Select Poetry.

L' Envoi.—Evening Time.

It shall come to pass, that at evening time it shall be light.—Zech. xiv: 7.

At evening time let there be light;
Life's little day draws near its close;
Around me fall the shades of night—
The night of death, the grave's repose;
To crown my joys, to end my woes,
At evening time let there be light.

At evening time let there be light;
Stormy and dark has been my day;
Yet rose the morn benignly bright,
Dews, buds, and flowers cheer'd all the way;
Oh for one sweet, one parting ray!
At evening time let there be light.

At evening time there *shall* be light;
For God hath said, "So let it be!"
Fear, doubt, and anguish, take their flight,
His glory now is risen on me;
Thine eyes shall his salvation see—
'Tis evening time, and there *is* light.

MONTGOMERY.

For the Presbyterian Banner and Advocate.

Presbytery of Schuyler—Extracts from its Minutes.

This Presbytery met at Monmouth, October 14th, and was opened by a sermon from Rev. W. McCandlish, of Quincy.

Moderator, Rev. D. Monfort, D. D., of Macomb. Temporary Clerk, Rev. B. C. Swan, of Carthage.

Corresponding Members—Rev Dr. Stevenson, Rev. Mr. Sterrett, and Rev. J. S. Bliss, of Indiana; Rev. Mr. Hanson, of Pennsylvania, and Rev. W. McCartney, of Ohio.

Rev. O. J. King was dismissed to Des Moines Presbytery, Iowa.

Rev. W. Townley was received from Lake Presbytery, Indiana.

Rev. R. C. Matthews and J. D. Belville were nominated Commissioners to the next General Assembly, as principals; Rev. W. McCandlish and Ephraim Gilmore, their alternates.

The Committee reported that Rev. J. Pillsbury was installed pastor of the Macomb church, in May last.

Rev. F. W. Thompson was installed as pastor of the Collegiate churches of Ipava and Prairie City, in May last.

The Report of Rev. T. M. Walker and Hon. Cyrus Walker, Commissioners to the last General Assembly, at New York, was approved.

Mr. Swan was appointed to preach the next sermon on Missions; Mr. Nevins, his alternate.

John C. Walker was received under care of Presbytery as a candidate for the ministry.

Messrs. King, Thompson, and S. H. McCandless were appointed a Committee to organize a church at Bushnell, McDonough Co. Ill.

Mr. Sterling's church presented a call for the pastoral services of Mr. Joseph H. Marshall, a licentiate of Presbytery. It was placed in his hands for future acceptance.

Oquawka church had leave to employ Rev. Hezekiah Hanson as Stated Supply, till next Spring meeting.

Galesburg church had leave to employ Rev. I. N. Candee, D. D., as Stated Supply.

Edwards church had leave to employ Rev. C. B. Bishop, of Penn., as Stated Supply.

The Committee on the Minutes of the last Assembly reported the following resolutions, which were adopted:

1. That it be recommended to the ministerial members of this Presbytery, to associate two by two, as may be convenient, to visit and preach to vacant churches in the Presbytery.

2. That the Sessions of churches under our care be required to report to Presbytery, at its next stated meeting, whether they have adopted any system of Beneficence; and if so, what it is.

3. That the Sessions of churches in our bounds be enjoined to take into consideration the subject of the support of the widows and families of deceased ministers, and the relief of superannuated and disabled living ministers; and if at all expedient, incorporate it into their system of Beneficence.

4. That Sessions under our care be enjoined to take order for the appointment and ordination of Deacons in their respective churches, and report to Presbytery at its next stated meeting.

The churches of Fall Creek and North Henderson presented a call for the pastoral services of Rev. J. H. Nevius. He accepted it, and Messrs. Matthews, I. N. Candee, D. D., and A. C. Gregg, were appointed a Committee to install him.

Messrs. King, D. Monfort, D. D., Pillsbury, S. H. McCandlish and J. E. Wyne were appointed a Committee on Education.

Messrs. McCandlish, Worrell, and Chapman were appointed a Standing Committee on Church Extension.

Messrs. Townley, Nevins, and W. W. McCandless were appointed a Committee to organize a church at Aledo.

Messrs. Townley, Nevius, and Candor were appointed a Committee to organize a church at Keithsburg.

Messrs. Vaill, I. N. Candee, D. D., and H. S. Woods were appointed a Committee to organize a church at Abingdon.

On motion,

Resolved, That all our churches be recommended to defray the expenses of their ministers and delegates in attending meetings of Presbytery and Synod.

The Committee appointed to report in reference to a proposition from Aledo, respecting an institution of learning, presented a report, which was adopted, as follows:

The Committee to whom was referred the proposition of Hon. J. S. Thompson and Levi Willetts, Esq., of Aledo, Mercer County, Ill., to donate to the Presbyterian church, in this county, certain moneys and lands in the said town of Aledo, for educational purposes, beg leave to present the following report, for adoption, to wit:

Resolved, That the Presbytery have heard with great pleasure, that Messrs. Thompson and Willetts, of Mercer County, have generously offered to the Presbyterian Church, for educational purposes, the sum of $10,000, with forty acres of land, or twenty acres, and the value of another twenty, estimated to be worth $800, adjoining the said town of Aledo, besides an individual subscription of $2,000 each, amounting in all to $14,000 in cash, and forty acres of land.

Resolved, That the Presbytery of Schuyler, in behalf of that portion of the Presbyterian Church under its care, does hereby thankfully accept this donation; and that as the choice is left to it of the forty acres, or the twenty and $800, we leave this to the discretion of the Board of Trustees hereinafter to be appointed.

Resolved, That this Presbytery, in consideration of the aforesaid grants and donations, does now proceed to found an Institution of Learning in the town of Aledo, and for the purpose, does hereby appoint Rev. William Townley, Rev. J. H. Nevius, W. W. McCandless, Esq., Hon. Ephraim Gilmore, Thomas Candor, Esq., together with Hon. John S. Thompson, who shall constitute a Board of Trustees, under the general act of Incorporations of the Legislature of this State, to carry out the purpose of this Presbytery in this matter, who shall hold their office till their successors are chosen and qualified, and shall have full power to receive and hold in trust, for said Presbytery, the said lands and moneys, when legally conveyed, and any and all other donations in land or money, or other property whatsoever which may be made for the purposes aforementioned—to collect funds for the endowment of such Institution, and for the erection of suitable buildings for said Institution, and to perform all other acts which may be necessary to secure the object of the generous donors above-mentioned, and to carry out the intentions of this Presbytery—to said Board of Trustees to hold their office as follows:—Two of them (designated by Presbytery,) for one year; two for two years; and two for three years—two Trustees going out of office each year, in alphabetical order, and their places being filled by election of Presbytery who shall hold their office for three years. Said Board shall choose its own officers; make its By-Laws; fill such vacancies as may occur in its numbers, and do such other business as properly pertains to said office.

Resolved, That we recommend the enterprise here contemplated to the liberal patronage, and to the prayers of the churches under our care, and to all others favorable to our cause.

Resolved, That our thanks are due also to L. W. Thompson, Esq., for the liberal offer he has made of twenty acres, and that we accept said donation.

Resolved, That the Trustees aforesaid be authorized to secure, if practicable, and as soon as may be possible, by reliable subscription—a sum as large, or larger, than the amount donated by said proprietors, for the erection of a becoming edifice, finishing and furnishing it, and fencing and beautifying the grounds,

Resolved, That said Trustees be requested to make a full and particular report to this Presbytery, at its next stated meeting.

Rev. S. S. Bliss had leave to labor in our bounds.

On motion, the following Minute was ordered:

The Presbytery of Schuyler having heard with pleasure a sermon on Paternal Duties and Responsibilities, preached before them by the Rev. J. M. Stevenson, D. D., of the Presbytery of New Albany, and believing that the publication and circulation of the same, either in the form of a sermon or a tract, would promote vital piety among the families of our churches, respectfully recommend the above named discourse to the favorable consideration of the Board of Publication, with a view to its publication by said Board.

Presbytery adjourned to meet at Mt. Sterling, first Thursday in April, 1857, at 7 o'clock P. M.

T. S. VAILL, Stated Clerk.

For the Presbyterian Banner and Advocate.

Supplies in Presbytery of Allegheny.

The Presbytery of Allegheny met, according to adjournment, at Union, on Wednesday, the 5th of November. Mr. David Hall was ordained to the work of the Gospel ministry, and installed as pastor over the congregations of Union and Brady's Bend. The Rev. Loyal Young preached the sermon, the Rev. W. F. Kean presided and delivered the charge to the minister, and the Rev. J. V. Miller gave the charge to the people.

Calls were presented from the congregations of Centreville and Muddy Creek, each for the one-half of the ministerial labors of Mr. Samuel Williams, licentiate, of which he declared his acceptance.

The Rev. Ebenezer Henry requested to be released from the pastoral charge of the congregations of Scrubgrass and Ebenezer, on account of impaired health; and the Rev. Newton Bracken applied for the dissolution of the pastoral relation existing between him and the congregation of Rich Hill. Both of these requests were granted.

The following supplies were appointed:

Ebenezer—Mr. Miller, First Sabbath in January.

Scrubgrass—Mr. J. R. Coulter, to supply at discretion, until next meeting.

New Salem—Mr. Boyd, Second Sabbath in December. Mr. Williams, Second Sabbath in January. Mr. Coulter, Fourth Sabbath in February.

Tarentum and Bull Creek have leave to obtain their own supplies, and Ebenezer additional supplies.

NEWTON BRACKEN, Stated Clerk.

The Bible.

For the Presbyterian Banner and Advocate.

Catechetical Exposition.

Romans i: 3—7.

3. Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh.

Q. 1. What was it which was *concerning his Son, etc.?* A. It was the Gospel of God.

Q. 2. Why is the Redeemer called *Jesus?* A. Because he is the Saviour—he saves "his people from their sins."

Q. 3. Why is he called *Christ?* A. Because he is the Anointed—the Messiah.

Q. 4. Why is he called *our Lord?* A. Because he is the Sovereign Ruler of all; claiming and deserving most sincere love and obedience from all.

Q. 5. What is meant by Christ's being *made of the seed of David, according to the flesh?* A. That in his human nature he was a descendant of David, king of Israel.

4. And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.

Q. 1. What are we to understand by Son of God *with power?* A. It means that he was vested with power; as he said to his disciples, "All power is given unto me in heaven and in earth."

Q. 2. In what way was he *declared to be the Son of God with power?* A. By the resurrection from the dead.

Q. 3. How did his resurrection declare, that is, prove or define him *to be the Son of God with power?* A. His resurrection was evidence that he was what he claimed to be before his death.

Q. 4. What did he claim to be? A. He claimed to be the Son of God, the promised Messiah, vested with all power; and his resurrection proved that these claims were valid.

Q. 5. How did his resurrection prove the validity of these claims? A. It showed he had "power to lay down his life and to take it again; according to his own declaration, it showed also, that he had power to send down the Holy Spirit from heaven, to carry on the same work in which he claimed to be engaged when on earth.

Q. 6. In what other respect was Christ's resurrection the proof of his Divinity? A. It was God's testimony to the truthfulness of Christ's character; had he been an *impostor*, God had not raised him from the dead, taken him up to heaven, seated him at his own right hand in glory, given him the Spirit to dispense, and all power to exercise; but all this he did for one who claimed to be the Son of God; and thus God sanctioned that claim; and proclaimed to the universe that Jesus of Nazareth was His only-begotten Son.

Q. 7. What are we to understand by *the Spirit of holiness?* A. It is a designation of Christ's Divine nature, *spirituality* and *holiness* being the most prominent characteristics of the Divine Being, and lying at the foundation of all Divine excellence.

Q. 8. *According to* what, then, was he declared to be the Son of God? A. According to, or as to, his holy and Spiritual Divine nature.

Q. 9. In what two aspects is Christ set forth in this connexion? A. As the Seed of David, in his human nature, and the Son of God, and his Divine nature.

Q. 10. Was he *made* the Son of God by his resurrection? A. No; he was only *declared to be* what he always had been.

Q. 11. On what grounds is he here called the Son of God? A. Not as Adam is so called, because God created him; not because of his miraculous conception by the Holy Ghost; not because of his mediatorial dignity or office, but because he is a partaker of the Divine nature, the same in essence and attributes with God the Father.

5. By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name.

Q. 1. Whom does the Apostle mean when he says, *we have received grace and apostleship?* A. He means himself, but perhaps classes himself with the other apostles.

Q. 2. Why does he say *we*, if only himself is meant? A. It is a modest way in which a writer speaks of himself, and is common to many languages.

Q. 3. By whom did he receive grace and apostleship? A. By the Son of God.

Q. 4. What is meant by grace and apostleship? A. *Grace* implies the gracious influences of the Holy Spirit to qualify for the office; and *apostleship* means the apostolic office itself.

Q. 5. For what end did he receive *grace and apostleship?* A. That he might procure obedience to the *faith*, that is the *Gospel*, among all nations.

Q. 6. For the sake of what was he to labor for obedience among all? A. For the sake of Christ's name; that it might everywhere be known, trusted and honored.

6. Among whom are ye also the called of Jesus Christ.

Q. 1. Among whom does he say the Christians at Rome were? A. Among the faithful of the nations.

Q. 2. When he styles them *the called of Jesus Christ*, what does he mean? A. He means that they are not merely *invited*, but *called* with an effectual and holy calling, out of a state of nature into a state of grace; and that they belong to Jesus Christ.

7. To all that be in Rome, beloved of God, called to be Saints, Grace to you, and peace, from God our Father, and the Lord Jesus Christ.

Q. 1. What is the nature of the 7th verse? A. It contains the salutation.

Q. 2. With what other verse is it connected in sense? A. With verse 1st.

Q. 3. What is the nature of the intervening verses? A. They are a succession of thoughts, suggested one by another in the full and fervent mind of the apostle.

Q. 4. How must the 7th verse be commenced, in order to the sense? A. Thus: "Paul," to all that be in Rome, etc.

Q. 5. Does the word *all*, here, designate every individual in the city of Rome? A. No! only *the beloved of God.*

Q. 6. Why does he assume that they were *beloved of God?* A. From the fact that they had been called to be saints.

Q. 7. How were they *called to be saints?* A. They had been regenerated and justified; and were advancing in holiness, by God's grace abounding unto them through his Son.

Q. 8. Is it implied that every professed Christian at Rome was thus regenerated and justified? A. No; but the language is addressed only to those who were; and not to hypocrites and false-professors. And thus it is in all the Epistles; when the language implies that those addressed are the true people of God, it is only such that are intended, and none of the false who may be among them.

Q. 9. Does the term *Saint*, or *holy*, always imply moral purity, or holiness of heart? A. No; it is often used to designate what is set apart from a common to a sacred use, without reference to moral purity. The Jews as a nation, were called the holy people, not because they were all morally pure, but because God had separated them from the other nations, to be *his people.* And in this sense Mount Zion was called the *holy hill*, and Jerusalem the holy city. And thus the term *Saint* or *holy*, frequently implies only an outward relation, and not inward virtue or holiness.

Q. 10. What is the salutation used by the Apostle? A. *Grace to you and peace from God our Father, and the Lord Jesus Christ.*

Q 11. May *grace* and *peace*, here, be viewed as having a relation to each other? A. *Grace* may be considered as the cause, and *peace* the effect.

Q. 12. How are they the cause and effect? A. *Grace* is the favor of God, and *peace* the consequence flowing from it; there is no true peace without this grace.

Q. 13. Is there much implied in the blessing here invoked? A. It is comprehensive of all good; for when we enjoy the favor of God, and the peace it affords, we are truly happy.

Q. 14. What is implied in the words, *God our Father?* A. That God is to his people, what a father is to his beloved children; and that he is to them the ultimate source of all their blessings.

Q. 15. What is implied in the words, *the Lord Jesus Christ?* A. That he is our Ruler, Saviour, and anointed Advocate; and in common with God the Father, the Author of all our blessings.

Q 16. What is the order in which these blessings come from the Father and the Son? A. Our heavenly Father is the fountain of all our blessings, and the Lord Jesus Christ the channel through which we receive them.

Agricultural.

Dietetic Economies.

As Winter is approaching with its pinchings of the poor, it may be well for many to study, what articles of food are the most nutritious and cheapest; that is, what kinds of food will go farthest for the least money. Not a few in our large cities lay the foundation of incurable and fatal diseases, by being stinted in their food, and who would not have been stinted, had they expended what money they had in the most judicious manner. The ignorance and inconsiderateness of the poor is sometimes amazing. The ladies of the Widows' Aid Society, who do so much for humanity every Winter, have found it expedient to refuse giving money to any of their beneficiaries, but ascertain their actual wants, and give them orders for such articles of food as are deemed best. They found that when money was given, it would be expended for tea and coffee, and fine flour for the luxuries instead of the necessaries of life. We trust the following table may be of practical advantage to this humane society, as well as to many poor, and prudent and worthy families in this, and other large cities and towns. We believe a man feels as happy after a plain dinner, as after a luxurious one; certain are we, that he sleeps the sounder that night, and feels the better for it all next day; all the advantage to the luxurious liver, is in the transient passage down the throat.

1 lb. Cucumbers, at — per doz., yields — per cent. of nutriment	2 1-2
" Melons	3
" Turnips	4 1-2
" Cabbage	7 1-2
" Carrots	10
" Beets	15
" Apples	16
" Peaches	20
" Potatoes, at 75c per bus. or 1 1-4 per lb.	22 1-2
" Cherries	25
" Grapes	27
" Plums	29
" Oat Meal, at $4 per cwt or 4c. ℔ lb.	75
" Rye Flour, at 7 per bbl. or 4c ℔ lb.	75
" Rice, " 5 per cwt. or 5c ℔ lb.	79
" Barley Meal, 3 per cwt. or 3c ℔ lb.	88
" Wheat Flour, 10 per bbl. or 5c ℔ lb.	90
" Corn Meal, 3 per cwt. or 3-12 " "	91
" White Beans, 2 per bus. or 4-12 " "	95

As to the blanks above, any housekeeper can weigh the articles, and by comparing the price per bushel or dozen, with the amount of nutriment yielded, can determine at once, the relative value as a food. But it will be seen at once, that white beans, whole or split peas, hominy, oat meal, corn meal, samp, hulled corn, crushed wheat, rice, are among the cheapest, most wholesome and most nutritious articles of food, and are alike recommended to those who want to be economical, and those who want to be healthy. If fruits were largely used with the above diet, either baked, if green, or stewed when dried, both the digestion and health would be greatly improved, to say nothing of the agreeableness of the addition. Not one person in a thousand has any adequate idea of the value of fruits as an article of diet. A thousand bushels of grapes and apples should be grown where one now is, especially as considering the outlay and labor, they are the most profitable of all crops.—*Hall's Jour. of Health.*

Poetry.

Acrostic.

E arly to the Saviour fly,
L et your cry to Jesus be,
"S ave, O, save me, or I die,
Y ielding up my heart to Thee!"

J esus, sure, will hear your prayer;
A h, he'll never cast you off,
N or refuse your suit to hear,
E ven though proud sinners scoff.

C ome, your burden he'll remove,
R aising you to hopes of heaven;
I n and through his boundless love,
S ure you'll find your sins forgiven;
W ill you longer still delay?
E ven *now* his call obey;
L ow before his footstool fall,
L et him be your LIFE, your ALL.

Y. E.

For the Ladies.

A Model for Mothers.

A few weeks since, I was traveling with a gentleman, on an outside car, through the County of Wexford. The day was delightful, and the geniality of the weather seemed to have expanded our hearts by its influence; for we soon became as friendly as though we had known each other for years. He was, I think, traveling for some house, and was a thorough Englishman, to judge by his appearance and conversation, though, from what he said, thirty years' residence in the Emerald Isle had imbued him with an honest admiration of the Irish character. He was perhaps fifty years of age, was married, and the father of several children. He said he disliked traveling, and avoided it as much as possible. I asked him the reason, and here lay the secret. He possessed in his wife a great treasure—not only because she loved and respected her husband, but chiefly from the exemplary manner in which she brought up her young family. In the course of conversation he said, "My wife, as sure as each evening comes, brings all her little ones around her, and gives them Scripture lessons out of the Old and New Testaments. She shows them, from the Bible, what they ought to believe what they should do, and what to avoid. They know more of religion and God's Word, than numbers of grown persons I meet with every day, and they look forward to the regular employment of the evening, with the greatest delight. I feel that nothing improves me so much as to sit quietly by and listen to them. She gives them puzzling questions out of the Bible, and it is really astonishing what clever answers they give her. Whenever a good thing comes into my head, I say something myself; but, indeed," said he, with charming simplicity, "in general I think it better to say nothing. I feel each evening a better man, and I think it does me as much good as going to hear a sermon from Mr. Gregg. The clergymen very often visit our family, and they say that my children are the best answers at Sunday School. Ah! Sir, I feel it a great loss being away from my family, even for a few weeks."

Here is a picture of a sacred family, a Christian household. Here is "the husband sanctified by the wife." And will not God rain down abundant blessings on that little circle? Yes, assuredly he will bless them, both in time and eternity; they will prosper in this life, and, I believe, live in the next.

I know a lady, the mother of a very large family; and, though upon her devolves the care of a great household, yet she finds time, in addition to the regular family worship, to assemble her children around her each morning, to instruct and admonish them in the things that pertain to their eternal welfare. Whether she now reaps the fruits of her watchful care, I cannot tell; but I believe that she will reap them, for God's Word does "not return unto him void." Let us never cease our efforts, and they will at last be crowned with glorious success. "Cast thy bread upon the waters, for thou shalt find it after many days."—(Eccl. xi: 1.) The greatest blessing a man can have is a good wife, and the choicest gift of God to a child is a mother who puts her trust in him. "Who can find a virtuous woman? for her price is far above rubies. The heart of her husband shall safely trust in her, so that he shall have no need of spoil."—Prov. xxxi: 10, 11.

Worthy, indeed, is such a one of honor and esteem, for no heavier duty than hers could be imposed on any one. "Her children rise up, and call her blessed; her husband, also, and he praiseth her."—Prov. xxxi: 28.

We often hear people talking about the rights of women, the state of political nonexistence in which they are kept, and so forth; but do such persons think for a moment to what post women *are* called? It is a post of the highest honor.

To what is the formation of character to be ascribed? Chiefly to education. And who forms the character of the man for good or evil, when the mind is young and plastic, and can be moulded easily? Always the mother. Mothers educate the nation; and it often lies in the power of the mother, under God, to make her son a hero or a villain.

One word more, and I have done.

If every mother in this kingdom did her duty, like those two here described, what would be the result? Where would be our criminal courts, our jails, our bulks? Where would be our lawsuits, our strifes, and hatreds? Where would be our apostacies?—where our rank infidelity? Where would be dishonesty? Where would famine and oppression, misery and vice, raise their appalling cries? They could not live. Nothing would exist but peace and joy. How calmly might each mother lay her head upon the pillow of death, if she could call her loved one to her bed side, and say, "'*From a child* thou hast known the Holy Scriptures, which are able to make thee wise unto salvation!' Go forth, then, my son, armed with the sword of the Spirit, and quit you like a man in the battle of life."

It is an excellent thing to teach your child to read the ancient poets and sages; but forget not to teach him to discern the finger of his God Let him learn, if you will, how to cast up accounts and work out equations; but let him learn, also, how to solve this problem, "What shall it profit a man if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"—*Ambrose Lawson.*

Miscellaneous.

THE PROGRESS OF OUR COUNTRY.—It is stated that the population of the eleven infant colonies in 1701 was 262,000 souls. Georgia and Delaware were added to the number about 1749, and the census reports give us 1,046,000. In the year 1775, the thirteen colonies had 2,303,000 whites, and 500,000 slaves. After the adoption of the present Constitution, in 1790, there were thirteen States, with 3,172,654 white, and 50,456 free colored, and 697,807 slaves. In 1850, the States had increased to thirty-one, and the population to 19,550,000 whites, 434,000 free colored, and 2,204,000 slaves. The total population at this time is approaching thirty millions.

WEALTH.—The less you leave your children when you die, the more they will have twenty years afterward. Wealth inherited should be the incentive to exertion. Instead of that, "it is the title-deed to sloth." The only money that does a man good is that which he earns himself. A ready-made fortune, like ready-made clothes, seldom fits the man who comes into possession.

SETTLING IRELAND.—It is stated that the number of English and Scotch settled in Ireland is now more than double what it was only ten years ago. A Galway paper says: The West of Ireland seems destined to be silently revolutionized to the Scott and Saxon.

SUFFERINGS.—A bold, fearless profession of Christ often exposes to suffering; but it is an honor to suffer for Jesus, and such sufferings will terminate in glory.

RATES OF DISCOUNT.

CORRECTED WEEKLY FOR THIS PAPER.

PENNSYLVANIA.		NEW JERSEY & DELAWARE.	
Banks of Pittsburgh,	par	All solvent banks,	½
Banks of Philadelphia,	par	VIRGINIA.	
Bank of Chambersburg,	½	All solvent banks,	¾
Bank of Gettysburg,	½	NORTH CAROLINA.	
Bank of Middletown,	½	All solvent banks,	2
Bank of Newcastle,	¾	SOUTH CAROLINA.	
Erie bank,	½	All solvent banks,	2
Farm. & Drov. Waynesb'g,	½	GEORGIA.	
Franklin bk. Washington,	par	All solvent banks,	3
Harrisburg bank,	½	TENNESSEE.	
Honesdale bank,	¾	All solvent banks,	4
Bank of Warren,	½	KENTUCKY.	
York bank,	½	All solvent banks,	¾
Relief Notes,	½	INDIANA.	
All other solvent banks,	par	State bank and branches,	¾
OHIO.		MISSOURI.	
State bank, and branches,	¾	Bank of State of Missouri,	¾
All other solvent banks,	¾	WISCONSIN.	
NEW ENGLAND.		Mar. & Fire Ins. Co. checks,	5
All solvent banks,	½	MICHIGAN.	
NEW YORK.		All solvent banks,	3
New York City,	par	CANADA.	
" Country,	½	All solvent banks,	3
MARYLAND.			
Baltimore,	par		
Country,	½		

ADVERTISEMENTS.

JOHN M. KIRKPATRICK, ATTORNEY AND COUNSELOR AT LAW, and Solicitor in Chancery. Office, No. 133 Fourth Street, above the corner of Smithfield, Pittsburgh, Pa. [v5n1]*

MEDIA CLASSICAL INSTITUTE—THE Summer Session of this Institute will commence on Tuesday, May 1st.

Circulars may be had at the Drug store of A. W. Gayley, 13th and Chestnut streets, Philadelphia, at the Book store of J. M. Wilson, 9th and Arch streets, and at the Education Rooms, 265 Chestnut street, or address

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