Literary Notices.

BOOKS sent to us for a Notice, will be duly attended to. Those from publishers in Philadelphia, New York, &c., may be left at our Philadelphia Office, 27 South 10th St., below Chestnut, in care of Joseph M. Wilson, Esq.

THE CHURCH AND SLAVERY. By *Albert Barnes*. 12mo., pp. 196. Philadelphia: *Parry & McMillan*. 1857.

There is very much in this book from which we do not dissent. The testimony of the Presbyterian Church on the subject of Slavery in 1818, is inherited by the Old School Body, and from that testimony it has never departed. So far then as Mr. Barnes can logically and fairly extend the legitimate influence of that testimony, we are willing to accompany him. One object of the volume before us seems to be an attempt to demonstrate to the world that the New School Body has been more faithful, more honest and more successful in contending against the evils of the system of bondage which exists in the Southern States than the Old School. For this end he produces the resolutions adopted by the New School Assembly in 1839, in 1843, and again in 1846. The subject was again discussed in 1849, in 1850, and in subsequent years. In all these discussions we are unable to perceive any practical advancement. So far as *testimony* against an evil is concerned, the New School is not one pace in advance of the position occupied in 1818. There may have been more talk, and more resolving, and re-resolving in the New School Assembly than in the Old School, but for all practical purposes this agitation has as yet been useless. There is another point requiring notice. Mr. Barnes sets forth the evils connected with slavery as it exists in the families of church members, and even of ministers in the South. From these evils he admits that his own denomination is not free. How then, we ask, with all due respect, does it come to pass that Mr. Barnes does not adopt the Constitutional method which the Courts and laws of his Church supply him withal for the removal of this great scandal? As a last resource, the New School Assembly has had a Committee appointed to report anent (Scotice) its *powers* on the subject. The Report submitted in May, 1856, is a learned and laborious document, but it too has just left the question, so far as the Assembly is concerned, where it found it. One thing is obvious, however, Mr. Barnes can have no difficulty in calling into activity the discipline of the Church in the inferior Courts, in all cases of wrong doing, such as he sets forth in this volume. He knows this; and he knows also that if an inferior Judicatory should refuse to take up a complaint, he and others in the New School Assembly, possess the power of dealing with that refractory and unfaithful tribunal as its dereliction of duty deserved. Instead, then, of reiterating, as Mr. Barnes has done in this volume, many truths which have been published again and again without breaking the fetters off a single slave, or even alleviating the sufferings of any who are oppressed, it seems to us that Mr. Barnes would really exalt his own denomination more effectually, were he and others of his brethren to commence a system of combatting with judicial weapons, those evils which he says are admittedly existing among the members of the churches.

PRIVATE THOUGHTS upon Religion and a Christian Life. By *William Beveridge, D.D.*, Lord Bishop of St Asaph. Two vols., 18mo., pp. 270 and 341. New York: *Robert Carter & Brothers*, 530 Broadway. 1857.

When Beveridge was dying, a brother bishop very justly said regarding him, "There goes one of the greatest and one of the best men that England bred." Beveridge was born in 1638, and educated in Cambridge. He was ordained in 1660, and settled at Ealing, in Middlesex. The following year he was appointed to a church in London, whereupon he resigned his country parish. Subsequently he was made a Prebend in St. Louis Cathedral, and Archdeacon of Colechester. A stall in Canterbury was also given to him, and he afterwards became chaplain to King William and Queen Mary. This latter appointment led to his elevation to the Episcopal bench. The pious bishop Ken had been ejected from the See of Bath and Wells, and it was offered to Beveridge. He could not be persuaded to accept a place rendered vacant by mere political considerations, and it was not till 1704 that he accepted the bishopric of St. Asaph, which he held until his death, in 1707. During his whole life he stood pre-eminent for piety and devotedness. His learning was most varied and profound. His writings show that he was well skilled in the oriental tongues, and in Jewish learning. At times an occasional obscurity may be observed in his writings, owing to the influence on his mind of the metaphysics of the day; but the spirituality, and fervor of his works have long commended them to all who can appreciate the Gospel. These volumes should have a place on the shelf in the Christian household, beside the "Private Thoughts of Adam," for which they are suitable companions.

The following list of small works, each of them most admirable, will show that our Board is now giving a commendable attention to the preparation of tracts and works suitable for the libraries of Sabbath Schools. The subjoined are just issued, viz:

BACKBITING REPROVED; The Visit, and other Sketches. By *Charlotte Elizabeth*. 18mo., pp. 144. Cloth Boards and Illustrated.

SABBATH SCHOOL THEOLOGY; or, A Conversation with a Class. By *John Hall, D.D.* 18mo., pp. 94. Cloth Boards.

LITTLE NELLY AND THE DYING IRISH GIRL. 18mo., pp. 144. Cloth Boards.

PETRA; or, The Rock City and its Explorers. With Plan of the City, and Engravings of the Monuments. 18mo., pp. 79. Cloth Boards and Illustrated.

THE PARADISE OF CHILDREN. An Address to Boys and Girls. By *Rev. N. Morren*, minister of the North Parish, Greenock. 18mo., pp. 72. Cloth and Illustrated.

DANIEL BAKER'S TALK TO LITTLE CHILDREN. By *Rev. Daniel Baker, D.D.*, of Texas. 18mo., pp. 68. Cloth and Illustrated.

THE TRANSFORMED ISLAND. A Story of the South Seas. 18mo., pp. 72. Cloth and Illustrated.

LITTLE KADORE; or, The Royal Beggar Boy; and Maurice Sullivan. 18mo., pp. 36. Cloth and Illustrated.

HARPER'S SCHOOL HISTORY. Narrative of the General Course of History, from the Earliest Periods to the Establishment of the American Constitution. Prepared with questions for the use of Schools, and illustrated with 150 Maps and Engravings. Square, 8vo., pp. 450. New York: *Harper & Brothers*. 329 to 335 Pearl Street. 1856.

We have given the title of this book at length, because it fully sets forth the contents of the volume. It is one of the productions of Jacob Abbott, and is decidedly among the very best of his numerous performances. So far as maps and illustrations can be of use, the work contains an abundant supply, and while the letter press is thrown into the form of question and answer, there is an absence of that painful tautology and *iterism* which volumes of a catechetical structure often present. This is a capital book for the young.

THE EDINBURGH REVIEW. October, 1856. New York: *Leonard Scott & Co.*

Contains the following articles, viz: 1. The Life and writings of Francis Arago; 2. New Poets; 3. Sinai, Palestine, and Mecca; 4. Vehse's Courts of Prussia, Saxony, and Bavaria; 5. Alpine Travelers; 6. Beaumarchais and His Times; 7. De Candalle's Geographical Botany; 8. Perversion; 9. M. De Tocqueville's France before the French Revolution; and, 10. The Political Crisis in the United States. Our readers will see that this is a varied and rich number. The last article will no doubt be the first read by American's. As might be expected, the writer takes the side of the "Republican" party, as the friends of Mr. Fremont are designated.

We have received from Leonard Scott & Co., the October number of the *Westminster Review*. The contents of the number are—1. Alchemy and Alchemists; 2. Buddhism, Mythical and Historical; 3. The Property of Married Women; 4. George Forster; 5. Edinburgh Fifty Years Ago; 6. Silly Novels by Lady Novelists; 7. France before the Revolution of '89; 8. Emerson's English Traits; and Contemporary Literature.

Our readers will perceive that this is a rich number of this Review. As usual, the skeptical views of the writers shine out very distinctly, in the notices of Contemporary Literature.

THE LAST OF THE PATRIARCHS; or, Lessons Chiefly from the Life of Joseph. By the *Rev. John Cumming, D.D.*, minister of the Scotch Church, Crown Court, London. 12mo., pp. 310. Philadelphia: *Lindsay & Blakiston*. 1856.

We are much better pleased with this volume than with those of a prophetical character which have lately, in such abundant profusion, issued from the pen of Dr. Cumming. It deserves a wide circulation. It contains a goodly measure of Gospel principles, enforced and illustrated by the different phases of the patriarch's character, and the circumstances of his eventful life.

BAPTISM IN A NUT-SHELL; The Proper Subjects and the Proper Mode. By the *Rev. Daniel Baker, D.D.*, President of Austin College, Texas. 18mo., pp. 80. Philadelphia: *Wm. S. & Alfred Martien*. 1857.

The title justly describes this little work. It is indeed *multum in parvo*, clear, concise and level to any ordinary comprehension. The size of the work, and its lucid character render it well suited for distribution by pastors, in all regions where Baptists are troublers of Zion, or where ignorance on the part of church members may require that a manual should be supplied.

HARPER'S MONTHLY MAGAZINE. December, 1856. Is as varied and valuable as ever. "Little Dorritt" improves to some extent, but still it lags far behind Dombey & Son, David Copperfield, or Bleak House.

The Bible.

For the Presbyterian Banner and Advocate.

Catechetical Exposition.

Romans i: 17—20.

Verse 17. *For therein* is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith.

Q. 1. What is the connection of this verse with the preceding? A. It states the reason why the Gospel is *the power of God unto salvation*.

Q. 2. What is that reason? A. It is, because *through*, or in it, the Gospel, *the righteousness of God* is revealed to be by, or of faith, and offered on the condition of faith.

Q. 3. Why is this verse viewed as one of great importance? A. Because it contains the substance of the plan of redemption; and hence the main theme of the whole Epistle.

Q. 4. What is it in the verse, which is considered as the substance of the plan of redemption? A. It is, *the righteousness of God*, by faith.

Q. 5. Why is the phrase, *the righteousness of God*, viewed as having this comprehensive meaning? A. Because it is this *righteousness* which gives to the Gospel its saving power.

Q. 6. Does *righteousness* here signify the Divine attribute of justice or rectitude? A. No; because it does not require the Gospel to reveal the *justice* of God; the law does this; and if the Gospel revealed only the justice of God, it could have no power to save; and the thing revealed is said to be a thing *of faith*, and offered *to faith*, and this could not be said of the justice of God.

Q. 7. Does the word righteousness here signify the clemency or mercy of God? A. No; because this word is not used to designate the mercy of God.

Q. 8. Does the phrase, *the righteousness of God*, mean "God's method of justification"? A. No; because the word *righteousness* never means "method of justification," either in the Greek or English language.

Q. 9. Is there any other reason tending to show that *righteousness* does not mean "method of justification"? A. There is; for the righteousness of God is said to become the possession of man when he believes, and it would not be proper to say, that the believer has a "method of justification" which he obtained from God by faith. God's "method of justification" is his own, and he never transfers it to man.

Q. 10. Are there any Scriptures which teach that *the righteousness of God* is transferred to men? A. There are; Rom. iii: 22; "Even the righteousness of God, which is by faith of Jesus Christ, unto all, and upon all them that believe." Here it is said that the righteousness of God is offered unto all, and is actually bestowed upon all them that believe; so that it is transferred from God to man; and hence it is not a "method of justification." And also in Phil. iii: 9., the same is taught; "I desire to win Christ and be found in him, not having mine own righteousness which is of the law, but that which is by the faith of Christ, even the righteousness which is of God by faith." Here we are taught that the man who is in Christ by faith, has a righteousness which is not his own, but which is from God; and evidently what he obtains from God, is not a "method of justification," but righteousness. God keeps his method to himself, and acts according to it; he never transfers it to man.

Q. 11. But is it not true, that God's "method of justification" is revealed in the Gospel? A. Most undoubtedly it is, but that is not the truth stated in this verse.

Q. 12. What then is this *righteousness of God*, which is revealed in the Gospel to be of faith, and which makes the Gospel the power of God unto salvation? A. It is, most obviously, that which sinful man needs, in order to salvation.

Q. 13. What does sinful man need? A. He needs just *righteousness*, and nothing else.

Q. 14. What is righteousness? A. It is conformity to the Divine law.

Q. 15. What is conformity to the Divine law? A. It is that *innocence* and *holiness* which the law requires.

Q. 16. When a man is *innocent* and *holy*, has he righteousness? A. He certainly has, for he has all the law of God requires.

Q. 17. What is it to be *innocent*? A. It is to be free from sin's guilt, or condemnation—to be in a justified state.

Q. 18. What is it to be *holy*? A. It is to be free from sin's defilement, and to have a holy nature.

Q. 19. Does *the righteousness of God* afford to man both *innocence* and *holiness*? A. It does, for it both justifies and sanctifies.

Q. 20. Why is it called *the righteousness of God*? A. Because God provides it, and bestows it on every one that believes.

Q. 21. How does God provide it? A. By the mission and work of his Son and Holy Spirit.

Q. 22. In what manner do the Son and Spirit of God provide this righteousness? A. The Son of God provides one part of it, by his obedience and death; and the Spirit of God provides another part of it, by his operations in the heart of the believer.

Q. 23. May it be viewed as consisting of two parts? A. It may, for it is a justifying righteousness, and a sanctifying righteousness.

Q. 24. Has each part its own Divine Author? A. It has, for the Son of God provides the part which justifies, and the Spirit of God provides the part which sanctifies.

Q. 25. How is the believer put in possession of these two parts? A. The part which Christ provides is imputed to him, and the part which the Spirit provides is imparted to him.

Q. 26. What is it to *impute* Christ's righteousness to a believer? A. It is to set it down to his account, and to regard and take him as righteous for its sake.

Q. 27. What is it to *impart* the Spirit's righteousness to a believer? A. It is to work it in his nature, by transforming him into the holy image of God.

Q. 28. When is Christ's righteousness imputed to a believer? A. As soon as he has faith in Christ.

Q. 29. When is the Spirit's righteousness imparted to a believer. A. From the time of regeneration to the day of his death.

Q. 30. When is a believer justified? A. As soon as Christ's righteousness is imputed to him.

Q. 31. When is a believer completely sanctified? A. When the Spirit's work has prepared him for glory.

Q. 32. Are these two parts of God's righteousness ever separated in the case of any man? A. No, never; where God bestows the one he always bestows the other; where he justifies he always sanctifies; for when a man by faith receives the righteousness of God, he receives it entire, and not merely a part of it.

Q. 33. Can any one enter heaven without being a partaken of this *righteousness of God*? No; not one can ever enter there without it.

Q. 34. What is required of man in order that he may obtain the righteousness of God? He is required to believe in Jesus Christ.

Q. 35. What is the meaning of the words, *from faith to faith*? A. They are descriptive of the righteousness of God, and mean that it is *by* or *of* faith, and also to faith; thus, For therein the righteousness of God is revealed to be by faith, or of faith, and revealed *to faith*, that is, in order to be believed; it is a righteousness of faith, and not of works, and is to be received only by faith. As it is written, The just shall live by faith.

Q. 36. What two ends are answered by the Gospel-revelation of God's righteousness? A. One is, it reveals it to be a righteousness *of faith;* and another is, it reveals it; *in order to be believed* or trusted in; both the *nature* of this righteousness, and the *design* of its revelation, are made known in the Gospel. And this we understand as the meaning of the words, *from faith to faith*. Compare Gal. iii: 22, 23. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came we were kept under the law, shut up unto the faith which should afterwards be revealed.

Q. 37. When the Apostle quotes from Hab. ii: 4, the words, "The just shall live by faith," does he intend only to *illustrate*, or to *prove* the doctrine taught? A. He intends to prove it, and assumes that the same doctrine is contained in the Old Testament, though not revealed in the same full and clear manner as in the Gospel.

Q. 38. What is the meaning of this oft recurring phrase, *as it is written?* A. It is the common form of reference in the New, to the Old Testament Scriptures.

Verse 18. *For* the wrath of God is revealed from heaven, against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.

Q. 1. What is the connexion between this verse and the one preceding? A. It points out the necessity of God's righteousness, in order to man's salvation.

Q. 2. How is this necessity apparent? A. Because the wrath of God is revealed against all sin.

Q. 3. How is this a reason why man must be saved through the righteousness of God? A. It shows that man is exposed to God's wrath, and hence, no help for him but in this righteousness.

Q. 4. Is it assumed that all men are unrighteous? A. It is; and the proof of this assumption we have from here down to the 20th verse of the 3d chapter.

Q. 5. Is the wrath of God anything like this angry passion in man? A. No; it is his calm and undisturbed purpose to punish sin.

Q. 6. Why is anger ascribed to God, if he never felt the angry passion which man feels? A. It is speaking of God after the manner of men. Because God deals with the evil of sin, as an angry man deals with what makes him angry; therefore he is said to be angry.

Q. 5. What is the meaning of *revealed from heaven?* A. That it is clear and manifest, and supposed to come from God's dwelling place.

Q. 8. How is this wrath revealed? A. In the consciences of men, because there is a universal conviction that God is angry with sin, and determines to punish it. It is revealed, too, in God's dealings with men; for instance, in driving Adam from Paradise; in drowning the world with a flood; in destroying the cities of the plain with fire from heaven; in all the evils that befall the race of man; and especially in the sufferings which God laid upon his own Son, when he came to put away sin by the sacrifice of himself.

Q. 9. Is there any difference between *ungodliness* and *unrighteousness?* A. Ungodliness may be viewed as *impiety*, and unrighteousness as *immorality*.

Q. 10. What is *impiety*, and what is *immorality?* A. *Impiety* is the want of proper feelings toward God, and *immorality* outward acts of disobedience; the one designates the state of the heart, and the other the conduct of the life.

Q. 11. May there not be a kind of morality where there is no piety? A. There may; a man may have an outward, decent deportment, while he has no right feelings toward God.

Q. 12. Why is the clause, *who hold the truth in unrighteousness*, added? A. It is descriptive of those against whom the wrath of God is revealed, and is designed to show that they are not punished unjustly; because they sin, not in ignorance, but having a knowledge of the nature of their conduct.

Q. 13. What is meant by *holding* the truth in unrighteousness? A It means that they have the truth, and unrighteousness with it.

Q 14. What is meant by *the truth*, here? A. Such a knowledge of God as renders men inexcusable if they sin against him.

Q. 15. Have the Heathen, or the Gentiles, this knowledge? A. They have, as is shown in the 19th and 20th verses.

Verse 19. Because that which may be known of God is manifest in them; for God hath shown it unto them.

Q. 1. Do the words, *that which may be known of God*, signify all that it is possible to know of him? A. No; but only so much knowledge of God as renders men guilty in disobeying him.

Q. 2. What is meant by the words, *is manifest in them?* A. They mean, is manifest *to* them, or *among* them, as explained in the last clause of the verse.

Verse 20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.

Q. 1. What is the nature of this verse? A. It is an explanation of verse 19.

Q. 2. What are meant by *the invisible things of him?* A. His eternal power and Godhead.

Q. 3. What is meant by *eternal* power? A. Power without beginning and without end; hence, underived power, which implies that it is almighty.

Q. 4. What is meant by *Godhead?* A. It means Divinity, including the attributes of God.

Q. 5. How are the Omnipotence and Divinity of God clearly seen? A. They are understood by the things that are made.

Q. 6. What things are these? The heavens and the earth visible to man.

Q. 7. How are the invisible things of God seen in these? A. God's existence and attributes, not visible to the eyes of man, are yet perceived by man's understanding, because they are so manifest in what God has made.

Q. 8. How long have these been clearly seen? A. Ever since *the creation of the world.*

Q. 9. What measure of knowledge may be obtained from the works of creation, or the light of nature? A. So much as makes man inexcusable if he refuses to serve and worship God.

Q. 10. Is this light of nature sufficient for man's salvation? A. No; it is only sufficient to render man guilty if he sins against it.

Q. 11. How does it appear that those having the light of nature are guilty, if they do not live according to its teachings? A. From verse 21.

Poetry.

The Law of Increase.

AN EASTERN STORY.

"There went a man from home; and to his neighbors twain
He gave, to keep for him, two sacks of golden grain.
Deep in his cellar, one the precious charge concealed;
And forth the other went, and strewed it in his field.
The man returns at last—asks of the first his sack:
'Here, take it—'tis the same—thou hast it safely back.'
Unharmed it looks without; but when he would explore
His sack's recesses, corn there finds he now no more.
One-half of what was there proves rotten and decayed;
Upon the other half have worms and mildew preyed.
The putrid heap in ire to him he doth return.
Then of the other asks, 'Where is is my sack of corn?'
He answered, 'Come with me, and see how it has sped;'
And took and showed him fields with waving harvests spread.
Then cheerfully the man laughed out, and cried, 'This one
Had insight to make up for the other, that had none:
The letter *he* observed, but thou the *precept's sense;*
And thus to thee and me shall profit grow from hence:
In harvest, thou shalt fill two sacks of corn for me—
The residue of right remains in full for thee.'"

Historical.

Brazil.

The Rev. J. C. Fletcher recently read an interesting paper on "Brazil and the Brazilians," before the New York Historical Society. Mr. Fletcher was for several years a resident of that country. Brazil, he says, possesses wonderful fertility and salubrity, which he attributes to the general elevation of the country and the constant trade winds upon her coasts, which cool the atmosphere and bear treasures of clouds from the ocean, which descend in rains that invigorate vegitation. The country has immense forests, garlanded with graceful wild vines and orchidaceous plants, all bearing the most brilliant flowers upon their branches. The *Victoria Regia* blooms on the waters of the Amazon affluents, and the graceful palm lifts itself everywhere, imparting to the tropical landscape a very peculiar feature. Brazil, it is well known, is a diamond producing country, although its most prolific yield was in the eight years proceeding 1822—the era of Brazilian independence. In that time three and a half millions pounds sterling was obtained by the sales of the sparkling gem. It is rich, also, in other minerals, and in agricultural products. The single article of coffee for the fiscal year 1854-5, amounted to more than twenty-five millions of dollars.

The climate is not so hot as in the Summer with us, the average heat within the tropic of Capricorn being seventy-two degrees. The poisonous reptiles and the yellow fever have been greatly exaggerated; the latter has now left Brazil. Mr. Fletcher showed that the aborigines were among the finest who inhabited the New World, and proved that the earliest voyagers on the Amazon really believed that they had seen a nation of female warriors; for among the wild tribes found among the upper tributaries of that river to this day, the men wear their hair long, parted in the middle, braided behind, and done up with a comb. They pluck out their beard, wear necklaces and bracelets, and with their shields over their breasts, they present exactly the appearance of women.

According to Mr. Fletcher, the first Protestant colony in the New World was planted under the auspices of the French Admiral Coligni, upon an island in the bay of the Rio Janeiro, in 1555. The church at Geneva took great interest in the enterprise; but through the treachery of its leader and the victories of the Portuguese it was completely broken up. The Hollanders occupied a portion of the Northern coast for thirty years, but were overpowered by the Portuguese. Some of them thereupon came to New York. The growth of Brazil may be dated from 1808, when King John IV., driven from Portugal by the French, took up his abode in this the greatest colony of his subjects, and opened its ports to the commerce of the world, and introduced other reforms.

The government of Brazil is a constitutional monarchy, and nowhere in the world are religious toleration and the liberty of the individual better secured, unless in our own country. There is an imperial Parliament, Senators being elected for life, and representatives for four years, (by electors.) There are twenty provinces, and twenty provincial legislatures. Brazil is free from revolutions, her commerce is constantly increasing, and slavery will be done away with in course of time. She has six lines of steamers connecting with Europe, but none with the United States, although we sell to her five millions of dollars worth annually, and purchase nineteen millions. The Emperor Don Pedro II., is an enlightened and able monarch, familiar not only with the literature of Europe, but of the United States, and is a man of great scientific attainments.

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,	½	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,	1	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,	½	WISCONSIN.	
NEW ENGLAND.		Mar. & Fire Ins. Co. checks,	5
All solvent banks,	¼	MICHIGAN.	
NEW YORK.		All solvent banks,	3
New York City,	par	CANADA.	
" County,	½	All solvent banks,	3
MARYLAND.			
Baltimore,	par		
Country,	¾		

ADVERTISEMENTS.

JOHN M. KIRKPATRICK, ATTORNEY AND COUNSELLOR AT LAW, and Solicitor in Chancery. Office, No. 133 Fourth Street, above the corner of Smithfield, Pittsburgh, Pa. ly5:ty*

JOHN M. HARPER, IMPORTER OF WATCHES, No. 104 CHESTNUT Street, second story, Philadelphia. jan6-1y

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, 18th 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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PRESBYTERIAN BOOK ROOMS.—THE Depository is now well furnished with all the Publications of the Presbyterian Board of Publication, and especially with those that are suitable for Sabbath School Libraries. There is also a good supply of nearly 400 additional volumes, selected with special care, from the numerous publications of the Massachusetts S. S. Society, and the American S. S. Union.
Orders from any part of the country will be promptly attended to by addressing the subscriber. Money may be sent by mail at our risk.
Also, a good supply of stationery.
nov17 JAMES A. IRWIN, Librarian.

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