

Literary Notices.

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

NEIGHBOR JACKWOOD. By Grayton. This is a very readable volume, by the author of "Father Brightshoes." A very different book, indeed, but entertaining throughout. The heroine has a lively interest thrown around her, as being an attractive, lady-like person, who became married to a gentleman of high position, and was fabled to be in great peril of being taken from him by the law, as a fugitive slave. All the efforts of neighbor Jackwood and others, to keep her hidden, and to escape the grasp of the law, and his rescue of her by showing the papers, just as she was being taken from the hands of the officers of the Court as a fugitive; all these stirring incidents are narrated in a lively style, with much humor and perhaps somewhat overdone, leaving the impression that so cultivated a person could scarcely have been bred in her servile position, and creating a suspicion of being at the idea of a gentle, and cultivated woman having linked herself in marriage to a negro woman, however fair. The story, however, will have special interest at this time. A minister who acts as a confidante, is one of the characters, and one of the objects of the narrative is to expose his position. The scene is laid in New England. J.

STEWART: A Book of Memories. New York: Dwyer & Jackson. Cincinnati: H. W. Dwyer & Co. 1865. We are not in the habit of commending works of fiction; but as this purpose to be a book of memories, we feel free to say that it is a very superior of its kind. The aim of the book appears to be to illustrate, in a life-like narrative, the beautiful Scriptural sentiment with which the volume closes. The story, as such, is hardly suit the dispassionate and stimulated appetite of professional readers of romances; indeed we think it is too life-like to abound in those extravagances upon which they feed, but it is interesting and well sustained, and is charmingly illustrative of the truths which it is the object of the authoress to express. The style of this work is beautiful; its philosophy simple, yet profound; its theology and morality pure and true; its sentiment sparkling, yet always conservative. If any work of the kind can be instrumental of good, we would think this will be eminent of which the original purity, which the book abounds, itself attests the genius of the author.

THE THEOLOGICAL AND LITERARY JOURNAL. January, 1867. Edited by David N. Ladd. Published by Francis Knight, 185 Nassau Street, N. Y. The contents of the present number are—I. Dr. Fairbairn on Prophecy, and its Proper Interpretation; II. Stanley's Sinai and Palestine; III. Notes on Scripture; IV. A Designation and Exposition of the Figures of Isaiah; V. The Prophecies of Daniel, and the Revelation of John; VI. Christ's Church; VII. The Parables of the New Testament. These articles display the talent which is engaged in the conducting of the Journal, and also the views which it claims as distinctive.

OUR GOVERNMENT: An Explanatory Statement of the System of the Central Presbyterian Church. A Manual for Schools, Academies, and Colleges. Second Edition, by Mordecai McKimney, Esq., of Harrisburg, Pa. Price \$1.00. This work has quite a reputation. The Second Edition is recommended by Gov. Follick, Judge Lewis, and others.

THE PROVERB, LOOK AND ANSWER, for January, 1867, is a valuable number.

Correspondence of the Presbyterian Banner and Advocate. CHICAGO, Ill., Dec. 31, 1866. DR. MCKIMNEY: I have just addressed to you from Omaha, Nebraska Territory; but, as I am on a short business trip, "East," I may give you, occasionally, some "dotings by the way." You need never wish to cross the State of Iowa "by coach," at this season of the year, unless it be to strengthen patience, by constant and vigorous exercise. For falsehood and duplicity are the part of Agents of the Western Steam Company, and for unaccommodating tavern-keepers and lean fare, the line from Council Bluffs to Iowa City, surpasses any route over which I have ever traveled. This, however, is only a temporary inconvenience. In the summer season the Missouri river furnishes fine facilities for travel upon the "splendid steamer," and iron bands will soon unite the two great rivers of the West, and we shall water the "iron horse" in the limpid streams of Nebraska.

PORT DES MOINES. This place contains a population of four thousand or more. She has six churches. A nucleus of our own denomination have been struggling here for years, and within the last year has been greatly blessed. The congregation bids fair to become one of the most important in the city. The Methodists are exerting themselves nobly in Des Moines, and are building the largest and most costly edifice in the city. Here, too, they are planting a College under their own supervision. The buildings are spacious, and are nearly ready for the roof. The citizens have wisely adopted the "Union School" system, and have created a splendid building, at a cost of about twenty thousand dollars, for the accommodation of the children of the city. Property in Des Moines ranges from ten to one hundred dollars per front foot. Money is worth from two to four per cent. a month. Mechanics command from two dollars to three dollars per day. Brick in the wall, from ten dollars to twelve dollars per thousand. Cotton-wood lumber thirty dollars per thousand feet, and pine lumber from fifty dollars to one hundred dollars per thousand feet, &c.

BOOK ISLAND, ILLINOIS. At this point I had the pleasure of meeting my dissertation, and our mutual friend, Rev. S. P. Wilson, who is the pastor of the Old School Presbyterian church of this place. He speaks very encouragingly of the prospects of the church. Their present edifice is much too small, and the congregation are engaged in the erection of a new church, at a cost of about thirty thousand dollars. The people have contributed with a liberality which would almost alarm "timid men" of the East. Several have contributed one and two thousand dollars apiece, to the enterprise, and will give more, if necessary!

CHICAGO. "Young America" is here in all his glory. The city reminds one of the Atlantic Metropolis, more than any other city in our country. The commerce and population of the city are not only increasing with an enormous rapidity, but the buildings which are being erected to facilitate business and

The Bible.

For the Presbyterian Banner and Advocate. Bible Narratives.—No. 18. THE HOUSE OF TERAH.—GEN. xi. 27.—32. The grand and leading object of Bible history is prominently presented in the similar and peculiar order of naming the sons of Noah and Terah. Shem, the second son of Noah, is named first, because he was the father of Heber and the Hebrews, and a progenitor of the Messiah. Ham, the youngest son, is named second, because his descendants early took a high and an important political position in the world. The third son, Japheth, the oldest son of Noah, (Gen. x. 21.) is named last, as in his race is historically the youngest. In the House of Terah, Abraham, though the youngest by sixty years, is, like Shem, the first in the list, since he is the one for whose sake the Bible gives the history of the family. Nabor, whose name figures in connection with the genealogy of the "Father of the Faithful," is next. Haran, though perhaps the eldest, is last named, as he died early, and his place is taken by his son Lot.

The average length of generations, from the flood up to the birth of Haran, in the seventh year of the life of Terah, is thirty-six years; or only thirty-two, leaving Haran to Haran, according to the last average, he might be twenty-eight years older than Abraham. This might account for the difference shown him by Abraham, as recorded, Gen. xii. 9. Two other children, Milcah and Isaac, are born; then Haran dies "before his father in the land of his nativity." This death counting the longest average for a generation, might take place near a score of years before Abraham was born. Thus the first recorded death in the line of history, might be the first actual death in the post-diluvian world. Peleg died twelve years, the elder Nabor ten years, and Noah two years before the birth of Abraham.

Some, however, suppose Isaac and Sarah to be one and the same person. If so, Gen. xii. 12. With this passage compare Gen. xxiv. 60, and Esther ii. 7, 15. The youngest daughter of Haran might be called Isaac, the wanderer, when carried, after her father's death, an infant in the arms of Terah, in his emigration to Haran, the name he gave to his new residence in memory of his deceased son. Afterwards, when she became the wife of her uncle, who was called Isaac, she might be called Isaac, a name of a large portion of his subjects, her name might be changed to Sarah, princes, as this word in the plural is actually used in describing the queen wives of Solomon.—1 Kings iii. 3. Subsequently a single letter, peculiar to Hebrew names, though not generally affecting their signification, was added.—Gen. xvii. 15. It may indicate the curious fact, mentioned in Hebrew, Sar means "prince." The letter Yod, which changes this into Sarah, meant, when used as a hieroglyphic sign, hand. Thus Sarah, as a wife, would mean prince's hand. The letter He, which changes Sar into Sarah, means window, or light, and of which it is a symbol. Therefore Sarah, as a mother, would be a prince's joy.

The native land of Terah was Ur, of the Chaldees. The word Ur, or Uru, means light. It is used (Job xli. 26,) for the sun, as an object of idolatrous worship, (Is. lxiv. 16, and lxvii. 14,) it is rendered, in the common version, fire, Chaldees, or Chedim, is used not only as the name of the country of which Babel was the chief city, but for a class of its reputedly wise men.—Dan. ii. 4. It is also worthy of notice that one of the sons of Nabor is called Chedod, or Chaldee. He was so named, perhaps, either because the Chaldees, as a religious order, took their rise from him, or because, as a class of fire-worshippers, they already existed, and Nabor honored them in the name of his son. In either case, it would indicate that the house of Terah had an early predilection for this form of idolatry. Though it is not the most exalted form of natural religion, yet it was the worship of other and false gods.—Josh. xxiv. 2. There is much interest connected with the early history of Sabeism, not only from the fact that it is often alluded to in the Bible, but from the fact that it has many adherents at the present time at Kirman, and other places in Persia, and numbers of followers by the hundred thousands in Hindoostan. Seven newspapers are published by the order, in the city of Bombay; and one of the wealthy professors of this faith, has been recently knighted by the Queen of England. Baal, or sun worship, is but an earlier form of this idolatry.—2 Chron. xxxiii. 3-6. As his sun was viewed as the most striking symbol of an invisible Deity, the sun-god was introduced as the representative of the sun, which was beyond the reach of man. Zoroaster, who is thought to have lived before the time of the Babylonian captivity of the Jews, reformed Sabeism, and reduced it to a system. Some think Isaiah prophetically refers to the Ormuzd and Ahura Mazda, or the principles of good and evil, of Zoroaster, presented to the Jews as Jehovah, as saying, "I form the light (Or) and create darkness. I make peace and create evil.—Is. xlv. 7. It is not certainly known that the families of the three sons of Noah, for several generations, intermingled at all by marriage. The distinction of color, and the division of the earth, to which we have already referred in the sons of Noah, together with the fairness of Sarah's complexion, (Gen. xii. 11,) and the feelings of Rebekah toward the descendants of Ham, (Gen. xxvii. 46,) seem to indicate descent on the part of God, and prejudice on the part of man, against an intermixture of blood, especially with the dark skinned Hamites, as the descendants, appointed and used by the God of providence, to keep in check ambitious monarchs, and to govern a rebellious world, was evidently gradually broken down in the Church or religious community organized in the family of Abraham. The Hebrew race, that before and after their settlement in Canaan, manifest no disposition to have incorporated with them the descendants, both of Ham and Japheth.—So Gen. xxxviii. 2; xli. 45; 2 Sam. xii. 3, etc. Stephen's language, (Acts vi. 2,) as well as the past tense, "had said," in Gen. xii. 1, indicate that Abraham was called of God while in Ur. This is, perhaps, the reason of Terah's removal to Haran. But his advanced years, the barrier which his rising attachment for wealth, ease, and his settled home, stirred up by the beauty of the land, led him to take possession for his

family of a part of the plain of Aram. Comp. Gen. xxi. 1-4, and xxxi. 18-23. Here he died. So it sometimes happens with those professedly traveling to the heavenly Canaan. Induced by the entreaties and example of valued and respected friends, they travel, as they suppose, a long way. But before they cross the great river, they turn back, or like Terah, halt and give up their pilgrimages to the promised land, and their children that remain, "are killed-with-death." "But," says Jehovah Jesus, "He that overcometh, and keepeth my works unto the end, unto him will I give power over the nations; and I will give him the morning star." G. W. S.

Poetry.

The Best Estate. The heart, it hath its own estate; The mind, it hath its wealth untold; It needs not fortune to be great, While there's a coin surpassing gold. No wealth which way fortune leans, No wealth which makes not happiness secure; A little mind hath little means, A narrow heart is always poor. Stern fate the greatest still entrails, And misery hath its high compeer; For sorrow enters palace halls, And queens are not exempt from tears.

For the Young.

Be Kind to Your Sisters. Boys, be kind to your sisters. You may live to be old, and never find such tender, loving friends as these sisters. Think how many things they do for you; how patient they are with you; how they love you in spite of all your ill temper or rudeness; how thoughtful they are for your comfort, and how they are thoughtful for you. Be ever ready to oblige them, to perform any little office for them that lies in your power. Think what you can do for them, and if they express a wish be ready to gratify it, if possible. You do not know how much happiness you will find in so doing. I never yet knew a happy and respected man who was not in youth kind to his sisters. There is a beautiful song which says, "Be kind to your sisters, not many may know The duty of true sisterly love; The wealth of the ocean lies fathoms below The surface that sparkles above."—American Messenger.

"THEY'RE RICH."—This was the remark of a little Sunday School boy, who, being very ill, was visited by the teacher. The teacher, on leaving him, observed she was going to visit a poor sick woman. "Does she love the Saviour?" inquired the boy. "Yes," was the reply: "I hope she does."

"Then she is rich," replied the Sunday scholar. "And was he not right? He that loves Jesus, and has him for his Saviour and Friend, must be rich: 'For your sakes he became poor, that ye through his poverty might be rich.' The blessing of heaven methinks rich."

WHAT A DUMB GIRL SAID ABOUT PRAYER. A little deaf and dumb girl was once asked by a lady, who was the question on a slate, "What is prayer?" The little girl took her pencil and wrote in reply, "Prayer is the wish of the heart." And so it is. All fine words and beautiful verses said to God do not make real prayer without the sincere wish of the heart.

For the Ladies.

The following, from Arthur's Home Magazine, administers a very keen reproof where it is greatly needed. Let mothers, and all who have the care of children, read with a personal application. The Broken Thread.—A Story for the New-Year. "What had we better do for the children on New Year's Day?" Of course they'll be expecting something in the way of enjoyment, and I don't know what in the world it shall be?" And the fair young mother laid down for a moment the child's dress she was embroidering, and looked up questioningly in the face of the gentleman who was seated opposite to the table, deeply immersed in politics and prices. "Well, really, I don't know what to say, Jane. It's easy enough to judge up something that will please them, I suppose. What did you do last year?" "Oh, I gave them a party. But that's so much trouble, and then some of the children are sure to get sick, with eating cakes and confectionery,—no, another child's party, I don't know the question?" "Well, then, what do you think of a ride, most likely a sleigh ride, for the clouds were gathering heavy and fast when I came home from the office." "That's just the thing, Ralph, dear. How and Ellie will enjoy it so much." And Mrs. Young clasped her hands with a girlish sort of grace and gladness, which her motherhood had not entirely banished from her manner. "We can go down to the shore and see the skating, and they'll be as happy (presumably) as birds among apple buds all the morning. Oh I do hope it will snow!" "Well, I think my dear, your hopes will be realized before morning." And the gentleman resumed his paper, and the lady her sewing, while the wind stormed and shrieked in the sons of Noah, together with the fairness of Sarah's complexion, (Gen. xii. 11,) and the feelings of Rebekah toward the descendants of Ham, (Gen. xxvii. 46,) seem to indicate descent on the part of God, and prejudice on the part of man, against an intermixture of blood, especially with the dark skinned Hamites, as the descendants, appointed and used by the God of providence, to keep in check ambitious monarchs, and to govern a rebellious world, was evidently gradually broken down in the Church or religious community organized in the family of Abraham. The Hebrew race, that before and after their settlement in Canaan, manifest no disposition to have incorporated with them the descendants, both of Ham and Japheth.—So Gen. xxxviii. 2; xli. 45; 2 Sam. xii. 3, etc. Stephen's language, (Acts vi. 2,) as well as the past tense, "had said," in Gen. xii. 1, indicate that Abraham was called of God while in Ur. This is, perhaps, the reason of Terah's removal to Haran. But his advanced years, the barrier which his rising attachment for wealth, ease, and his settled home, stirred up by the beauty of the land, led him to take possession for his

BUTTER DROPS.—One tea-cup of sugar, half tea-cup of butter, half tea-cup of cream, one tea-spoonful of saleratus, two eggs; add a few raisins. Flavor to taste. Bake in small tins.—Mrs. H. L. Bates, Grand Blanc, Michigan.

RATES OF DISCOUNT.

Table with columns for various banks and their respective discount rates. Includes entries for Pennsylvania, New Jersey, Delaware, Virginia, North Carolina, South Carolina, Tennessee, Kentucky, Missouri, Wisconsin, Illinois, Maryland, and New York.

ADVERTISEMENTS.

DUFF'S MERCANTILE COLLEGE OF PITTSBURGH, WHEELING, (VIRGINIA) AND HUNTINGTON, WEST VIRGINIA. Founded in 1840, and incorporated by the Legislature of Pennsylvania, and approved by the State of Virginia. BOARD OF OFFICERS: President, Hon. James Buchanan, President elect Hon. John W. Caldwell, Hon. James H. Lane, Hon. John C. Calhoun, Hon. James M. Smith, Hon. James M. Smith, Hon. James M. Smith.

DR. J. M. HARRIS, of the University of Pennsylvania, has published a new edition of his "Practical Treatise on the Diseases of the Eye." It is a complete and practical treatise on the diseases of the eye, and is highly recommended by the medical profession. Price \$1.50.

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