Philadelphia 25th, was at Bordeaux 14th ult.

Bark Elizabeth, Sammi, sailed from Bremerhaven 11th ult. for Philadelphia.

Bark Helen Mar, Hickerson, hence, arrived at Boston last inst.

Bark Mary Holland, (Br) Payson, from Glasgow for Philadelphia, was discharging at Fayal 8th ult.

Brig Delaware, Abbott, hence for Boston, at N York last inst.

Brig Otto Harris, French, and Resolute, Hill, hence, arrived at Boston last inst.

Brig Sinaman, Small, hence, entered inward at London 4th ult.

Schrs Judge Harrington, Shaw, and M J Gause, Smith, arrived at Wilmington, Del, 1st inst.

Schr C S Carstairs, Somers, from Baltimore, arrived at Boston 1st inst.

Schrs J Cake, Endicott, J Cadwalader, Naylor, Van Buren, Wall, Ellis, Packard, and Ike Marvel, Eldridge, hence, arrived at Boston 1st inst.

Schr Joe Marsh, Morris, hence for Marblehead, at N York 1st inst.

Schr Francis C Smith, Smith, and Sarah Louisa, Cruse, hence, arrived at Fall River 29th ult.

Schr Minerva, Pitts, sailed from Fall River 30th ult. for Philadelphia.

Schrs Snow Flake, Weaver, David G Floyd, Rackett, Chas Whiting, Inman, Mary Anna, Bowen, hence, and Daniel Morris, Hoover, from Delaware City, at Providence 30th ult.

Schrs Percy Hellner, Gandy, Flight, Huntley, Wm B Ferguson, Smith, and L Clark, Scoby, sailed from Providence 30th ult. for Philadelphia.

Schrs George Edward, R J Mercer, R G Foster, Eva Bell, W Sanbury, J Farnum and Shedoodah, all for *Philadelphia, sailed from Dutch Island Harbor 30th ult.*

Steamer Sophia, Wilson, hence at Caillou Bay 22d ult.

Brig Ivy is expected to leave the New Orleans as a regular packet.

NOTICE TO MARINERS.

The Cross Ledge light vessel (Delaware Bay) will be removed from her station, for the winter season, on or about the 30th inst.

H. S. STELLWAGEN, Commander U. S. N.,
Light House Inspector, 4th District.

Philadelphia, Dec 24, 1859. d2 3t

MEDICINAL.

THE ALL-SUFFICIENT THREE!—

TRIESEMAR, 1, 2, and 3.

Protected by Royal Letters Patent of *England*, and secured by the Seals of the Ecole de Pharmacie de Paris, and the Imperial College of Medicine of Vienna.

No. 1 is invaluable for exhaustion, spermatorrhœa, and all physical disabilities.

No. 2 completely eradicates all traces of those diseases that have been hitherto treated by the nauseous and pernicious use of copaiba and cubebs.

No. 3 has entirely supplanted the injurious use of mercury, thereby insuring to the sufferer speedy relief, disposing all impurities, and rooting out the venom of disease.

TRIESEMAR, Nos. 2 and 3, are prepared in the form of a lozenge, devoid of taste and smell, and can be carried in the waistcoat pocket. Sold in its cases, and divided into separate doses, as administered by Velpeau, Lallemand, Roux, Ricord, &c. Price $3 each, or four cases for $9, which saves $3; and in $27 cases, whereby there is a saving of $9. To be had, wholesale and retail, of Dr. BARROW, 194 Bleecker street, New York.

Sold also, at Retail by CALDWELL, GARRETSON & CO., THIRD and WALNUT Streets, Philadelphia, and by T. W. DYOTT & SONS, 216 North SECOND Street, Wholesale and Retail Agents for Pennsylvania.

n22-d3m

ZOLLICKOFFER'S ANTI-RHEUMATIC CORDIAL.—Sir: I have been afflicted with rheumatism for a long period—a portion of the time had no use of my limbs. I tried your Cordial, and in three days I was able to walk down stairs, and in a week the pain entirely left me. I do cheerfully recommend the Cordial to those who are afflicted with that dreadful complaint. Yours, JAS. W. NEWLIN, Broker, 632 Pine st.

Prepared by THEODORE SILKS, Chemist, N. E. corner PINE and SIXTH sts. n14-3m

SCROFULA, WHITE SWELLING, HIP-DISEASE, TETTER, SCALD HEAD, Eruptions of the Skin generally, and all Humors and Impurities of the Blood, are radically and permanently cured by the celebrated

IMPERIAL DEPURATIVE.

It has been a very important agent in the cure of CANCEROUS DISEASES by Dr. Lounsberry & Co., for a number of years past, and the positive cure of the cure of Cancers is abundantly established by the many cures effected by it.

In SCROFULOUS affections its remarkable curative effect has never been equalled. It cures the most obstinate cases.

TETTER, SCALD HEAD, and all Eruptions of the Skin, readily yield to a moderate use of this Medicine. Malignant Ulcers and Sores are readily cured by the use of a few bottles.

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jell-stuthsmlf

STOVES.

GAS-BURNING COOKING STOVES.

What is more important to the comfort of a family than a good Cooking Stove? Gallagher's Morning Star gives entire satisfaction. It has two large ovens for baking, and contains many more conveniences than any other stove, and never fails to operate. It will bake bread, roast a turkey, boil a dinner, broil a beefsteak, and do all cooking, and all at the same time.

For sale only by CHARLES JONES, 305 North Second street, where the splendid new Cooking Stove Daylight, unsurpassed by any flat-top cooking stove, may be seen in daily successful operation. Also, a large extended oven which bakes in the most perfect manner.

I would also call attention to my assortment of gas-consuming parlor stoves, which are manufactured in the premises, at the heavy Russia iron.

CHARLES JONES,
305 North SECOND Street.

n30-1d16

STOVES! STOVES!!
JAMES SPEAR,
NO. 1116 MARKET STREET,

Is now prepared to meet the wants of the public more completely in all the details of the Stove trade than any other establishment in Philadelphia, the proof of which he invites COMPARATIVE EXAMINATION.

The following are his own popular inventions, several of which have already obtained a national reputation as surpassing in *excellence* and *economy* any other stoves in use:

JAMES SPEAR is the Inventor and Patentee of the Improved Gas-burning Cooking Stove, acknowledged to be the best Stove for family use in the world.

JAMES SPEAR is the Patentee of the celebrated Gas-consuming Cooking Range, now rapidly coming into general use.

JAMES SPEAR is the Patentee of the Improved Silver's Air-tight Gas-consuming Parlor Stove.

JAMES SPEAR is the Inventor of the Improved (Patented) Ornamental Stove Top, which from its beauty and utility is likely, this season, to be universally adopted.

JAMES SPEAR is the Patentee of the Labor, Fuel, and Comfort-saving Range.

JAMES SPEAR is the Inventor and Patentee of the celebrated Railway-car Heater.

For all of the above the inventor very justly claims advantages which require but to be understood by the public to be universally appreciated, and preferred to any other articles of that class in the market; and he would hereby extend a cordial invitation to all persons to call at his place of business and examine for themselves. Parties wishing, to examine will have every attention shown them, whether intending immediately to purchase or not. n22-3m

LEGAL.

IN THE COURT OF COMMON PLEAS FOR THE CITY AND COUNTY OF PHILADELPHIA.

The following Charters of Incorporation will be granted by the Court of Common Pleas, (unless exceptions be filed thereto) on the 5th day of December, 1859:

1. The North Western Building, Saving, and Loan Association.
2. The New Wecacoe Building Association.
3. The Pennsylvania Building and Saving Fund Association, No. 3.
4. The Pennsylvania Building and Saving Fund Association, No. 2.
5. The Swanson Building and Loan Association.
6. The Equitable Saving Fund, Loan, and Building Association.
7. The Elm Free Building Association.
8. The Lafayette Building, Saving, and Loan Association.
9. The Phœnix Mutual Saving, Loan, and Building Association.
10. Eckford Building and Loan Association of the City of Philadelphia.
11. The Wm. Penn Building and Saving Fund Association.
12. The Pastor's Fund of the General Synod of the Evangelical Lutheran Church in the United States.
13. The Ministerial Relief Fund of the Evangelical Lutheran Church in the United States.
14. Jefferson Building and Saving Fund Ass., No. 5.
15. " " " " No. 4.
16. Columbia Accommodation Build'g & Sav'g Fund Ass.
17. " " " " No. 2.
18. " " " " No. 3.
19. The North America Accommodation Saving Fund and Building Association.

EDWARD G. WEBB,
n17-19,26d3 Prothonotary

ANN JANE CALLAHAN, BY HER next friend, James Bowley, vs. Matthew Callahan. Common Pleas, March Term, 1859, No. 21. In divorce.

To Take notice of a rule on you, in the above case, returnable Saturday, December 10, 1859, at 10 A. M., to show cause why a divorce from the bonds of matrimony should not be decreed between you and your wife, Ann Jane Callahan, service personally upon you having failed on account of your absence.

LEONARD MYERS, Attorney for libellant.

To Matthew Callahan, the above respondent. n26stuat

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

Estate of HENRY PHILIP DU BOIS, deceased.

Notice is hereby given that MARIE PHILIPINE DU BOIS, widow of said decedent, has filed in said court her inventory and appraisement, and her petition claiming to retain $300 worth of personal property therein specified, under the Act of Assembly of April 9, 1851, and the Act of April 13, 1852, and that the same unless exceptions be filed thereto on or before December 12, 1859, will be confirmed by the Court.

J. J. BRINGHURST,
Attorney for Petitioner.

n19-swat*

NOTICE.—An application will be made at the next session of the Legislature of Pennsylvania for the incorporation of a Bank, with normal banking privileges, with a capital of TWO HUNDRED AND FIFTY THOUSAND DOLLARS, to be called the MANUFACTURERS' BANK, to be located in the city of Philadelphia. jy2-6tm

MACHINERY AND IRON.

SAMUEL V. MERRICK, J. VAUGHAN MERRICK,
WILLIAM H. MERRICK.

SOUTHWARK FOUNDRY,
FIFTH AND WASHINGTON STREETS,
MERRICK & SONS,
ENGINEERS AND MACHINISTS,

Manufacturers of High and Low Pressure Steam Engines, for Land, River, and Marine service,

Boilers, Gasometers, Tanks; Iron Boats, &c.; Castings of all kinds, either Iron or Brass,

Iron Frame Roofs for Gas Works, Work Shops, Railroad Stations, &c.

Exclusive Builders of Gas Machinery of the latest and most improved construction.

Every description of Plantation Machinery, such as Sugar, Saw, and Grist Mills, Vacuum Pans, Open Steam Trains, Defecators, Filters, Pumping Engines, &c.

Sole Agents for N. Killburn's Patent Sugar Boiling Apparatus; Nasmyth's Patent Steam Hammer; and Aspinwall & Wolsey's Patent Centrifugal Sugar Draining Machine. au3-1

CAUTION!—ASTROLOGY!—LOOK OUT!—GOOD NEWS FOR ALL!—The never-failing Mrs. VAN HORN is the best; she succeeds when all others have failed. All who are in trouble, all who have been unfortunate, deceived by false promises, fly to her for advice and comfort. *In her office there never fails* to be a cure effected of winning the affections of the opposite sex. It is this fact which induces illiterate pretenders to try to imitate her, and copy her advertisement. She shows you the likeness of your future wife, husband, or absent friend. It is well known to the public at large that she is the first and only person who can show the likeness in reality, and can give entire satisfaction on all the concerns of life. Her rooms may be tested almost every thousands, both married and single, who daily and nearly every hour, are proof positive. Call at No. 1336 LOMBARD Street, between Juniper and Broad. n30-4t*

MORE PROOF OF THE WONDERFUL EFFECTS OF MONELL'S AMERICAN HAIR REPARATOR.

PHILADELPHIA, September 27th, 1859.

Mr. J. P. MONELL: *Dear Sir*—Some time since my hair commenced falling out, so much so, that I was in fact, fearful of becoming bald; but hearing of the wonderful power of your Reparator, I was induced to buy a bottle, and to use one-half of it to my hair not only ceased coming out, but commenced growing finely, and I have now as thick a suit of hair as ever I had.

JACOB EVANS,
No. 624 Cherry street.

For sale by T. H. PETERS & Co., Sole Agents, No. 716 CHESTNUT Street, Philadelphia. se23-6m

EYE DISEASES.

Dr. OSMUN, OCULIST, 1619 CHESTNUT Street, Has just returned from Europe after an absence of several years, during which time he has paid special attention to the treatment of Eye Diseases at the better medical schools of Germany, France, and England.

The Doctor is provided with all the newest and most improved instruments necessary to the practice of his profession; among others, he has brought with him from Berlin, Prussia, a most perfect instrument for examining the optic nerve and the internal membranes of the Eye—the first instrument of the kind ever brought to this country.

At home every morning till 10 o'clock, and every evening from 5 to 6 o'clock (Sundays excepted.)

EVERY MONDAY, WEDNESDAY, and FRIDAY, from 8 to 10 o'clock A. M. Dr. OSMUN will take pleasure in giving FREE CONSULTATIONS TO THE POOR. 54-tf

SPANISH OLIVES—In bulk, in prime order, for sale by

A. MERINO, 140 South FRONT Street

NOTICES.

NOTICE.—THE PENNSYLVANIA RAILROAD COMPANY hereby gives notice, in accordance with the provisions of an Act of Assembly entitled "An Act relating to Liens of Common Carriers and Others," approved March 16, 1859, to the owners, the consignees, and to all other parties in any way interested in any of the goods, wares, or merchandise, mentioned in the schedule attached to this notice, that the same remains on storage at the respective stations named below—that they were carried upon the line of said Railroad, at the dates set to the consignees mentioned in the schedule, and there is due upon the same the respective amounts stated in said schedule. Notice is hereby given to the said owners, consignees, and parties interested, in accordance with the provisions of said Act of Assembly, that unless said goods, wares, or merchandise are claimed and the charges paid, they will, under the provisions of said Act of Assembly, be sold by Public Sale, at the Depot of the said Pennsylvania Railroad Company, No. 137 DOCK Street, in the city of Philadelphia, on MONDAY, December 19th, 1859, commencing at 10 A. M., and that the proceeds will be applied to the payment of charges and expenses, and the residue, if any, will be held subject to the order of the owner of the property sold:

DATE.	CONSIGNEE.	ARTICLES.	FREIGHT
	AT PHILADELPHIA.		
1854.			
Nov 7,	John Hibbins,	2 bbls liquor,	$5 61
1855.			
Feb 20,	J W Peters,	2 bund tent poles,	7 06
Apr 27,	J Rhoads,	24 cum stocks	1 27
May 10,	Dr D Jones,	box drugs,	5 81
July 20,	Linn, Smith, & Co,	2 bbls putty,	5 26
Aug 2,	Jas Page,	2 boxes glass,	3 83
" 23,	Ed Wrisht,	bag of bars,	75
Sept 21,	D Dimond,	box letter,	75
" 26,	H S Rockey,	box mdse,	2 52
Oct 10,	Richardson & Cade,	box tobacco,	7 50
" 27,	Myers, White & Co,	2 boxes 2 pcs marble,	15 30
1856.			
Feb 21,	Jno Johns,	box bitters,	3 00
April 2,	J Cornfield,	box drugs,	12 50
" 12,	E J Sneeder,	1 dry hide,	16
" 19,	J W Snyder,	bbl whiskey,	2 26
May 23,	Day & Jenks,	box merchandise,	11 55
July 10,	G H Strack & Co,	child's couch,	1 40
Sept 22,	S Emery,	2 empty bbls,	1 20
Dec 6,	J L Boo