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THE  
**CHRISTIAN ALMANAC,**  
FOR  
**NEW-YORK, CONNECTICUT,**  
AND  
**NEW-JERSEY,**

For the Year of our Lord and Savior JESUS CHRIST,

**1831:**

*Being the Third after Bissertile, or Leap Year, and the Fifty-fifth of the Independence of the United States.*

Calculated for the Meridian of New-York City.  
Lat.  $40^{\circ} 43'$ , Long.  $74^{\circ} 1'$ .



**NEW-YORK.**

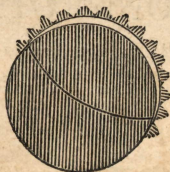
Published by the American Tract Society, and sold at their Depository, No. 144 Nassau-street, opposite the City-Hall. Price  $6\frac{1}{2}$  cents single; 50 cents a dozen; \$3 50 a hundred; \$30 a thousand.

# ECLIPSES FOR THE YEAR 1831.

- I. Feb. 12, Sun eclipsed, visible,  
 Beginning, 11h. 14½m. morn.  
 Ecliptic conj. 0 2½ even.  
 Gr. obscuration, 0 48 do.  
 End, 2 16½ do.  
 Duration, 3 2

Digits eclipsed, 11½° on the Sun's south limb.

In this eclipse, the apparent diameter of the moon will not be sufficient entirely to obscure the Sun; hence it can no where be total: at New-York & Philadelphia it will appear nearly as in the accompanying figure; but where the eclipse is central,



it will be *annular*, the Sun presenting the appearance of a luminous ring. The Moon's shadow will pass over the United States nearly from SW. to NE. Its centre will cross Louisiana, Mississippi, Alab., N. part of Geo., N. W. part of S. Car., W. part of N. Car., E. part of Va., S. part of Md. and Del., and pass into the Atlantic near Cape May.

II. February 26, Moon eclipsed, invisible, opposition at 11h. 54m. morn.

III. August 7, Sun eclipsed, invisible, conj. at 5h. 7m. eve. M's lat. 39½' S.

- IV. Aug. 23, Moon eclipsed, partly vis.  
 Beginning, 3h 46m. morn.  
 Middle, 5 1 do.  
 Ecliptic oppos. 5 9 do.  
 Moon sets, 5 17 do.

Digits eclipsed, 5° 48' on the Moon's northern limb.

*Morning and Evening Stars.*—Venus will be evening star till Oct. 8, and morning star the rest of the year. Jupiter will be morning star from Jan. 20 till Aug. 10, and then evening star to the end of the year.

*Chronological Cycles.*—Dominical Letter, B.—Lunar Cycle, or Golden No. 8.—Epact, 17.—Solar Cycle, 20.

## Names and Characters of the Signs of the Zodiac.

- |                   |                     |                        |
|-------------------|---------------------|------------------------|
| ♈ Aries, head.    | ♌ Leo, heart.       | ♍ Sagittarius, thighs. |
| ♉ Taurus, neck.   | ♎ Virgo, belly.     | ♏ Capricorn, knees.    |
| ♊ Gemini, arms.   | ♎ Libra, reins.     | ♐ Aquarius, legs.      |
| ♋ Cancer, breast. | ♏ Scorpio, secrets. | ♑ Pisces, feet.        |

## Names and Characters of the Aspects and Nodes.

- |                        |                        |                    |
|------------------------|------------------------|--------------------|
| ♌ Conjunction.         | △ Trine, 120 degrees.  | ♌ Ascending Node.  |
| * Sextile, 60 degrees. | ∨c Quincunx, 150 deg.  | ♎ Descending Node. |
| □ Quartile, 90 deg.    | ♌ Opposition, 180 deg. |                    |

The following characters denote—☉ Sun, ☾ Moon, ☿ Mercury, ♀ Venus, ⊕ Earth, ♂ Mars, ♃ Jupiter, ♄ Saturn, ♁ Herschell.

## Table of the Solar System.

Names.	Mean diameter in Eng. m.	Mean distance from the Sun.	Time of Rotation round their axes.	Time of Revolutions round the Sun.
The Sun	883,246		25d. 14h. 8m. 0s.	D. H. M. S.
Mercury	3,224	37,000,000	1 0 5 28	87 23 15 43
Venus	7,687	68,000,000	0 23 20 54	224 16 49 10
The Earth	7,912	95,000,000	1 0 0 0	365 6 9 12
The Moon	2,180	95,000,000	29 17 44 3	
Mars	4,189	144,000,000	1 0 39 22	686 23 30 35
Vesta	238	225,000,000		
Juno	1,425	252,000,000		
Ceres	160	263,000,000		1703 16 48 0
Pallas	110	265,000,000		
Jupiter	89,170	490,000,000	0 9 55 37	4332 14 27 10
Saturn	79,042	900,000,000	0 10 16 2	10759 1 51 11
Herschell	35,112	1,800,000,000		30737 18 0 0

The sun's declination and equation of time are given for apparent noon at N. York.

## To the Patrons of the Christian Almanac.

THE Christian Almanac was commenced in the year 1821, and has been continued regularly every year to the present time. It was, if we mistake not, the first publication of the kind ever attempted in any country; and the plan, we believe, has never yet been imitated, except in France, where a similar work has been published for several years by the Tract Society of Paris. The success of the publication has far surpassed the most sanguine expectations of its projectors, as will be readily believed on inspecting the following table of the number of copies issued during the first ten years.

Year.	No. of copies issued.	Year.	No. of copies issued.
1821 - - - -	14,000	1826 - - - -	50,000
1822 - - - -	40,000	1827 - - - -	71,150
1823 - - - -	41,500	1828 - - - -	123,000
1824 - - - -	50,000	1829 - - - -	127,500
1825 - - - -	50,000	1830 - - - -	116,050

The total of the above is 684,100; and in addition to these, there have been published during the years 1827, '28, '29, and '30, at Boston and Rochester, about 100,000 copies, making a grand total for the ten years of 784,000.

The first numbers of the Almanac were devoted chiefly to the subject of missions to the Heathen, and contained statements calculated to awaken deep interest in that cause. The subsequent numbers have contained information respecting our religious Benevolent Societies generally, and embraced many valuable statistical tables. For several years past it has been deemed expedient to give a prominent place to the subjects of Temperance and the Sabbath; and in our present number we have assigned considerable space to anecdotes connected with the Temperance Reformation. It is believed that the Almanac has rendered valuable aid to all the objects to which it has been devoted; and some instances have come to our knowledge in which there is reason to hope that it has been instrumental in producing radical reformation in heart and life. That God may continue to accompany the work with his blessing, is the sincere prayer of the Compiler.

### PRINCIPAL OFFICERS OF THE GOVERNMENT OF THE U. STATES.

Andrew Jackson, President. John C. Calhoun, Vice-President. Martin Van Buren, of N. Y., Sec. of State. Samuel D. Ingham, of Pa., Sec. of the Treasury. John Branch, of N. C., Sec. of the Navy. John H. Eaton, of Tenn., Sec. of War. William T. Barry, of Ken., Postmaster-General. John Marshall, of Va., Chief Justice the U. S. William Johnson, S. C., Gabriel Duval, Md., Joseph Story, Ms., Smith Thompson. N. Y., John McLean, Ohio, Henry Baldwin, Pa., Associate Judges. John McPherson Berrien, of Geo., Attorney-General.

TIDE TABLE.

(Chiefly from the table in Bowditch's Navigator.)

The Calendar pages exhibit the time of high water at New-York, Elizabethtown Point, and New-London.

To find the time of high Water at any of the following places, add to, or subtract from, the time of high water at New-York, as follows : (A. signifies that the annexed quantity of time is to be added, S. subtracted)—for

	H.M.		H.M.		H.M.
Amelia Harbor,	S 0 24	Gouldsbrough,	A 2 6	Passamaquoddy Ri.	A 2 36
Ann, Cape,	A 2 38	Guilford,	A 1 30	Penobscot River,	A 1 51
Annapolis,	A 2 6	Halifax, N. S.	S 1 24	Philadelphia,	A 5 0
Anticosti Is. W. end,	S 5 24	Hartford,	S 5 40	Plymouth,	A 2 36
St. Augustine,	S 1 24	Hatteras, Cape,	A 0 6	Portland,	A 1 51
Block Island,	S 1 17	Henlopen, Cape,	S 0 9	Port Royal Isl.	S 0 39
Boston,	A 2 36	Henry, Cape,	S 1 14	Portsmouth,	A 2 21
Canso, Cape,	S 0 24	St. John's, N. F.	S 2 54	Quebec, Canada,	S 0 54
Charles Cape,	S 1 9	Kennebec,	A 1 51	Rhode Island,	S 2 9
Charleston Bar,	S 1 39	Lookout, Cape,	A 0 6	Roman, Cape,	S 0 54
Cod, Cape,	A 2 36	Machias,	A 2 6	Sable, Cape,	S 0 54
Delaware Riv. ent.	A 0 6	Marblehead,	A 2 36	Salem,	A 2 36
Fairfield,	A 2 0	May, Cape,	S 0 9	Sandy Hook, N. J.	S 2 17
Fear, Cape,	S 0 54	Mount Desert,	A 2 6	Saybrook,	A 0 15
Floriday Keys,	S 0 4	New Bedford,	S 1 17	St. Simon's Bar,	S 1 24
Gay Head,	S 1 17	Newburyport,	A 2 21	Sunbury,	A 0 36
George's River,	A 1 51	New-Haven,	A 1 22	Townsend,	A 1 51
Georgetown Bar,	S 1 54	Norwich Landing,	A 0 45		

AN EPHEMERIS FOR THE PLANETS' PLACES

For the 1st, 13th, and 25th days of each month.

Mo.	Dys.	☉'s long.	☿	♀	♂	♃	♄	♅	Mo.	☉'s long.	☿	♀	♂	♃	♄	♅
Jan.	1	10 24	♃	♃	♃	♃	♃	♃	July.	8 50	♃	♃	♃	♃	♃	♃
	13	22 38	♃	♃	♃	♃	♃	20 17		♃	♃	♃	♃	♃	♃	♃
	25	4 51	♃	♃	♃	♃	♃	♃ 1 44		♃	♃	♃	♃	♃	♃	♃
Feb.	1	11 57	♃	♃	♃	♃	♃	Aug.	8 25	♃	♃	♃	♃	♃	♃	
	13	24 6	♃	♃	♃	♃	♃		19 56	♃	♃	♃	♃	♃	♃	
	25	6 12	♃	♃	♃	♃	♃		♃ 1 29	♃	♃	♃	♃	♃	♃	
Mar.	1	10 12	♃	♃	♃	♃	♃	Sept.	8 15	♃	♃	♃	♃	♃	♃	
	13	22 12	♃	♃	♃	♃	♃		19 55	♃	♃	♃	♃	♃	♃	
	25	4 7	♃	♃	♃	♃	♃		♃ 1 39	♃	♃	♃	♃	♃	♃	
April.	1	11 1	♃	♃	♃	♃	♃	Oct.	7 32	♃	♃	♃	♃	♃	♃	
	13	22 48	♃	♃	♃	♃	♃		19 24	♃	♃	♃	♃	♃	♃	
	25	4 31	♃	♃	♃	♃	♃		♃ 1 20	♃	♃	♃	♃	♃	♃	
May.	1	10 20	♃	♃	♃	♃	♃	Nov.	8 20	♃	♃	♃	♃	♃	♃	
	13	21 56	♃	♃	♃	♃	♃		20 23	♃	♃	♃	♃	♃	♃	
	25	3 29	♃	♃	♃	♃	♃		♃ 2 30	♃	♃	♃	♃	♃	♃	
June.	1	10 11	♃	♃	♃	♃	♃	Dec.	8 35	♃	♃	♃	♃	♃	♃	
	13	21 40	♃	♃	♃	♃	♃		20 47	♃	♃	♃	♃	♃	♃	
	25	3 7	♃	♃	♃	♃	♃		♃ 3 1	♃	♃	♃	♃	♃	♃	

## BENEVOLENT INSTITUTIONS IN N. YORK.

New-York State Temperance Society, Reuben H. Wallworth, Albany, Pres. W. C. Miller, do. Rec. Sec. Thos. W. Olcott, do. Treas.  
 N. Y. State Colonization Soc., John Savage, Albany, Pres. Rich'd V. De Witt, do. Sec. Rich'd Yates, do. Treas.  
 N. Y. City Bible Soc., Rev. Jas. Milnor, D. D. Pres. Abm. L. Cox, M. D. Sec. John C. Halsey, Treas.  
 Young Men's N. Y. Bible Soc., Wm. Winterton, Pres. Timothy R. Green, Esq. Sec. Walter M. Smith, Treas.  
 N. Y. Marine Bible Soc., Rev. Henry Chase, Sec. Najah Taylor, Treas.  
 N. Y. Female Bible Soc., Mrs. John E. Caldwell, Pres. Miss Ann Ustick, Sec. Miss H. L. Murray, Treas.  
 Aux. Foreign Miss'ry Soc. for N. Y. City and Brooklyn, Zechariah Lewis, Pres. Lewis Tappan, Sec. Wm. W. Chester, Treas.  
 N. Y. Sunday School Union, Rev. Jas. Milnor, D. D. Pres. Horace Holden, Esq. Sec. Erastus Ellsworth, Treas.  
 N. Y. City Tract Soc., Zechariah Lewis, Pres. Sidney E. Morse, Cor. Sec. Alfred Edwards, Treas. 122 Pearl-st.  
 N. Y. Female Tract Soc., Mrs. J. E. Caldwell, 1st Direct. Mrs. J. R. Hurd, Tr. Mrs. E. B. Lethbridge, Sec.  
 N. Y. City Temp. Soc., Hon. Smith Thompson, Pres. Rev. Joahua Leavitt, Cor. Sec. Fred'k A. Tracy, Treas.  
 Young Men's Temp. Soc. N. Y. City, Prof. John Torrey, M. D. President. Jesse Talbot, Sec.  
 N. Y. Hospital, Peter A. Jay, Pres. John Adams, Treas. Robt. J. Murray, Sec. Alms-House Department, Arthur Burtis, Superintendent.  
 House of Refuge for Juvenile Delinquents, N. C. Hart, Superintendent.  
 N. Y. Institute for the Instruction of the Deaf and Dumb, Rev. Jas. Milnor, D. D. Pres. Chas. Mapes, Treas. Dr. Samuel Akerly, Sec.  
 N. Y. Orphan Asylum, Mrs. Divie Bethune, Pres.  
 N. Y. Bank for Savings, 43 Chambers-street.  
 Seaman's Savings Bank, 149 Maiden-Lane.  
 City Dispensary and Kine Peck Institution, corner of White and Centre-sts.

## Courts in the State of New-York.

*United States Courts* for the southern District of the State of New-York.—Hon. Smith Thompson, Cir. Judge. Hon. Samuel R. Betts, Dist. Judge. Thos. Morris, Esq. Marshal. Fred. J. Betts, Clerk. Jas. A. Hamilton, Dist. Attorney. Stated Terms of the United States Circuit Court.—Last Mon. in May and October, and additional terms for the trial of Criminal cases and suits in Equity, last Mon. in Feb. and July. Stated terms of the United States District Court.—First Tuesday of every month.

For the Northern District.—Hon. Alfred Conckling, Dist. Judge. Sam'l Beardsley, Attorney. John W. Livingston, Marshal, Skaneateles. Rutger B. Miller, Clerk, Albany. Stated terms, last Tues. in Jan. and 2d. Tues. in May, at Albany, and last Tues. in Aug. at Utica.

### STATE COURTS.

*Courts of Chancery*.—Hon. Reuben H. Walworth, Chancellor. Jas. Porter, Register, Albany. John Walworth, Assist. Register, N. York. Terms at N. York, 4th Mon. in May and Oct.—at Albany, 4th Mon. in June and Aug. Motion day, 1st and 3d Tues. in every month, at the Capitol in Albany.

*Supreme Court*.—Hon. John Savage, Chief Justice. Jacob Sutherland and Wm. L. Marcy, Justices. Jas. Fairlie, Clerk, at N. York. John Keyes Paige, Clerk, at Albany. Thomas H. Hubbard, Clerk, at Utica. Wm. M. Oliver, Clerk at Geneva. Terms at Albany, 1st Mon. in Jan. and 3d of Oct.—At New-York, 1st Mon. of May.—At Utica, 1st Mon. of July.

Mayor's Court, N. Y. City, 3d Monday of every month.

Court of Gen. Sessions, N. Y. City, 1st Monday of every month.

Courts of Common Pleas, for the several counties, as follows:—Albany, 3d Tues. in Mar. 2d Tu. in June, Sept. and Dec.—Suffolk, last Tu. in May, 1st in Oct. and Jan.—Queens, 1st Tu. in June, 2d in Nov.—Kings, 3d Tu. in Ap. and Oct.—Richmond, 2d Tu. in Ap. Sept. and Dec.—Westchester, 4th Mon. in May and Sept. and 1st in Dec.—Putnam, 1st Tu. in Feb. and 2d in Sept.—Rockland, 1st Tu. in Feb. 2d in Nov. and 3d in Ap.—Orange, 3d Mon. in Feb. last in May, 1st in Sept. and Dec.—Ulster, 3d Tu. in Ap. 1st in July, 3d in Sept. and 2d in Dec.—Dutchess, 3d Mon. in Jan. 2d in Oct. and Ap. last in June.—Columbia, 1st Mon. in June, last in Aug. and Nov. 3d in Feb.—Rensselaer, last Mon. in Feb. Sept. May and Nov.—

Washington, 1st Tu. in Mar. last in May and Aug. 1st in Dec.--Essex, 2d Tu. in Jan. 1st in May, last in Sept.--Clinton, 3d Tu. in Jan. 2d in May, 1st in Oct.--Greene, last Tu. in Jan. and May, and 1st in Sept.--Saratoga, 1st Tu. in Nov. last in Jan. 2d in Ap. and 4th in Aug.--Montgomery, 2d Tu. in Mar. June and Sept. and 3d in Dec.--Schoharie, 1st Tu. in Feb. June and Oct.--Schenectady, 3d Tu. in May, Aug. Nov. and Feb.--Herkimer, 1st Tu. in Ap. July and Oct., 2d in Dec.--Franklin, 2d Tu. in June and Oct. and last in Jan.--St. Lawrence, 2d Tu. in Jan. 1st in June, and 2d in Oct.--Lewis, 3d Tu. in Ap. and Sept. 1st in Jan. and last Mon. in Dec.--Jefferson, 2d Mon. in Mar. 1st in July and Oct.--Delaware, last Mon. in Feb. May, Aug. and Nov.--Sullivan, last Tu. in Jan. and 2d in June and Oct.--Otsego, 1st Tu. in Feb. 3d in June, and 2d in Oct.--Oneida, 3d Tu. in May, 2d in Dec. and Mar. and 1st in Sept.--Madison, 1st Tu. in Feb. and Oct. and 3d in June.--Chenango, 2d Tu. in Feb. June and Oct.--Broome, 3d Tu. in May, 2d in Sept. and last in Dec.--Cortland, 2d Tu. in May and Sept. and last in Dec.--Onondaga, 4th Mon. in May, Aug. Nov. and Feb.--Cayuga, 3d Mon. in Jan. and Ap. 1st in July, and 2d in Oct.--Seneca, 2d Tu. in May, 1st in Oct. and Feb.--Tioga, 1st Tu. in Jan. May and Sept.--Steuben, 1st Tu. in Feb. 2d in May and Sept.--Ontario, 3d Tu. in Feb. May, Aug. and Nov.--Genesee, 1st Tu. in Feb. 2d in June and Nov. & 1st in Sept.--Niagara, 2d Tu. in Feb. 1st in June, 3d in Nov. and 4th in Aug.--Alleghany, 4th Tu. in June and Oct. and 3d in Jan.--Chataque, 3d Tues. in Feb. and 4th in June and Nov.--Cattaraugus, 3d Tu. in Feb. and 4th in June and Nov.--Oswego, 1st Tu. in Feb. June, and Oct.--Tomkins, 4th Tu. in Jan. May, and Sept.--Warren, 2d Tu. in Sept. 3d in Jan. and 2d in May.

The Superior Court of the City of New-York is held on the first Monday of every month.

### COURTS IN CONNECTICUT.

Supreme Court of Errors.--Hartford, 2d Tu. in June. New Haven, Tu. fol. 4th Tu. in June. Danbury, 4th Tu. in June. Brooklyn, 4th Tu. in July. Litchfield, 3d Tu. in June. Tolland, Tu. fol. 4th Tu. in July. Middletown, 2d Tu. in July. New-London, 3d Tu. in July.

Superior Courts.--Hartford, 2d Tu. in Feb. and 4th in Sept. New Haven, 3d Tu. in Jan. and 2d in Aug. New London, 2d Tu. in Sept. Norwich, 3d Tu. in Mar. Danbury, 4th Tu. in Sept. Fairfield, last Tu. in Dec. Brooklyn, 1st Tu. in Oct. and 4th in Jan. Litchfield, 3d Tu. in Feb. and Aug. Middletown, 4th Tu. in Feb. Haddam, 4th Tu. in Aug. Tolland, 3d Tu. in Ap. and Oct.

County Courts.--Hartford, 4th Tu. in Mar. and 2d in Aug. and Nov. New Haven, 3d Tu. in Mar. and 4th in June and Nov. Norwich, 2d Tu. in Feb. and Nov. New-London, 2d Tu. in June. Danbury, 3d Tu. in Nov. Fairfield, 2d Tu. in Feb. and 3d in Ap. Brooklyn, 1st Tu. in Mar. and 2d in Aug. and Dec. Litchfield, 1st Tu. in Ap., 4th in Sept. and 3d in Dec. Middletown, 3d Tu. in Oct. Haddam, Tu. aft. 1st Mon. in Ap. Tolland, 4th Tu. in Mar. Aug. and Dec.

United States' Courts.--Circuit Courts.--Hartford, Sept. 17. New Haven, last Wed. in Ap.--District Courts. Hartford, 4th Tu. in May and Nov. New Haven, 4th Tu. in Feb. and Aug.

### COURTS IN NEW-JERSEY.

United States' Circuit Court for Dist. of New-Jersey.--Trenton, 1st day of Ap. and Oct. If this be Sunday, then next day.

District Courts.--New-Brunswick, 2d Tues. in Mar. and Sept.--Burlington, 3d Tues. in May and Nov.

Supreme Courts.--Trenton, 2d Tu. in May and Nov., 1st in Sept. and last in Feb.

#### CIRCUIT COURTS.

Counties	Tuesdays.
Middlesex, 2d in June, and 2d in Dec.	
Monmouth, 4th April, 3d in Oct.	
Essex, 1st in Jan. 3d in Sept.	
Somerset, 3d in April, 1st in Oct.	
Bergen, 4th in Mar. 4th in Oct.	
Morris, 3d in Mar. 4th in Sept.	
Burlington, 4th in May, 1st in Nov.	
Gloucester, 3d in Mar. 1st in Oct.	
Salem, 1st in Mar. 3d in Sept.	
Cape May, last in May.	
Hunterdon, 1st in May, 4th in Oct.	
Cumberland, 1st in June, last in Nov.	
Sussex, 4th in May, 4th in Nov.	
Warren, 1st in June, and next after 4th in Nov.	

#### Common Pleas and Gen. Quar. Sess.

Tuesdays.
2d in Mar. June, Sept. and Dec.
4th in Jan. Ap. and July, and 3d in Oct.
1st in Jan. 2d in Ap. 4th in Jun. 3d in Sep.
1st in Jan. 3d in Ap. & June. 1st in Oct.
4th in Jan. Mar. Oct. and 2d in June.
3d in Dec. Mar. 1st in July, 4th in Sept.
2d in Feb. Aug. 4th in May, 1st in Nov.
3d in Mar. June, 1st in Oct. 3d in Dec.
1st in Mar. 2d in Jun. 3d in Sep. 1st in Dec.
1st in Feb. Aug. last in May, 4th in Oct.
1st in Feb. May, Aug. 4th in Oct.
3d in Feb. last in Nov. 1st in Jun. 4th in S.
3d in Feb. Aug. 4th in May and Nov.
2d in Feb. 1st in June, 4th in Aug. and next after 4th in Nov.

Courts of Borough of Elizabeth, 1st Tues. in Mar. June, Sept. and Dec.

1st Month

JANUARY, 1831.

bath 31 days.

By whatever means we may at first attract the attention, we can hold the esteem and secure the hearts of others only by amiable dispositions and the accomplishments of the mind.

Knowledge is pleasure as well as power; and of any two individuals in society, whether rich or poor, the more highly cultivated, other circumstances being the same, will possess the greater share of happiness, and will be the more valuable member of society.

The fame of a godly man is as great a snare as the fame of a learned man; and 'wo to him that takes up the *fame* of godliness instead of godliness.

The crutch of Time breaks the club of Hercules.

MOON'S PHASES.

	D.	H.	M.
Last Quarter,	5	5	58 E.
New Moon,	13	8	41 E.
First Quarter,	21	2	33 M.
Full Moon,	27	9	37 E.

EQUATION OF TIME.

☉	o.	s.	47	38	59	24	37	38	17
☽	m.	3	5	7	8	10	11	12	13
Days.	1	5	13	17	21	25	29	30	31

D.	M.	Miscellaneous Matters.	Sun Rises.	Sun Sets.	Sun's decl. S.	Moon Rises.	Moon South.	M's Pl	High Water.	
H.	M.		H.	M.	°	H.	M.		H.	M.
1	Sa	Circumcision.	7 26	4 34	23 2	8 21	2 27	22	10 46	
2	B	2 Sund. af. Christm.	7 25	4 35	22 57	9 23	3 18	☾	11 24	
3	M	♂ so. 6 9 eve.	7 25	4 35	22 51	10 23	4 6	18	eve. 2	
4	Tu	7 *s so. 8 37 even.	7 25	4 35	22 45	11 22	4 51	☽	0 41	
5	W	♂ so. 3 14 m.	7 24	4 36	22 39	morn.	5 34	12	1 25	
6	Th	Epiphany.	7 24	4 36	22 32	0 19	6 16	24	2 17	
7	Fr	Low Tides.	7 23	4 37	22 25	1 15	6 59	☾	3 23	
8	Sa	☽ in ap.	7 23	4 37	22 17	2 11	7 42	18	4 34	
9	B	1 Sund. after Epiph.	7 22	4 38	22 9	3 7	8 26	7	5 41	
10	M	Aldebar'n so. 3 59 e.	7 21	4 39	22 0	4 1	9 12	12	6 37	
11	Tu	♂ ♀ ☽ gr. elon. ♀	7 21	4 39	21 51	4 55	10 0	24	7 25	
12	W	7 *s sou. 3 2 eve.	7 20	4 40	21 41	5 8	10 49	☽	8 7	
13	Th	♂ ♀ ☽	7 19	4 41	21 31	sets.	11 39	19	8 45	
14	Fr	☐ ☽ Peace r. '34	7 19	4 41	21 21	5 40	ev. 30	☽	9 22	
15	Sa	♂ ☽ ♀	7 18	4 42	21 10	6 41	1 21	15	9 59	
16	B	2 Sund. af. Epiph.	7 17	4 43	20 59	7 43	2 11	28	10 35	
17	M	Dr. Franklin b. 1706	7 16	4 44	20 47	8 43	3 1	☽	11 11	
18	Tu	♂ so. 2 16 mo.	7 15	4 45	20 35	9 54	3 50	25	11 43	
19	W	♂ so. 5 33 eve.	7 15	4 45	20 23	11 1	4 40	☽	morn.	
20	Th	☉ ent. ☽ ☽ ☽	7 14	4 46	20 10	morn.	5 30	22	0 31	
21	Fr	Louis xvi. beh. 1793.	7 13	4 47	19 57	0 9	6 23	8	1 21	
22	Sa	♂ ♀ ☽ Low tides.	7 12	4 48	19 44	1 18	7 17	20	2 23	
23	B	3 Sun. aft. Epiph.	7 11	4 49	19 30	2 26	8 13	☽	3 53	
24	M	☽ in perigee.	7 10	4 50	19 16	3 32	9 11	19	5 23	
25	Tu	Conv. of St. Paul.	7 9	4 51	19 1	4 38	10 9	☽	6 36	
26	W	Inf. ♂ ☽ ♀	7 8	4 52	18 46	5 36	11 6	18	7 33	
27	Th	7 *s sou. 6 53 eve.	7 7	4 53	18 31	rises.	morn.	☽	8 20	
28	Fr	Peter the Gr. d. 1725.	7 6	4 54	18 15	5 50	0 2	16	9 2	
29	Sa	Geo. III. died, 1820.	7 5	4 55	17 59	6 55	0 55	29	9 40	
30	B	Sept. Sun. ♂ ☽ ☽	7 4	4 56	17 43	7 57	1 46	☽	10 17	
31	M	Aldebar'n's. 7 30 e.	7 3	4 57	17 27	8 53	2 23	26	10 50	

*A good anecdote.*—A limb of the law, who prided himself on his skill in perplexing witnesses, commenced the examination with—"Pray sir, are you not directly or indirectly interested in the termination of this suit?" "Not a bit, sir." "Will you not gain any thing in case of its terminating in favor of the plaintiff?" "Gain any thing! No, no, I'll rather lose than gain any thing!" "Ah," says the wise one, with a very significant look, "so you will rather lose, than gain by it. Pray, how may you lose by it?" "*By standing here answering questions, while my horse and dray stand idle in the street.*" The effect was contagious, and extended to his honor, so that the throne of justice shook for a time.

"Pray," said a Papist to a Protestant, using the hackneyed phrase and question upon this subject, "where was your religion before the days of Luther?" "Permit me," says the Protestant, "to answer your question by another Where was your face, Sir, this morning, before you washed it."

MOON'S PHASES.

Last Quarter,	D.	H.	M.
New Moon,	4	3	17 E.
First Quarter,	12	0	3 E.
Full Moon,	19	10	3 M.
	26	11	54 M.

EQUATION OF TIME.

☉ slo.	M.	S.	
	1	13	54
	5	14	20
	9	14	33
	13	14	23
	17	14	21
	21	13	33
	25	13	24
	28	12	12
Days.	1	5	9

D. M.	D. W.	Miscellaneous Matters.	Sun Rises.	Sun Sets.	Sun's decl. S.	Moon Rises.	Moon South.	M's Pl.	High Water.
			H. M.	H. M.	'	H. M.	H. M.		H. M.
1	Tu	Y'd Ell sou. 3 28 ev.	7 2	4 58	17 10	9 58	3 18	♄	11 24
2	W	Purif. of B. V. M.	7 1	4 59	16 53	10 56	4 3	20	11 59
3	Th	Aldab'n so. 7 8 ev.	6 59	5 1	16 35	11 53	4 46	♃	ev. 36
4	Fr	Quite low	6 58	5 2	16 17	morn.	5 29	14	1 20
5	Sa	☽ in ap. tides.	6 57	5 3	15 59	0 48	6 13	26	2 13
6	B	Sexag. Sun.	6 56	5 4	15 41	1 43	6 58	♃	3 21
7	M	☿ stat.	6 55	5 5	15 22	2 38	7 45	20	4 39
8	Tu	♄ so. 0 43 m.	6 54	5 6	15 4	3 32	8 34	♃	5 52
9	W	Y'd Ell so. 7 56 ev.	6 52	5 8	14 44	4 23	9 24	15	6 50
10	Th	♂ ☽ ♀	6 51	5 9	14 25	5 11	10 15	27	7 39
11	Fr	Gov. Clinton d. 1828	6 50	5 10	14 6	5 55	11 6	♃	8 20
12	Sa	Aldab'n so. 6 42 ev.	6 49	5 11	13 46	sets.	11 53	24	8 59
13	B	Quinquagesima Su.	6 47	5 13	13 26	6 33	ev. 50	♃	9 36
14	M	Valentine.	6 46	5 14	13 5	7 39	1 41	21	10 13
15	Tu	Shrove Tu.	6 45	5 15	12 45	8 48	2 32	♃	10 50
16	W	Ash Wed.	6 44	5 16	12 24	9 57	3 24	19	11 28
17	Th	♂ ☉ ♀	6 42	5 18	12 3	11 6	4 17	♃	morn.
18	Fr	☽ in per.	6 41	5 19	11 42	morn.	5 10	17	0 11
19	Sa	☉ enters. ♃	6 40	5 20	11 21	0 14	6 5	11	1 0
20	B	1 Sund. in Lent.	6 39	5 21	11 0	1 21	7 2	16	2 2
21	M	Y'd Ell sou. 7 9 ev.	6 37	5 23	10 38	2 26	7 59	♃	3 28
22	Tu	Washington b. 1732	6 36	5 24	10 16	3 25	8 56	14	5 2
23	W	♂ ♀ ♃	6 35	5 25	9 54	4 19	9 52	28	6 19
24	Th	St. Matt.	6 33	5 27	9 32	5 6	10 45	♃	7 13
25	Fr	♄ so. 11 27 ev.	6 32	5 28	9 10	5 49	11 36	25	8 4
26	Sa	♂ ♀ ♃	6 31	5 29	8 48	rises.	morn.	♃	8 43
27	B	2 Sun. in Lent.	6 29	5 31	8 25	6 44	0 24	21	9 13
28	M	Y'd Ell so. 6 43 ev.	6 28	5 32	8 3	7 45	1 11	♃	9 52

*Beautiful and pertinent reply.*—Not many months since, while a number of young people were conversing upon the easiest mode of leaving the world; whether drowning, freezing, &c. were the least painful; a Miss of fifteen was asked how she should choose to die—who replied, "I wish to die the death of the righteous."

*War.*—It would have proved a striking vision if Adam, the day after the death of Abel, could have brought before his eyes half a million of men crowded together in the space of a square mile.—When the first father had exhausted his wonder on the multitude of his offspring, he would then naturally inquire of his angelic instructor, for what purpose so vast a multitude had assembled? what is the common end? Alas, to murder each other!—all Cains yet, and no Abels.—*Southey.*

MOON'S PHASES.

	D.	H.	M.
Last Quarter,	6	0	15 E.
New Moon,	14	0	53 M.
First Quarter,	20	5	21 E.
Full Moon,	28	3	25 M.

EQUATION OF TIME.

☉	slo.	M.	S.	41	49	51	47	39	28	14	59
				12	11	10	9	8	7	6	4
Days.				1	5	9	13	17	21	25	29

D.	M.	D. W.	Miscellaneous Matters.	Sun		Sun's decl S.	Moon		Moon South.	M's Pl.	High Water.
				Rises.	Sets.		Rises.	South.			
				H. M.	H. M.	°	H. M.	H. M.			
1	Tu		Sirius sou. 7 49 ev.	6 27	5 33	7 40	8 44	1 56	16	10	24
2	W		John Wesley d. 1791	6 25	5 35	7 17	9 43	2 41	28	10	57
3	Th		Procyon s. 8 34 ev.	6 24	5 36	6 54	10 40	3 25	11	11	29
4	Fr		☽ in apogee.	6 23	5 37	6 31	11 35	4 9	22	ev.	4
5	Sa		Regulus s. 10 55 e.	6 21	5 39	6 8	morn.	4 54	1	0	44
6	B		3 S. in Lent.	6 20	5 40	5 45	0 30	5 40	16	1	32
7	M		Tides pretty low.	6 19	5 41	5 22	1 24	6 28	28	2	35
8	Tu			6 17	5 43	4 59	2 16	7 17	19	3	53
9	W		☽ so. 10 40 ev.	6 16	5 44	4 35	3 5	8 7	22	5	14
10	Th		Sirius sou. 7 16 ev.	6 14	5 46	4 12	3 50	8 58	22	6	22
11	Fr		Procyon s. 8 4 ev.	6 13	5 47	3 48	4 33	9 50	18	7	16
12	Sa			6 12	5 48	3 25	5 12	10 42	8	8	1
13	B		4 Sunday in Lent.	6 10	5 50	3 1	5 51	11 35	15	8	42
14	M		Regulus s. 10 22 e.	6 9	5 51	2 37	sets.	ev. 28	9	9	21
15	Tu		Tides quite high.	6 8	5 52	2 14	7 48	1 21	14	9	59
16	W		☽ in per.	6 6	5 54	1 50	8 59	2 15	29	10	38
17	Th		Sirius sou. 6 50 ev.	6 5	5 55	1 26	10 10	3 10	8	11	18
18	Fr			6 4	5 56	1 3	11 19	4 6	28	morn.	
19	Sa		☽ so. 10 ev.	6 2	5 58	0 39	morn.	5 3	11	0	2
20	B		5 Sunday in Lent.	6 1	5 59	S. 15	0 25	6 0	27	0	53
21	M		☉ enters ♀ [1816	5 59	6 1	N. 8	1 27	6 58	10	1	56
22	Tu		Ceylon Miss. estab.	5 58	6 2	0 32	2 23	7 54	24	3	21
23	W		Procyon s. 7 20 eve.	5 57	6 3	0 56	3 11	8 47	21	4	54
24	Th		Regulus s. 9 46 ev.	5 55	6 5	1 19	3 54	9 38	21	6	8
25	Fr		Annun. of B. V. M.	5 54	6 6	1 43	4 32	10 26	17	7	4
26	Sa		☽ south 9 33 even.	5 53	6 7	2 7	5 6	11 13	17	7	48
27	B		6 S. in Lent. Palm S.	5 51	6 9	2 30	5 38	11 58	29	8	25
28	M			5 50	6 10	2 53	rises.	morn.	28	8	59
29	Tu		High Tides.	5 49	6 11	3 17	7 40	0 43	24	9	31
30	W		Procyon s. 6 55 ev.	5 47	6 13	3 40	8 37	1 27	11	10	3
31	Th		Regulus s. 9 20 ev.	5 46	6 14	4 3	9 33	2 11	18	10	35

In all countries, education, as far as it has been carried, has had an effect of rendering the poor content. The uneducated are prone to consider wealth and happiness as synonymous; a delusion which knowledge quickly dispels; philosophy teaches its fallacy, and history exemplifies it. Education increases the happiness of the rich, and gives happiness to the poor.

*Sense* shines with the greatest beauty when it is set in *humility*. An humble, able man, is a jewel worth a kingdom. There is no policy like politeness.

“A man,” says Sir William Temple, “has but these four things to choose out of—to exercise daily, to be very temperate, to take *physic*, or to be sick.”

The principal secrets of health are early rising, exercise, personal cleanliness, and leaving the table unoppressed.

MOON'S PHASES.

	D.	H.	M.	EQUATION OF TIMES.			
Last Quarter,	5	7	7 M.	4	51	43	37
New Moon,	12	11	4 M.	2	1	0	37
First Quarter,	19	1	31 M.	1	4	2	3
Full Moon,	26	7	23 E.	1	5	9	13

D.	D. W.	Miscellaneous Matters.	Sun Rises.	Sun Sets.	Sun's decl. N.	Moon Rises.	Moon South.	M's Pl.	High Water.
			H. M.	H. M.	°	H. M.	H. M.		H. M.
1	Fr	G. Fri. $\Delta$ in apo.	5 45	6 15	4 27	10 29	2 56	$\uparrow$	11 7
2	Sa	Jefferson b. 1743.	5 43	6 17	4 50	11 24	3 42	12	11 42
3	B	Easter Day.	5 42	6 18	5 13	<i>morn.</i>	4 29	24	<i>eve.</i> 21
4	M	Easter Mon.	5 41	6 19	5 36	0 16	5 17	$\Psi$	1 7
5	Tu	Easter Tu. <i>Low</i>	5 39	6 21	5 58	1 6	6 6	18	2 4
6	W	Sup. $\odot$ $\ominus$ $\oslash$	5 38	6 22	6 21	1 52	6 56	$\sim$	3 13
7	Th	<i>Tides.</i>	5 37	6 23	6 44	2 34	7 46	13	4 40
8	Fr	$\frac{1}{2}$ south 8 44 even.	5 35	6 25	7 6	3 14	8 37	26	5 56
9	Sa	Regulus so. 8 47 ev.	5 34	6 26	7 29	3 52	9 28	$\times$	6 54
10	B	1 S. af. Eas. Low S.	5 33	6 27	7 51	4 29	10 21	23	7 44
11	M	Spica sou. 11 57 ev.	5 31	6 29	8 13	5 5	11 14	$\Upsilon$	8 26
12	Tu	<i>Very high</i>	5 30	6 30	8 35	<i>sets.</i>	<i>ev.</i> 8	23	9 6
13	W	$\Delta$ in perigee.	5 29	6 31	8 57	7 59	1 4	$\delta$	9 47
14	Th	<i>Tides.</i>	5 28	6 32	9 19	9 12	2 2	23	10 23
15	Fr	Regulus so. 8 25 ev.	5 26	6 34	9 40	10 22	3 1	$\Pi$	11 11
16	Sa	$\frac{1}{2}$ so. 8 14 ev.	5 25	6 35	10 2	11 27	4 1	22	11 58
17	B	Dr. Franklin d. 1790	5 24	6 36	10 23	<i>morn.</i>	5 0	$\sigma$	<i>morn.</i>
18	M	Spica sou. 11 31 ev.	5 22	6 38	10 44	0 27	5 57	21	0 50
19	Tu	Bat. of Lex. 1775.	5 21	6 39	11 5	1 13	6 51	$\Omega$	1 52
20	W	$\ominus$ ent. $\delta$	5 20	6 40	11 26	2 1	7 42	18	3 11
21	Th	<i>Low Tides.</i>	5 19	6 41	11 46	2 40	8 31	$\Upsilon$	4 34
22	Fr	Regulus so. 8 eve.	5 17	6 43	12 6	3 16	9 13	14	5 48
23	Sa	St. George.	5 16	6 44	12 26	3 48	10 4	26	6 44
24	B	3 Sund. aft. Easter.	5 15	6 45	12 46	4 19	10 48	$\approx$	7 29
25	M	St. Mark.	5 14	6 46	13 6	4 48	11 31	21	8 6
26	Tu	$\frac{1}{2}$ so. 7 37 eve.	5 13	6 47	13 26	<i>rises.</i>	<i>morn.</i>	$\Pi$	8 39
27	W	<i>High tides.</i>	5 11	6 49	13 45	7 32	0 15	15	9 12
28	Th	$\frac{1}{2}$ stat.	5 10	6 50	14 4	8 29	0 59	27	9 43
29	Fr	$\Delta$ in apogee.	5 9	6 51	14 23	9 24	1 44	$\uparrow$	10 15
30	Sa	Spica so. 10 46 ev.	5 8	6 52	14 41	10 19	2 31	20	10 49

It is a most excellent rule to avoid *gross familiarity*, even where a connexion is most intimate. The human heart is so constituted as to love respect. It would indeed be unnatural in very intimate friends to behave to each other with stiffness; but there is a delicacy of manner, and a flattering deference, which tends to preserve that degree of esteem which is necessary to support affection, and which is lost in contempt when a too great familiarity is allowed. An habitual politeness of manners will prevent even indifference from degenerating to hatred. It will refine, exalt, and perpetuate affection.

Tasso being told that he had a fair opportunity of taking advantage of a very bitter enemy; "I wish not to plunder him," said he, "but there are things I wish to take away from him; not his honor, his wealth, or his life, but his will."

MOON'S PHASES.

	D.	H.	M.
Last Quarter,	4	10	39 E.
New Moon,	11	7	5 E.
First Quarter,	18	11	16 M.
Full Moon,	26	11	4 M.

EQUATION OF TIME.

fast	slow
1 23 46 54 54 44 37 1	3 3 3 3 3 3 3 3
Days.	1 5 9 13 17 21 25 29

D.	D.	Miscellaneous Matters.	Sun	Sun	Sun's	Moon	Moon	M's	High
M.	W.		Rises.	Sets.	decl. N.	Rises.	South	Pl.	Water.
			H. M.	H. M.	°	H. M.	H. M.		H. M.
1	B	Sts. Philip & James.	5 7	6 53	15 0	11 9	3 19	∩	11 24
2	M	Greenland Mis. beg.	5 6	6 54	15 18	11 55	4 7	14	ev. 3
3	Tu	Gr. elon. ♀ [1721.	5 4	6 56	15 36	morn.	4 56	26	0 46
4	W	Bonaparte d. 1821.	5 3	6 57	15 53	0 58	5 45	☼	1 38
5	Th	♂ ♀ ☽ ☽ ☽ ☽ ☽ ☽	5 2	6 58	16 10	1 18	6 34	21	2 44
6	Fr	Low Tides.	5 1	6 59	16 27	1 54	7 23	☾	4 4
7	Sa	Spica so. 10 19 ev.	5 0	7 0	16 44	2 29	8 13	18	5 23
8	B	5 S.af. East. Rog. S.	4 59	7 1	17 1	3 4	9 4	♊	6 28
9	M	Antares so. 1 18 m.	4 58	7 2	17 17	3 40	9 57	16	7 22
10	Tu		4 57	7 3	17 33	4 16	10 51	♋	8 9
11	W	☽ in per. [Tides.	4 56	7 4	17 49	sets.	11 48	16	8 52
12	Th	Am. Bib. Soc. Ann.	4 55	7 5	18 4	8 4	ev. 47	♌	9 34
13	Fr	very high.	4 54	7 6	18 19	9 15	1 48	16	10 18
14	Sa	♀ stat.	4 53	7 7	18 34	10 19	2 50	♍	11 3
15	B	S. aft. Ascen. Day.	4 52	7 8	18 48	11 16	3 50	16	11 48
16	M	☽ ☽ ☽	4 51	7 9	19 2	morn.	4 47	♎	morn.
17	Tu	Hon. John Jay d.	4 50	7 10	19 16	0 4	5 41	14	0 37
18	W	♁ stat.	4 49	7 11	19 30	0 46	6 32	23	1 33
19	Th		4 48	7 12	19 43	1 22	7 19	♏	2 41
20	Fr	Columbus d. 1506.	4 47	7 13	19 55	1 55	8 5	23	3 56
21	Sa	☽ enters ♀	4 46	7 14	20 8	2 25	8 49	♐	5 11
22	B	Whit Sun.	4 46	7 14	20 20	2 53	9 32	18	6 11
23	M	Whit Mond.	4 45	7 15	20 32	3 22	10 15	♑	6 58
24	Tu	Whit Tues.	4 44	7 16	20 43	3 52	10 58	12	7 39
25	W	Spica so. 9 8 ev.	4 43	7 17	20 54	4 23	11 43	24	8 14
26	Th	Inf. ♂ ☽ ♀ ☽ in ap.	4 43	7 17	21 5	rises.	morn.	♒	8 48
27	Fr	Antares sou. 0 7 m.	4 42	7 18	21 15	8 15	0 29	17	9 21
28	Sa	Ms. Miss. Soc. form.	4 41	7 19	21 25	9 6	1 16	29	9 55
29	B	Trinity S. [1799.	4 40	7 20	21 35	9 54	2 4	∩	10 30
30	M	Spica so. 8 48 ev.	4 40	7 20	21 44	10 37	2 52	23	11 4
31	Tu	♂ ♀ ♂	4 39	7 21	21 53	11 17	3 41	♓	11 41

*The best Seamen.*—"I am convinced," says Captain Parry, the celebrated navigator, "that true religion is so far from being a hinderance to the arduous duties of the Seaman, that, on the contrary, it will always excite him to their performance from the highest and most powerful motives. The *very best* Seamen on board the Hecla—such I mean as were always called upon in any cases of extraordinary emergency, were, *without exception*, those who had thought the most seriously on religious subjects; and if a still more scrupulous selection were made out of that number, the choice fell, *without hesitation*, on two or three individuals possessing dispositions and sentiments *eminently Christian.*"

It is an argument of a candid, ingenuous mind, to delight in the good name and the commendation of others; to pass by their defects, and take notice of their vir

MOON'S PHASES.

Last Quarter,	D. 3	H. 10	M. 24 M.
New Moon,	10	1	55 M.
First Quarter,	16	11	3 E.
Full Moon,	25	2	4 M.

EQUATION OF TIME.

fast.	37	59	15	27	24	15	7	56
slow.	2	1	1	0	27	17	0	21
Days.	1	5	9	13	17	21	25	29

D. M.	D. W.	Miscellaneous Matters.	Sun Rises.	Sun Sets.	Sun's decl. N.	Moon Rises.	Moon South.	M's Pl.	High Water.
			H. M.	H. M.	°	H. M.	H. M.		H. M.
1	W	♃ ♃ ♃	4 33	7 22	22	1 11 55	4 29	18	ev. 21
2	Th	Spica so. 8 36 ev.	4 33	7 22	22	9 <i>morn.</i>	5 17	♃	1 7
3	Fr	Antares so. 11 35 e.	4 37	7 23	22	17 0 30	6 6	13	2 4
4	Sa	<i>Low Tides.</i>	4 37	7 23	22	24 1 3	6 54	17	3 16
5	B	1 Sund. aft. Trinity.	4 36	7 24	22	31 1 35	7 43	♀	4 36
6	M	Aquila so. 2 49 mo.	4 36	7 24	22	38 2 9	8 35	25	5 53
7	Tu		4 35	7 25	22	44 2 45	9 29	♃	6 55
8	W	♃ stat.	4 35	7 25	22	50 3 25	10 26	24	7 48
9	Th	♃ in per.	4 35	7 25	22	55 4 10	11 25	♃	8 34
10	Fr	<i>Very high</i>	4 34	7 26	23	0 sets.	ev. 27	25	9 20
11	Sa	St. Barn. ♃ stat.	4 34	7 26	23	5 8 58	1 29	♃	10 4
12	B	2 Su. af. Tr. <i>Tides.</i>	4 34	7 26	23	9 9 52	2 30	25	10 48
13	M	Antares so. 10 53 e.	4 33	7 27	23	13 10 38	3 27	♃	11 31
14	Tu	♃ ♃ ♃	4 33	7 27	23	16 11 18	4 21	23	<i>morn.</i>
15	W	Aquila so. 2 12 mo.	4 33	7 27	23	19 11 53	5 11	♃	0 14
16	Th	Sa'l J. Mills d. at sea,	4 33	7 27	23	21 <i>morn.</i>	5 58	20	1 1
17	Fr	St. Albans. [1818.	4 33	7 27	23	23 0 25	6 43	♃	1 54
18	Sa	U.S. de war. a. G.B.	4 32	7 28	23	25 0 54	7 26	15	2 58
19	B	3 Su. af. Tr. [1812.	4 32	7 28	23	26 1 22	8 9	27	4 8
20	M	Gr. elon. ♃	4 32	7 28	23	27 1 51	8 52	♃	5 16
21	Tu	Antares so. 10 20 e.	4 32	7 28	23	27 2 22	9 36	21	6 14
22	W	♃ ent. ♃ ♃ in ap.	4 32	7 28	23	27 2 54	10 21	♀	7 2
23	Th		4 32	7 28	23	27 3 30	11 8	15	7 44
24	Fr	Nat. of St. John B't.	4 32	7 28	23	26 4 10	11 56	26	8 22
25	Sa	Aquila so. 1 31 mo.	4 32	7 28	23	25 rises.	<i>morn.</i>	♃	8 57
26	B	4 Sun. aft. Trinity.	4 33	7 27	23	23 8 32	0 44	20	9 32
27	M	<i>High Tides.</i>	4 33	7 27	23	21 9 14	1 33	♃	10 7
28	Tu	♃ ♃ ♃	4 33	7 27	23	19 9 52	2 22	15	10 42
29	W	St. Peter. ♃ ♃ ♃	4 33	7 27	23	16 10 27	3 10	28	11 18
30	Th	Pres. Moore d. 1823	4 33	7 27	23	13 11 0	3 57	♃	11 54

tues; and to speak and hear of these willingly, and not to endure either to speak or hear of the other; for in hearing you may be little less guilty than in speaking. He that willingly drinks in calumnies, will, from the delight he hath in evil hearing, slide insensibly into the humor of evil speaking. It is strange, how most persons dispense with themselves on this point, and that in scarcely any society shall we find a hatred of this ill, but rather some tokens of taking pleasure in it; and until a Christian sets himself to an inward watchfulness over his heart, he will still be subject to somewhat of this, in the tongue or ear at least.

MOON'S PHASES.

D.	H.	M.
2	6	46 E.
9	3	51 M.
16	1	7 E.
24	4	7 E.

EQUATION OF TIME.

Days.	1	5	9	13	17	21	25	29
o. s.	3	4	4	5	5	6	6	6
M.	20	5	44	18	44	1	9	7

D. M.	D. W.	Miscellaneous Matters.	Sun Rises.	Sun Sets.	Sun's decl. N.	Moon Rises.	Moon South.	M's Pl.	High Water.
			H. M.	H. M.	°	H. M.	H. M.	H. M.	H. M.
1	Fr	Antares so. 10 39 e.	4 34	7 26	23 9	11 31	4 45	23	ev. 35
2	Sa	Visit. of B.V. Mary.	4 34	7 26	23 5	morn.	5 33	γ	1 24
3	B	5 Sund. after Trin.	4 34	7 26	23 1	0 3	6 22	20	2 26
4	M	Independ. dec. 1776.	4 35	7 25	22 56	0 37	7 14	8	3 48
5	Tu	Aquila so. 0 49 mo.	4 35	7 25	22 50	1 14	8 7	19	5 14
6	W	♃ sou. 2 33 morn.	4 35	7 25	22 45	1 56	9 4	Π	6 28
7	Th	♄ ♀ ♃	4 36	7 24	22 39	2 43	10 3	18	7 28
8	Fr	♃ in per.	4 36	7 24	22 32	3 36	11 4	♁	8 19
9	Sa	Antares so. 9 6 eve.	4 37	7 23	22 25	sets.	ev. 6 18		9 5
10	B	6 Sun. aft. Trinity.	4 37	7 23	22 18	8 24	1 6	♊	9 48
11	M	J.Q. Adams b. 1767.	4 38	7 22	22 10	9 7	2 3	18	10 29
12	Tu	♄ ♃ ♃ ♄ ♀	4 38	7 22	22 2	9 45	2 55	♈	11 7
13	W	♃ south 2 morn.	4 39	7 21	21 54	10 19	3 45	15	11 44
14	Th	Fr revo. com. 1729	4 40	7 20	21 45	10 50	4 32	28	morn.
15	Fr	Aquila so. 0 8 morn.	4 40	7 20	21 36	11 19	5 17	♎	0 24
16	Sa	Antares so. 8 37 ev.	4 41	7 19	21 26	11 48	6 1	23	1 7
17	B	7 Sun. af. Trinity.	4 42	7 18	21 17	morn.	6 45	♏	1 57
18	M	Low Tides.	4 42	7 18	21 6	0 18	7 28	17	3 1
19	Tu	Geo. IV. cro'd, 1821.	4 43	7 17	20 56	0 50	8 18	29	4 12
20	W	♃ in apogee.	4 44	7 16	20 45	1 25	8 59	♄	5 22
21	Th		4 45	7 15	20 33	2 3	9 47	23	6 23
22	Fr	Magdalen.	4 46	7 14	20 22	2 46	10 36	♁	7 13
23	Sa	☉ enters ♏	4 46	7 14	20 10	3 35	11 25	17	7 56
24	B	8 Sun. aft. Trinity.	4 47	7 13	19 57	rises.	morn. 29		8 34
25	M	St. James.	4 48	7 12	19 45	7 49	0 14	♃	9 11
26	Tu	St. Anne. ♄ ♃ ♃	4 49	7 11	19 32	8 25	1 4	24	9 47
27	W	♃ sou. 1 6 morn.	4 50	7 10	19 19	9 0	1 52	♈	10 21
28	Th		4 51	7 9	19 5	9 33	2 41	20	10 57
29	Fr	Aquila so. 8 11 ev.	4 52	7 8	18 51	10 5	3 29	γ	11 32
30	Sa	Gr. elon. ♀	4 53	7 7	18 37	10 38	4 17	17	ev. 11
31	B	9 Sun. af Trin.	4 54	7 6	18 22	11 13	5 7	8	0 57

*Bitter Sweet.*—A certain Cure for drinking Spiritous Liquors.—Take two ounces of the flour of consideration—dissolve it in a pint of the spirit of self-denial; then add one quart of the juice of resolution. Shake it well together, then put it into the golden bowl, (memory,) if the golden bowl be not broken, then sweeten it with the sugar of high reputation. A dram of those bitters may be taken as often as the appetite craves strong drink. A larger portion of juice may be added if necessary; and if one bowl full should not perfect a cure, it must be filled up again with the same kind. The longer one takes these bitters the less bitter they will taste. They have been found by most who have used them, very beneficial to the conscience as well as the body.

MOON'S PHASES.

	D.	H.	M.
Last Quarter,	1	0	45 M.
New Moon,	7	5	7 E.
First Quarter,	15	5	23 M.
Full Moon,	23	5	9 M.
Last Quarter,	30	5	52 M.

EQUATION OF TIME.

☉	♁	♂	♀	♃	♄	♅	♆
0	43	16	40	54	1	0	51
16	5	5	4	3	3	2	0
Days.							
1	5	9	13	17	21	25	29

D.	D.	Miscellaneous Matters.	Sun Rises.	Sun Sets.	Sun's decl. N.	Moon Rises.	Moon South.	MP's Pl.	High Water.
M.	W.		H. M.	H. M.	° '	H. M.	H. M.		H. M.
1	M	Lammas Day.	4 55	7 5	18 7	11 52	5 59	1	1 55
2	Tu	Low Tides.	4 56	7 4	17 52	morn.	6 53	29	3 14
3	W	☾ south 0 35 morn.	4 57	7 3	17 37	0 36	7 50	☐	4 47
4	Th	☽ in per.	4 58	7 2	17 21	1 24	8 48	28	6 10
5	Fr	♃ ♄ ♂ ♁ ☉ ♀	4 59	7 1	17 5	2 20	9 48	☽	7 14
6	Sa	Transfig. of Christ.	5 0	7 0	16 49	3 22	10 49	27	8 7
7	B	10 Sund. after Trin.	5 1	6 59	16 32	sets.	11 47	☾	8 51
8	M	♃ ☽ ♂ Tides high	5 2	6 58	16 15	7 39	ev. 42	26	9 30
9	Tu	♃ ☽ ♃ ♂ ☽ ♀	5 3	6 57	15 59	8 16	1 34	☾	10 8
10	W	♃ ☉ ☽	5 4	6 56	15 41	8 49	2 23	23	10 43
11	Th	Aquila so. 10 19 ev.	5 5	6 55	15 23	9 20	3 10	☽	11 18
12	Fr	Geo. IV. born, 1762	5 6	6 54	15 5	9 49	3 55	19	11 53
13	Sa	☾ south 11 47 ev.	5 7	6 53	14 47	10 19	4 40	☾	morn.
14	B	11 Sun. after Trin.	5 9	6 51	14 29	10 51	5 24	14	0 31
15	M	Very	5 10	6 50	14 10	11 25	6 9	26	1 14
16	Tu	Choctaw M. es. 1818	5 11	6 49	13 51	morn.	6 55	♄	2 8
17	W	low tides.	5 12	6 48	13 32	0 3	7 43	19	3 17
18	Th	Foma't so. 1 morn.	5 13	6 47	13 13	0 44	8 31	☽	4 36
19	Fr	Aquila so. 9 49 eve.	5 14	6 46	12 54	1 30	9 20	13	5 48
20	Sa	☾ so. 11 17 even.	5 16	6 44	12 34	2 20	10 10	26	6 46
21	B	12 S. af. Trinity.	5 17	6 43	12 14	3 16	11 0	☽	7 34
22	M		5 18	6 42	11 54	4 15	11 50	21	8 16
23	Tu	☉ enters ☾	5 19	6 41	11 34	rises.	morn.	☽	8 53
24	W	St. Bartholomew.	5 21	6 39	11 14	7 39	0 40	17	9 29
25	Th	High Tides.	5 22	6 38	10 53	8 11	1 29	☽	10 4
26	Fr	Aquila sou. 9 23 ev.	5 23	6 37	10 32	8 45	2 18	14	10 40
27	Sa	Dr. Herschel d. 1822	5 24	6 36	10 11	9 20	3 9	28	11 17
28	B	13 S. aft. Trin.	5 26	6 34	9 50	9 57	4 1	☽	11 58
29	M	St. J. B't. be. ♂ ☉ ♃	5 27	6 33	9 29	10 38	4 54	26	ev. 44
30	Tu	Foma't so. 0 16 m.	5 28	6 32	9 8	11 24	5 49	☐	1 43
31	W	☽ in p. Gr. elon. ♀	5 29	6 31	8 46	morn.	6 47	24	3 4

"Dum vivimus, vivamus."

"While we live, let us live."

Dr. Johnson, in alluding to Dr. Doddridge's extended translation of these words, which formed his family motto, has pronounced it the best epigram in our language. It amply justifies the high commendations of this cautious dispenser of his praises:

"Live while you live," the epicure would say,

"And seize the pleasures of the present day."

"Live while you live," the sacred preacher cries,

"And give to God each moment as it flies."

Lord! in my view let both united be,

I live in pleasure when I live to thee!

## MOON'S PHASES.

D.	H.	M.
6	3	37 M.
13	11	46 E.
21	4	59 E.
28	11	32 M.

## EQUATION OF TIME.

fast	s.	3	19	39	26	50	14	34
0	1	2	4	5	6	8	9	
Days.	1	5	9	13	17	21	25	29

D.	D.	Miscellaneous Matters.	Sun	Sun	Sun's	Moon	Moon	M's	High
M.	W.		Rises.	Sets.	decl.N.	Rises.	South.	Pl.	Water.
			H. M.	H. M.	°	H. M.	H. M.		H. M.
1	Th	Giles.	5 31	6 29	8 24	0 16	7 45	19	4 41
2	Fr	Lond. b. 1666, O. S.	5 32	6 28	8 3	1 15	8 44	23	6 5
3	Sa	Cromwell d. 1658.	5 33	6 27	7 41	2 19	9 41	Ω	7 7
4	B	14 S. aft. Trin.	5 35	6 25	7 19	3 26	10 37	21	7 57
5	M	♄ ♃ ♅	5 36	6 24	6 56	4 31	11 29	π	8 37
6	Tu	La Fayette b. 1757.	5 37	6 23	6 34	sets.	ev. 20	18	9 15
7	W	Fed. Con. form. 1787	5 39	6 21	6 12	7 24	1 3	≡	9 50
8	Th	Nat. of B. V. Mary.	5 40	6 20	5 49	7 55	1 54	14	10 23
9	Fr	2 <sup>d</sup> south 9 56 eve.	5 41	6 19	5 26	8 26	2 40	27	10 56
10	Sa	Battle L. Erie, 1813.	5 42	6 18	5 4	8 53	3 25	π	11 29
11	B	15 Sund. after Trin.	5 44	6 16	4 41	9 31	4 10	21	morn.
12	M	Aquila so. 8 22 ev.	5 45	6 15	4 13	10 7	4 56	♄	0 5
13	Tu	♃ in apo. ♀ stat.	5 46	6 14	3 55	10 46	5 43	15	0 46
14	W	Tides	5 48	6 12	3 32	11 30	6 31	27	1 36
15	Th	very low.	5 49	6 11	3 9	morn.	7 20	♃	2 40
16	Fr	Foma't so. 11 12 ev.	5 50	6 10	2 46	0 19	8 9	21	3 58
17	Sa	Lambert. ♀ stat.	5 52	6 8	2 23	1 12	8 59	♃	5 17
18	B	16 Sund. after Trin.	5 53	6 7	1 59	2 9	9 49	16	6 23
19	M	2 <sup>d</sup> south 9 17 eve.	5 54	6 6	1 36	3 10	10 39	29	7 15
20	Tu	Aquila so. 7 53 eve.	5 56	6 4	1 13	4 14	11 29	♃	7 58
21	W	St. Matt.	5 57	6 3	0 50	rises.	morn.	25	8 37
22	Th	Tides high.	5 58	6 2	0 26	6 52	0 20	γ	9 15
23	Fr	☉ enters ♌	6 0	6 0	N. 3	7 27	1 11	23	9 52
24	Sa	♄ ☉ ♃	6 1	5 59	S. 21	8 4	2 3	♃	10 29
25	B	♃ in perigee.	6 2	5 58	0 44	8 45	2 57	22	11 8
26	M	St. Cyprian.	6 4	5 56	1 7	9 30	3 53	π	11 51
27	Tu	2 <sup>d</sup> so. 8 46 eve.	6 5	5 55	1 31	10 21	4 51	21	ev. 41
28	W	Harv. Col. foun. 1636	6 6	5 54	1 54	11 18	5 49	♃	1 43
29	Th	St. Michael.	6 8	5 52	2 18	morn.	6 47	19	3 4
30	Fr	St. Jerome.	6 9	5 51	2 41	0 20	7 44	Ω	4 37

A blacksmith in one of the southern states who had been fond of the social glass, and whose house and land were under mortgage, recently joined a Temperance Society. About three months after he observed one morning, his wife busily employed in planting rose bushes and fruit-trees; "My dear," he said, "I have owned this lot for five years, and yet I have never known you before to manifest any desire to improve and ornament it in this manner." "Indeed," was her reply, "I had no heart to do it, until you joined the Temperance Society; I had often thought of it before, but I was persuaded that should I do it, some stranger would pluck the roses and eat the fruit. Now, I know that, with the blessing of Providence, this lot will be ours; and that we and our children shall enjoy its products. 'We shall pluck the roses and eat the fruit.'"

MOON'S PHASES.

	D.	H.	M.
New Moon,	5	4	48 E.
First Quarter,	13	7	3 E.
Full Moon,	21	3	48 M.
Last Quarter,	27	7	6 E.

EQUATION OF TIME.

☉	fast	s.	13	27	35	36	29	13	46	7
			M.	10	11	12	13	14	15	16
Days.			1	5	9	13	17	21	25	29

D.	D.	Miscellaneous Matters.	Sun	Sun	Sun's	Moon	Moon	M's	High
M.	W.		Rises.	Sets.	decl. S.	Rises.	South.	Pl.	Water.
			H. M.	H. M.	°	H. M.	H. M.	H. M.	H. M.
1	Sa	Remigius.	6 10	5 50	3 4	1 24	8 39	17	5 59
2	B	18 Sund. after Trin.	6 12	5 48	3 28	2 29	9 32	17	6 58
3	M	♂ ♀ ♀	6 13	5 47	3 51	3 34	10 22	14	7 45
4	Tu	Aquila so. 7 2 eve.	6 15	5 45	4 14	4 38	11 10	27	8 23
5	W	Brainerd died, 1747.	6 16	5 44	4 37	sets.	11 57	22	8 58
6	Th	Tides high.	6 17	5 43	5 1	6 33	ev. 42	22	9 30
7	Fr	♄ so. 8 9 eve.	6 19	5 41	5 24	7 5	1 28	17	10 4
8	Sa	Inf. ♂ ☉ ♀	6 20	5 40	5 47	7 38	2 13	17	10 36
9	B	19 Sund. after Trin.	6 21	5 39	6 10	8 13	2 59	29	11 9
10	M	♄ stat.	6 23	5 37	6 32	8 50	3 45	27	11 44
11	Tu	♃ in apo.	6 24	5 36	6 55	9 31	4 33	23	morn.
12	W	Gr. elon. ♄	6 25	5 35	7 18	10 18	5 21	17	0 25
13	Th	Foma't so. 9 34 ev.	6 27	5 33	7 40	11 8	6 9	17	1 11
14	Fr	pretty low Tides.	6 28	5 32	8 3	morn.	6 58	29	2 8
15	Sa	♄ south 7 40 eve.	6 29	5 31	8 25	0 3	7 47	24	3 22
16	B	20 Sund. after Trin.	6 30	5 30	8 47	1 2	8 36	24	4 42
17	M	Burgoyne sur. 1777.	6 32	5 28	9 10	2 4	9 25	20	5 55
18	Tu	St. Luke.	6 33	5 27	9 32	3 9	10 15	20	6 51
19	W	Cornwallis sur. 1781	6 34	5 26	9 53	4 16	11 6	17	7 39
20	Th	7 *s so. 2 morn.	6 36	5 24	10 15	5 25	11 59	17	8 20
21	Fr	♃ stat.	6 37	5 23	10 37	rises.	morn.	17	8 59
22	Sa	quite high Tides.	6 38	5 22	10 58	6 47	0 53	17	9 38
23	B	☉ ent. ♃ ♃ in per.	6 40	5 20	11 19	7 31	1 50	17	10 20
24	M	♄ south 7 8 eve.	6 41	5 19	11 40	8 21	2 48	17	11 2
25	Tu	Crispin.	6 42	5 18	12 1	9 18	3 48	17	11 46
26	W	♂ ♀ ♂	6 43	5 17	12 22	10 19	4 48	16	ev. 38
27	Th	Foma't so. 8 42 ev.	6 45	5 15	12 42	11 23	5 46	14	1 39
28	Fr	Sts. Simon & Jude.	6 46	5 14	13 2	morn.	6 42	14	2 56
29	Sa	♀ stat.	6 47	5 13	13 23	0 27	7 35	27	4 23
30	B	22 S. af. Trin. ♂ ♃ ♃	6 48	5 12	13 42	1 31	8 25	23	5 40
31	M	7 *s so. 1 18 m.	6 49	5 11	14 2	2 34	9 12	23	6 37

*Cleanliness.*—Cleanliness is a mark of politeness, for no one unadorned with this virtue can go into company without giving a manifest offence. It may be said to be the foster-mother of affection. Beauty commonly produces love, but *cleanliness* preserves it. Age itself is not unamiable, while it is preserved clean and unsullied. Cleanliness is intimately connected with *purity of mind*, and naturally inspires refined sentiments and passions.

It is not enough to be *doing*, but to be *doing something*

An eye of the master sees more than four eyes of the servants.

Distilled spirits ought to be banished from the land. What ought to be done, can be done.

MOON'S PHASES.

	D.	H.	M.
New Moon,	4	8	42 M.
First Quarter,	12	1	49 E.
Full Moon,	19	2	1 E.
Last Quarter,	26	5	32 M.

EQUATION OF TIME.

⊙	fast	15	15	1	53	0
		16	16	24	53	34
⊙	slow	16	16	1	53	0
⊙	slow	16	16	24	53	34
Days.		1	5	9	13	17

D.	D.	Miscellaneous Matters.	Sun Rises.		Sun Sets.		Sun's decl. S.	Moon Rises.		Moon South.		M's Pl.	High Water.		
			H.	M.	H.	M.	°	H.	M.	H.	M.		H.	M.	
1	Tu	All Saints.	6	51	5	9	14	22	3	37	9	58	♄	7	23
2	W	All Souls.	6	52	5	8	14	41	4	39	10	43	♃	8	2
3	Th	☐ ⊙ ☿	6	53	5	7	15	0	5	40	11	28	♂	8	36
4	Fr	Foma't so. 8 10 e.	6	54	5	6	15	18	sets.	ev.	12	14		9	9
5	Sa	Powder Plot, 1605.	6	55	5	5	15	37	6	13	0	57	♁	9	42
6	B	23 Sun. af. Trin.	6	57	5	3	15	55	6	50	1	43	♂	10	14
7	M	☿ so. 6 17 ev.	6	58	5	2	16	13	7	30	2	30	♂	10	48
8	Tu	☽ in ap.	6	59	5	1	16	31	8	14	3	18	♃	11	24
9	W	7 *s south 0 43 m.	7	0	5	0	16	48	9	3	4	6	♂	morn.	
10	Th	Foma't so. 7 46 ev.	7	1	4	59	17	5	9	55	4	53	♁	0	2
11	Fr	St. Martin.	7	2	4	58	17	22	10	51	5	41	♁	0	43
12	Sa	♄ ☽ ☿	7	3	4	57	17	39	11	50	6	23	♂	1	33
13	B	24 Sun. af. Trin.	7	4	4	56	17	55	morn.	7	16	♁	2	35	
14	M	Low Tides.	7	5	4	55	18	11	0	51	8	4	♂	3	51
15	Tu	Machutus.	7	6	4	54	18	26	1	54	8	52	♁	5	9
16	W	Ferguson d. 1776.	7	7	4	53	18	42	3	0	9	42	♁	6	14
17	Th	7 *s so. 0 10 mo.	7	8	4	52	18	57	4	9	10	35	♁	7	8
18	Fr	☿ so. 5 38 ev.	7	9	4	51	19	11	5	21	11	31	♁	7	55
19	Sa	Very high	7	10	4	50	19	25	rises.	morn.	25			8	39
20	B	25 Sund. after Trin.	7	11	4	49	19	39	6	6	0	29	♂	9	21
21	M	Tides.	7	12	4	48	19	53	7	1	1	30	♁	10	5
22	Tu	☉ enters ♄	7	13	4	47	20	6	8	1	2	32	♁	10	50
23	W	St. Clement.	7	14	4	46	20	19	9	6	3	33	♁	11	35
24	Th	Foma't so. 6 49 ev.	7	15	4	45	20	31	10	14	4	32	♁	ev.	24
25	Fr	Dr. Watts d. 1748.	7	16	4	44	20	43	11	21	5	27	♁	1	18
26	Sa	☿ so. 5 9 ev.	7	17	4	43	20	55	morn.	6	19	♁	2	22	
27	B	Advent S. ☉ ☽	7	17	4	43	21	6	0	25	7	7	♁	3	56
28	M	Low Tides.	7	18	4	42	21	17	1	27	7	53	♁	4	52
29	Tu	7 *s sou. 11 15 ev.	7	19	4	41	21	27	2	28	8	38	♁	5	57
30	W	Mrs. Newell d. 1812.	7	20	4	40	21	38	3	28	9	22	♁	6	48

*Dress.*—Aim at great neatness and simplicity in dress. Shun finery and show. Be not in haste to follow new fashions.

Remember that with regard to dress, Christians ought to be decidedly plainer, and less showy than the people of the world. I wish it to be said of the females of my house—'with what neatness and simplicity are the daughters of Simplex attired.'

Wear your learning like your watch, in a private pocket, and dont pull it out to show that you have one; but if you are asked what o'clock it is, tell it.

He seldom lives frugally who lives by chance. Hope is always liberal, and they that trust her promises, make little scruple of revelling to day on the profits of to-morrow.

MOON'S PHASES.

	D.	H.	M.
New Moon,	4	2	52 M.
First Quarter,	12	6	26 M.
Full Moon,	19	0	14 M.
Last Quarter,	25	7	14 E.

EQUATION OF TIME.

fast	s.						slow.
	10	15	31	40	44	46	
○	1	9	7	5	4	1	0 14
○	M.	10	9	7	3	1	0 2
Days.	1	9	9	13	17	21	25 69

D.	D.	Miscellaneous Matters.	Sun Rises.	Sun Sets.	Sun's decl. S.	Moon Rises.	Moon South.	M's Pl.	High Water.
M.	W.		H. M.	H. M.	°	H. M.	H. M.		H. M.
1	Th	Emp. Alex'r d. 1825.	7 20	4 40	21 47	4 26	10 5	♄	7 30
2	Fr	½ so. 6 34 m.	7 21	4 39	21 56	5 23	10 49	♃	8 7
3	Sa	7 *s sou. 10 53 ev.	7 22	4 38	22 5	6 19	11 34	♂	8 41
4	B	2 Sund. in Advent	7 22	4 38	22 14	sets.	ev. 20	♄	9 15
5	M	♃ in apogee.	7 23	4 37	22 22	6 4	1 7	♃	9 49
6	Tu	Nicholas.	7 23	4 37	22 29	6 50	1 55	♃	10 24
7	W	□ ⊙ ♃	7 24	4 36	22 36	7 40	2 42	♃	10 57
8	Th	Concep. B.V. Mary.	7 24	4 36	22 43	8 34	3 29	♃	11 32
9	Fr	♄ ♃ ♃ ♄ ♃ ♃	7 25	4 35	22 49	9 31	4 15	♃	morn.
10	Sa	7 *s so. 10 28 eve.	7 25	4 35	22 55	10 30	5 2	♃	0 9
11	B	3 Sund. in Advent.	7 26	4 34	23 0	11 31	5 48	♃	0 52
12	M	½ so. 5 54 morn.	7 26	4 34	23 5	morn.	6 34	♃	1 42
13	Tu	Low Tides.	7 26	4 34	23 9	0 34	7 22	♃	2 44
14	W	Washington d. 1799.	7 27	4 33	23 13	1 40	8 11	♃	4 1
15	Th		7 27	4 33	23 17	2 43	9 3	♃	5 19
16	Fr	Tea dest. Bost. 1773	7 27	4 33	23 20	3 58	9 59	♃	6 27
17	Sa	7 *s so. 9 57 eve.	7 27	4 33	23 22	5 11	10 57	♃	7 24
18	B	Gr. elon. ♀	7 27	4 33	23 24	6 22	11 59	♃	8 14
19	M	♃ in perigee.	7 28	4 32	23 26	rises.	morn.	♃	8 59
20	Tu	Very high Tides.	7 28	4 32	23 27	6 34	1 2	♃	9 45
21	W	St. Thomas.	7 28	4 32	23 27	7 43	2 4	♃	10 30
22	Th	⊙ enters ♃	7 28	4 32	23 28	8 51	3 3	♃	11 12
23	Fr	½ so. 5 5 m.	7 28	4 32	23 27	9 58	3 58	♃	11 55
24	Sa	½ stat. ♄ ♃ ♃	7 28	4 32	23 26	11 4	4 50	♃	ev. 40
25	B	Christmas Day.	7 28	4 32	23 25	morn.	5 38	♃	1 30
26	M	St. Stephen.	7 27	4 33	23 23	0 8	6 24	♃	2 29
27	Tu	St. John.	7 27	4 33	23 21	1 9	7 2	♃	3 33
28	W	Innocents.	7 27	4 33	23 19	2 7	7 51	♃	4 48
29	Th		7 27	4 33	23 15	3 5	8 35	♃	5 53
30	Fr	7 *s south 9 eve.	7 27	4 33	23 12	4 2	9 19	♃	6 45
31	a	Silvester.	7 26	4 34	23 8	4 57	10 4	♃	7 29

# FARMER'S CALENDAR.



## REARING POULTRY.

A writer in the *Southern Agriculturist* gives the following directions: Poultry of a middling size, and black color, are best. Fowls too fat do not lay abundantly. No profit in raising fowls, if you have to buy grain. They should be fed early in the morning, and about sunset. Regularity of feeding, both in time and place, is of great importance. Cleanliness, and shelter from storms and winds, are essential to their health. Clean water is a preventive of the pip. The fowl-house should be often cleansed and perfumed with herbs. Straw, in the nest, changed every ten or fifteen days. Hay is better than straw, and not so liable to breed vermin. Ashes and sand should be convenient, that they may roll, and trim their feathers. To make them lay in winter, they should be shut up in a warm place. Boiled potatoes and turnips are cheap and good food. Melons and sallad are refreshing in summer. Young hens should be put to set in a quiet place. Eggs may be preserved by a coat of varnish, by pouring over them warm mutton suet, so as to fill up the cavities between them; by surrounding them with a paste of ashes and strong brine, or by immersing them in water containing a solution of salt and lime. When setting, hens frequently require fresh and clean water.

## PRESERVATION OF APPLES.

The following observations, contained in a letter from N. Webster, Esq. have been published in the *Massachusetts Agricultural Repository*: "The best mode of preserving apples for spring use I have found to be, the putting them in dry sand, and as soon as picked: for this purpose I dry sand in the heat of the summer, and late in October put down the apples in layers, with a covering of sand upon each layer. The singular advantages of this mode of treatment are these:—1. The sand keeps the apples from the air, which is essential to their preservation. 2. The sand checks the evaporation of the apples, thus preserving their full flavor: at the same time any moisture yielded by the apples (and some there will be) is absorbed by the sand, so that the apples are kept dry, and all mustiness is prevented. My pippins in May and June are as fresh as when first picked; even the ends of the stem look as if just separated from the twig."

## PECULIAR CULTIVATION OF POTATOES.

A French soldier placed half a dozen of potatoes at the bottom of a cask, upon a layer of sand and fresh earth, three or four inches thick; when the stalks had risen a few inches, he bent them down, and covered them four or five inches deep with the same mixture. He continued this operation till the cask was full. Six or seven months after, upon emptying the vessel, (which stood in a court yard,) he found that the half dozen potatoes had produced an enormous quantity of new ones, from the portions of the mother stems which had been successively laid down and covered.—*Jour. des Connoissances, Usuelles*, 1829.

## THE MOST EXPEDITIOUS MODE OF OBTAINING GRAPES.

The quickest method of procuring grapes, is to graft into the body, near the ground, or which is preferable, into the roots of large vines. In the following year, if the graft has taken, fruit will be produced. Thus every farmer who has wild vines on his grounds, may, by procuring cuttings of hardy foreign or native kinds, and paying a little attention to the grafting and training, be soon and amply supplied with grapes for market or wine making.

## PLANTS RAISED BY SUBDIVISION

The grape from a natural vine has five seeds, but from a slip, has but two. Some vines, raised by the last method, lose the seeds entirely. The less number of seeds, the more rich the juices. Apples and oranges having the least number of pips have generally the highest flavor. The sugar cane propagated by division loses its seeds. This is the case with the succulent plants of the Cape of Good Hope, after having been for a number of years transplanted in Europe. A grafted tree will bear fruit sooner, but later in the season than a seedling. The walnut grafted on a walnut, buds a fortnight later.

## NEW MODE OF PRESERVING BUTTER.

The following method appears preferable to the old one, as it preserves to the butter a more agreeable flavor, and a better color, and renders it less liable to become rancid:—Take one part of loaf sugar, one part of salt-petre, and two parts of pure salt; mix and reduce them to a very fine powder. As soon as butter is perfectly worked, (to extract the buttermilk,) work into it one ounce of the above mixture to each pound, and pack immediately, and as closely as possible, into pots, and smooth the tops over carefully; then cover the pots over with fine linen cloth, and tie a piece of wet parchment, or bladder, over the whole. After a few days, it will be found that the butter has settled, and no longer fills the pots completely. They must then be filled up, taking care that no space be left; then pour over the top a small quantity of butter, melted at a low temperature; sprinkle over the surface a small quantity of the above mixture, and stop the pots as tight as possible, to exclude the atmospheric air. They should not be again opened until the butter is wanted for use. In this manner butter may be preserved several years; I have had it at the end of two years as fine flavored as in the first months. Butter prepared in this manner is not fit for use in less than a fortnight after being packed. By that time it will have acquired a very agreeable flavor, and so fresh, that persons who are in the habit of eating salted butter, can hardly believe that this has ever been salted at all. On opening the pots, care should be taken to use the top first, and not to cut down by the side. What remains, may be kept covered with brine.

Butter may also be preserved by working into it a small portion of pure honey, which imparts to it a very agreeable flavor. I have seen butter preserved, in this manner, for several years. One ounce of honey to the pound.—*Journal des Connoissances*.

## PREPARATIONS OF RICE FLOUR.

Flour is now made from rice, in the Southern states, and the *Charleston Gazette* gives the following rules for preparing various articles from it.

*To make Rice Bread.*—Boil a pint of rice soft; add a pint of leaven, then three quarts of the flour; put it to rise in a tin or earthen vessel, until it has risen sufficiently; divide it into three parts; then bake it as other bread, and you will have three large loaves.

*To make Journey or Johnny Cake.*—To three spoonfuls of soft boiled rice, add a small tea-cup of water or milk; then add six spoonfuls of the flour, which will make a large Johnny Cake, or six waffles.

*To make Rice Cakes.*—Take a pint of soft boiled rice, a half pint of milk or water, to which add twelve spoonfuls of the flour; divide it into small cakes, and bake them in a brisk oven.

*To make Wafers.*—Take a pint of warm water, a tea-spoonful of salt; add a pint of the flour, and it will give you two dozen wafers.

*To make Rice Puffs.*—To a pint of the flour add a tea-spoonful of salt, and a pint of boiling water; beat up four eggs, stir them well together; put from two to three spoonfuls of fat in a pan; make it boiling hot, and drop a spoonful of the mixture into the fat, as you do in making common fritters.

*To make Pap Pudding.*—To a quart of milk add a pint of the flour; boil them to a pap; beat up six eggs, to which add six spoonfuls of Havana sugar and a spoonful of butter, which, when well beaten together, add to the milk and flour; grease the pan in which it is to be made, grate nutmeg over the mixture, and bake it.

## RULES OF HEALTH.

*Advice to the Consumptive.*—Vigorous exercise, and a free exposure to the air, says the *Journal of Health*, are by far the most efficient remedies in pulmonary consumption. It is not, however, that kind of exercise usually prescribed for individuals—an occasional walk or ride in pleasant weather, with strict confinement in the intervals—from which much good is to be expected. Daily and long continued riding on horseback, or in carriages over rough roads, is, perhaps, the best mode of exercise; but where this cannot be commanded, unremitting exertion of almost any kind in the open air, amounting even to labor, will be found highly beneficial. Nor should the weather be scrupulously studied. Though I would not advise a consumptive patient to expose himself recklessly to the severest inclemencies of the weather, I would nevertheless warn him against allowing the dread of taking cold to confine him on every occasion when the temperature may be low, or skies overcast.

I may be told that the patient is often too feeble to be able to bear exertion; but, except in the last stage, where every remedy must prove unavailing, I believe there are few who cannot use exercise without doors; and it sometimes happens, that they who are exceedingly debilitated, find, upon making the trial, that their strength is increased by the effort, and that the more they exert themselves, the better able they are to support the exertion.

*Abstinence a cure for Dyspepsia.*—A venerable clergyman residing in one of the Southern states, says: "I had been in the habit for fifty years of taking a little brandy or wine, and thought it necessary to promote digestion, as my habit was dyspeptic. About a year since, I silently abandoned the use of all stimulating liquors, and as the result of my own experience, I can testify that the tones of my stomach are restored to a perfectly healthful action, and that my general health is, in every other respect, greatly improved." Let others follow his example, and it is presumed that a far greater number of certificates to the sovereign virtues of total abstinence can shortly be obtained, than are now affixed to any of the anti-dyspeptic elixirs which are vended by the apothecaries.

It is an undoubted fact, says the *Medical Intelligencer*, that those men live longest, who are the last to shut themselves up and put on additional clothing in the autumn, and the last to leave it off and expose themselves in the spring. The coldness of November is dry and bracing; it increases the warmth of the body by quickening the circulation, and thus renders an outer garment unnecessary, except in the evening, or on days that are unpleasant. The coldness of the spring is damp and enervating; it depresses instead of cheering the spirits, renders the circulation languid, and extra clothing indispensable to comfort, as well as to health.

Poinsart lays it down as a general rule, that those who live a life of sobriety, and drink water only, are but rarely affected with rheumatism.

An active life, says Buchan, is the guardian of virtue, and the greatest preservative of health.

#### INVETERATE APPETITE FOR STRONG DRINK.

*Anecdote of Dr. Finley.*—The thirst which is produced by drinking distilled spirits is entirely unquenchable. It is of all human appetites the most unappeasable, and the least capable of being controlled, denied, or regulated. That remarkable man, the late Dr. Finley, president of Princeton College, says the Hon. S. Hopkins, of Albany, had once in his congregation, perhaps in his church, a man over whom the same appetite had got the dominion. But when the pastor discovered the fact, he applied himself most anxiously to the reformation of the wanderer. His commanding eloquence in the pulpit was seconded by most earnest and impressive appeals in private. Every thing was united in Dr. Finley to show the utmost effect of talent and piety; the power of his personal presence; his watchful care and tender solicitude; and, when he preached on the end of the drunkard, the thunder of his eloquence. The effect was irresistible, and the parishioner abstained from liquor many years: my impression is, that it was twenty years. At length Dr. Finley took sick, and the unhappy man, in his turn, showed a corresponding anxiety for his minister's health. He often sent to inquire how the President was; and as the accounts became more unfavorable, his anxiety became distressing. At length the answer came that Dr. Finley was dead. "Then," said he, "I am a lost man." He returned to his house, resumed his cups, and soon drank himself to death.

#### TEMPERATE USE OF ARDENT SPIRITS.

At a meeting in one of the western towns of Massachusetts, for the purpose of forming a Temperance Society, a gentleman, who shall be nameless, occupied the floor for a time, advocating the suppression of gross drunkenness; but at the same time disapproving of the principle of entire abstinence, pleading the necessity of the temperate use, *i. e.* a little every day, in the case of some persons. When he took his seat, a man more than half intoxicated, ragged, filthy, with a long beard, started up in a distant part of the house, and exclaimed, "Mr. Moderator! 'Squire — has 'spressed my mind 'xactly!" This short speech upset the gravity of the assembly and the argument of 'Squire —, both together; and a society was formed without further difficulty, on the principle of entire abstinence.

Moderate desires, says the late President Dwight, constitute a character fitted to acquire all the good which this world can yield. He who is prepared, in whatever situation he is, therewith to be content, has learned effectually the science of being happy; and possesses the alchymic stone which will change every metal into gold: such a man will smile upon a stool, while Alexander, at his side, sits weeping on the throne of the world.

If a man would keep both integrity and independence free from temptation, let him keep out of debt. Dr. Franklin says, "It is hard for an empty bag to stand upright."

Absence destroys small passions, and increases great ones ; as the wind extinguishes tapers and kindles fires.

Many people who read the Bible with attention seem to be more anxious to know who Melchisedeck was, or what was Paul's thorn in the flesh, than to know what they must do to be saved.

My principal method of defeating heresy, says John Newton, is by establishing truth. One proposes to fill a bushel with tares ; now if I can fill it first with wheat, I shall defy his attempts.

#### THE GOOD LITTLE GIRL.

A very little girl, who was frequently reading her Bible, often gave proof that she considered it her duty to obey its precepts. One day she came delighted to her mother, showing some plums that a friend had given to her. The mother answered, "She was very kind, and has given you a great many." "Yes," said the child, "very indeed ; and she gave me more than these, but I have given some away." The mother asked to whom she had given them ; when the child replied, "I gave them to a girl who pushes me off the path, and makes faces at me." Upon being asked why she gave them to her, she answered, "Because I thought that would make her know that I wished to be kind to her, and she will not perhaps be unkind and rude to me again." How sweetly and simply did this dear little one obey the injunction to "overcome evil with good!"

#### ANSWER RETURNED TO A CHALLENGE.

I have two objections to this duel affair. The one is, lest I should hurt you, and the other is, lest you should hurt me. I do not see any good it would do me to put a bullet through your body. I could make no use of you when dead, for any culinary purpose, as I would of a rabbit or a turkey. I am no cannibal, to feed on the flesh of men. Why then shoot down a human creature, of whom I could make no use? As to your hide, it is not worth taking off, being little better than that of a year colt. As to myself, I don't like to stand in the way of any thing harmful. I am under great apprehension you might hit me. That being the case, I think it most advisable to stay at a distance. If you want to try your pistols, take some object, say a tree or a barn door, mark out upon it a figure of about my dimensions ; and if you hit that, send me word, and I will acknowledge that had I been in the same place you might have also hit me.

#### SIR HUMPHREY DAVY.

The following testimony to the excellence of religion is from the pen of Sir Humphrey Davy, one of the most celebrated philosophers of the age :— "I envy no quality of the mind, or intellect in others ; not genius, power, wit, or fancy ; but if I could choose what would be most delightful, and I believe, most useful to me, I should prefer a firm religious belief to every other blessing ; for it makes life a discipline of goodness—creates new hopes, when all earthly hopes vanish ; and throws over the decay, the destruction of existence, the most gorgeous of all lights ; awakens life in death, and from corruption and decay calls up beauty and divinity ; makes an instrument of torture and of shame the ladder of ascent to paradise ; and far above all combinations of earthly hopes, calls up the most delightful visions of palms and amaranths, the gardens of the blest, the security of everlasting joys, where the sensualist and sceptic only view gloom, decay, annihilation, and despair !"

Tasso being told that he had a fair opportunity of taking advantage of a very bitter enemy : "I wish not to plunder him," said he, "but there are things I wish to take away from him ; not his honor, his wealth, or his life, but his ill will."

## TEMPERANCE AND PROSPERITY.

A distinguished merchant of Boston recently informed the Rev. Mr. Cleveland, of Salem, that the principal trader in a town in New-Hampshire, who had regularly bought all his goods of him, and had been obliged always to obtain them on long credit, remarked, this spring, when he came to purchase his usual supply of spring goods, "I shall ask you, sir, to credit me for only one half of what I buy, and that half, for only six months—and the next time I shall pay you for all my goods in ready cash. Oh," said this delighted trader, "we are all becoming thrifty, prosperous men at —, we are growing rich. We expend less than one-eighteenth as much for ardent spirits as we did two years ago. And the consequence is, our farms, and fences, and buildings, are all rapidly improving, and we shall soon be a wealthy town, a peaceful, a happy town."

N. B. The town referred to expended a few years since for ardent spirits, annually, *Nine Thousand Dollars*, more than \$8,500 of which is now saved. When to this we add the superior health, vigor, and prudence of temperate men, it is not surprising that the people are growing rich and prosperous. There is no village in the land where the people would not grow rich if they would totally abstain from the use of ardent spirits.

## HOW TO BE COMFORTABLE.

We live in a world which has so many sharp points and critical stations, that our own comfort, as well as that of those with whom we live, is made to turn upon mutual kindness, forbearance, accommodation, and dependence; in want of these, we are condemned to bear the lash of continual discord, and are made our own tormentors. The least consideration will inform us how easy it is to put an ill-natured construction upon a word; and what perverse turns and expressions spring from an evil temper. Nothing can be explained to him who will not understand, nor will any thing appear right to the unreasonable. "Every thing in life," says one of the ancients, "has two handles:" but it must be a bad disposition indeed which will be ever seizing the wrong one. I therefore repeat it, that if you would have comfort, you must give it. It is no uncommon thing to hear the very persons who throw a family into confusion complain that there is no peace in the family; but he that would escape the calamity of fire, must be careful not to strike the sparks which enkindle it. The only remedy for all these evils is true religion.—*Cecil*.

## DELAYS ARE DANGEROUS.

Satan labors to put off the sinner with delays. Flitting thoughts of repenting he fears not. He can give sinners leave to talk what they will do, so that he can keep such thoughts from coming to a head, and ripening to a present resolution. Few are in hell but what thought of repenting, only they could never fix upon the time in earnest when to do it. The command saith, "Now repent." God saith, "To-day, while it is called to-day." Satan saith, "To-morrow." Which will you obey, God or him? Thou sayest, thou meanest at last to do it; then why not now? which is the morrow thou meanest? thou hast but a day in thy life for aught thou knowest: where then canst thou find a morrow for repentance?

*Gurnal.*

## SLEEP.

Sleep has often been mentioned as the image of death: "So like it," says Sir Thomas Brown, "that I dare not trust it without prayer." Their resemblance is, indeed, striking and apparent: they both, when they seize the body, leave the soul at liberty—and wise is he that remembers of both, that they can be made safe and happy only by a living faith in Jesus Christ.

## DANGER OF INFIDEL BOOKS.

John Stratford, who was executed at Norwich, Eng. in August last, for murder, confessed his guilt, and with tears exclaimed, "I attribute my downfall primarily to reading Paine's Age of Reason, and Carlile's recent works."

## THE TAVERN KEEPER AND HIS SON,

*Or the axe levelled at the root of the evil.*

During the last autumn, Mr. B. returned to his residence, a village in Alabama, where he was engaged in business, and carried with him a few copies of Dr. Beecher's sermons on intemperance to distribute among the population around him. One of the number was sent a few miles out of the village, to a tavern keeper, whose house was much frequented. He accepted the book thankfully, read it at intervals, until he had finished it, and then, after sitting some time apparently in deep thought, said to his son, (a young man who had been beforehand with his father in examining the book,) "I think, my son, after we have sold out our present stock of whiskey (which amounted to about two barrels) we will relinquish selling spirits." "And why sell that," replied the son, "if it be wrong to sell more?" "Right," said the old gentleman, "bring me the axe." His son brought the axe, and his father went immediately into the cellar and stove in the casks, letting out the whole contents on the ground. He has sold no spirits since, yet his business remains as good as before.

## GOVERNMENT OF CHILDREN.

Never chastise in a state of wrath: no parent in such a state of mind can be in a condition nicely to adjust the kind and degree of punishment to the offence; it is like administering medicine scalding hot, which rather burns than cures. God waited till the cool of the evening before he came down to arraign, try, and punish our first parents, after their fall. Patiently examine the offence before you punish it. Accurately discriminate between sins of presumption and sins of ignorance or inadvertence. Accidents should be reproved, but not punished, unless they involve wilful disobedience.—*J. A. James.*

## THE HONEST INDIAN.

An Indian being among his white neighbors, asked for a little tobacco to smoke, and one of them, having some loose in his pocket, gave him a handful. The day following the Indian came back, inquiring for the donor, saying he had found a quarter of a dollar among the tobacco. Being told, that as it was given him he might as well keep it, he answered, pointing to his breast, "I got a good man and a bad man here; and the good man say, it is not mine, I must return it to the owner; the bad man say, why he gave it to you, and it is your own now; the good man say, that's not right, the tobacco is yours, not the money; the bad man say, never mind, you got it, go buy some dram; the good man say, no, no, you must not do so: so I don't know what to do, and I think to go to sleep, but the good and the bad man keep talking all night, and trouble me; and now I bring the money back I feel good."

## A NOBLE REPLY.

It is related of the eminent surgeon, Boudon, that he was one day sent for by the Cardinal Dubois, Prime Minister of France, to perform a very serious operation upon him. The Cardinal, on seeing him enter the room, said to him, "You must not expect, sir, to treat me in the same rough manner as you treat these poor miserable wretches at the hospital of the Hotel Dieu." "My lord," replied M. Boudon, with great dignity, "every one of those miserable wretches, as your eminence is pleased to call them, is a prime minister in my eyes."

## THE SHOE AND THE SLIPPER, A FABLE FROM THE FRENCH.

A shoe, ornamented with superb buckles, said to a slipper that was placed near to him, "My good friend, why have you not buckles?" "Of what use are they?" replied the slipper. "Is it possible you don't know the use of buckles?—Without them we should stick in the mire in the first bog we enter." "My dear friend," said the slipper, "I never go into bogs." It is certainly wiser and better to avoid difficulties than to provide remedies for them. This is a lesson cunning people and fools can never understand.

## RUM COLOR.

In one of the towns of New England, since the commencement of the reform in temperance, at a meeting held for the transaction of business, a proposition was introduced and carried for painting the meeting-house. Of course it was necessary to decide what color it should be painted. One gentleman proposed white; another, green; another, yellow; another, red; and reasons were offered for each. At last says one: "Mr. Moderator, I move that it be painted *rum* color, and I will give a reason. There is Captain —, who sits near you, has had his *face* painted *rum* color these fifteen years; and it grows *brighter and brighter every year.*"

## FAITHFUL BUT INOFFENSIVE MONITORS.

When a minister speaks to an ungodly man on the great concerns of his soul, *poh*, says he, it is not worth while to mind him, *it is his business*. When a layman appeals to his conscience, and sets before him the realities of eternity, immediately he waxes warm, and exclaims, sir, I won't mind you, *for it is none of your business!* It is the excellency of Tracts that they are neither clergymen nor laymen, and yet they are the most faithful and unflinching of all monitors; they enforce the most cutting truths without fear or favor.

## PATRICK HENRY'S OPINION OF DEISM.

The view which the rising greatness of our country presents to my eyes, says that famous patriot, Patrick Henry, is greatly tarnished by the general prevalence of deism, which with me is but another name for vice and depravity. I am, however, much consoled by reflecting that the religion of Christ has from its first appearance in the world been attacked in vain by all the wits, philosophers, and wise ones, aided by every power of man, and its triumph has been complete. What is there in the wit or wisdom of the present deistical writers or professors, that can compare them with Hume, Shaftesbury, Bolingbroke, and others? and yet these have been confuted, and their fame is decaying, insomuch that the puny efforts of Paine are thrown in to prop their tottering fabric, whose foundation cannot stand the test of time.

## REAL FEELING.

An honest Quaker on being told by an acquaintance that he greatly felt for one who unexpectedly was ruined: "Friend," said he, "hast thou felt for him in thy pocket?" If we really feel for the poor, we must feel for them in our pockets.

## 'SPIRIT OF SEVENTY-SIX.

A veteran of the revolution in Berkshire County, Mass. whose character has long been without reproach, was visited soon after the formation of a Temperance Society in his town, and respectfully invited to co-operate with them in their work. He replied very kindly, "I beg you will excuse me, gentlemen. I honor your motives, and approve your proceedings, and hope you will have great success. But old people don't change easily. I learned to drink when I was in the army, and have always been in the habit of taking a little, with moderation, as you know, gentlemen; and

now in my old age it seems like a necessary comfort, and I can hardly think of giving it up. I hope you will succeed, and that the next generation will be wiser than their fathers; but really, gentlemen, I think the old soldiers must be excused." The committee withdrew, perhaps a little sorry to fail in obtaining the name of so worthy a man, but with no diminution of their respect or affection for one whom they all venerated as a father. A few months afterward they visited the old man again, and said, "We have come to see you again, sir, for we find ourselves in a difficulty. We go to our neighbors who drink, and are in danger of drinking too much, and endeavor to persuade them to give it up; but they all say, 'Judge —— drinks, and why should not we drink?'" The spirit of '76 was touched. "Give me your paper, gentlemen," said the patriot, "it shall never be said that an old seventy-sixer was found to stand in the way of a measure so necessary for his country as the temperance reformation. I have conquered the British, and I can give up drinking. If my name or example can do any good, they are at your service."

#### SPIRIT OF THE REVOLUTIONARY PATRIOTS.

In the year 1777, Congress appointed a committee to confer with the printer, with a view of striking off 30,000 Bibles at the expense of Congress; but it being difficult to obtain paper and types, the committee of commerce were ordered to import, at the expense of Congress, 20,000 Bibles from Holland, Scotland, and elsewhere; and they gave as a reason, that "its use is so universal, and its importance so great." In the year 1780, Congress appointed committees to attend to printing an edition of the Bible in Philadelphia, and voted that they "highly approve the pious and laudable undertaking, as subservient to the interests of religion, and recommend this edition of the Bible to the people of the United States." In eight successive years Congress voted and kept sixteen national fasts and thanksgivings. On the committee who reported these bills were such men as Governor Livingston, of New-York; R. H. Lee, of Virginia; Roger Sherman, of Connecticut; John Jay, of New-York; Elias Boudinot; and James Madison, afterward President of the United States. Some of these men signed the Declaration of Independence, and most of them were engaged in framing the constitution, and knew its true spirit. All these were religious acts of government, and yet we are told that our government knows no religion.

#### LOOK ALOFT—ANECDOTE OF A SAILOR BOY.

The following anecdote was related to one of his friends by the late Dr. Godman, of Philadelphia:

In a voyage to sea in early life, he had seen a lad who had just begun to be a sailor, going out to some projecting part of the rigging. His arms were supported by a spar, and he was looking below him for a rope which ran across, on which his feet should be. The rope flew from side to side, and it was evident that the poor fellow was becoming dizzy, and in danger of falling, when the mate shouted to him with all his force, "Look aloft! you sneaking lubber!" By thus turning away his eyes from the danger, the dizziness was prevented, and he found his footing. And this incident, the Doctor said, often recurred to his mind in after life, when his troubles grew heavy upon him, and he hardly could find ground whereon to tread. At such times he heard the mate's shout in his ears, and turned his eyes "aloft," to the prize upon which he had fastened his hopes. We cannot part with this beautiful illustration, without asking each of our readers to apply it to a still nobler purpose; to steady themselves in all the tempests of adversity, by looking toward that life in which there is rest and peace evermore; and when our flesh and heart shall fail us, and we can find no support under our feet, to seek it by "looking aloft" to Him "who is the strength of our hearts, and our portion for ever."

"WALK IN LOVE," OR THE CHRISTIAN THE ONLY FREE-MAN.

Some would affirm that Christianity confines the mind. When they speak of infidelity, they say they speak of *liberal* sentiments, of mental *independence*, and other high-sounding words; but let me ask an unprejudiced person, if it be possible to conceive greater freedom, a more unshackled path, a wider range, a larger expanse for an intellectual being, than God has here provided: God says, "Walk in love," that is, range as wide as the love of God. Is not this a far greater extent than an infidel takes when he shuts himself up in the littleness of his own mind, in the narrow closes of lust, and pride, and ambition, and in the still narrower cell of that most straitened of all imaginations, that there is no state after death—a cell so confined, that he cannot stir a single step beyond his grave, but buries himself, body and soul, in his own coffin, having no hope beyond absolute annihilation. My beloved friends, I would wish you to consider this, because the scoffer is apt to put down a Christian as a poor narrow bigot, who is tied up by the belief of certain doctrines which contract and fetter the mind. It is far otherwise: the Christian alone enjoys freedom. His mind is free; it can soar to a height the philosopher never reached; to a height where the Lord Jesus sits at the right hand of the Father. His heart is free: it is, by divine grace, free from the dominion of sin, and at liberty to love the Lord. His steps are free: for there is no other boundary that God sets him, than those dark regions where sin and sorrow have their empire: love's wide domain is open to him.

FROM AN OLD PERIODICAL.

ADVERTISEMENT EXTRAORDINARY.

*Plenty of work and scarcity of hands.*—Wanted immediately, in the service of King Immanuel, a vast number of active young men and women of a right spirit, *who are not afraid of work*. No idlers, no drones, no fine-fingered gentry, afraid of soiling their delicate hands, but *laborers*, who will find their reward in their labor, and their meat and drink in their service. Plenty of work! Potent enemies; great oppositions and difficulties to encounter; sin, and its attendant wretchedness, gaining ground with alarming strides; thousands of immortals hurrying along the broad road to everlasting ruin, in want of *faithful ministers* to warn them of their danger; thousands of poor children in the Sunday schools, eager to hear and learn the words of eternal life, in want of instructors; in some places, fifty or sixty collecting together, and no teacher to meet them, obliged to return home! Rouse from your lethargy, ye idle Christians, and come to your work. Plenty of work for all ranks and conditions; something for every hand to do. The poor children in the Sunday schools are without shoes or stockings; some without hats, &c. Those who cannot contribute money can lend a hand to mend old garments, &c. If you cannot give a talent, give a mite. You can do something. Are there none who will come forward like men, and nobly volunteer their services, and sacrifice a little of their time and ease? The time is short; the day is far spent; the work is great and arduous; the night is at hand, when no man can work. Up and be doing, for there is neither knowledge, nor device, nor work, in the silent grave, to which you are rapidly passing. *Opportunity once lost, is lost for ever!* Great wages and good encouragement will be given to faithful servants; namely, the pleasure arising from the work; the approbation of conscience, (one hour of which is worth a world;) the joy arising from the consideration of being made instrumental to the salvation of immortal souls; an inheritance, a kingdom, a crown of eternal life, the reward of grace.

True courtesy of manners is one of the natural fruits of the love of God "shed abroad" in the heart. It is Christian benevolence carried into detail, and operating upon all the circumstances of social life.

## GENERAL JACKSON AND THE CLERGYMAN.

A preacher in the western country, says the *Illinois Gazette*, applied to Gen. Jackson for an office. At the time he applied the General did not know the applicant was a preacher, and he very politely observed to him that he would think of his claims and weigh them. The preacher saw the General a few days after, and renewed his application. The General having in the mean time got information that he was a preacher of the Gospel, asked him if he was not a preacher of the Gospel. He answered he was. Well, says the General, if you discharge the duties of that office, which is better than any I can confer, you will have no time for any other. I advise you to return home, and attend to that, without being burdened with any other, that you may be enabled to account hereafter for your stewardship in this world.

## THE FARMER AND THE BEGGAR.

A strong, hearty, lazy fellow, who preferred begging for a precarious subsistence, to working for a sure one, called at the house of a blunt Massachusetts farmer, and in the usual language of his race, asked for "cold victuals and old clothes." "You appear to be a stout, hearty looking man," said the farmer, "what do you do for a living?" "Why, not much," replied the fellow, "except travelling about from one place to another." "Travelling about, ha?" rejoined the farmer, "can you travel pretty well?" "Oh yes," returned the sturdy beggar, "I am pretty good at that." "Well then," said the farmer, coolly opening the door, "let's see you travel."

## TRIUMPH OF INFIDELITY.

A writer in the *London World*, who resided in France during the revolution, and was an eye-witness of what passed there in the reign of terror, thus describes the proceedings of the infidels of that day.

"The great bulk of France was infidel,—the rulers of the day were bent upon overthrowing the Christian religion altogether. How did they proceed? Not content with individually neglecting the Sabbath, they entirely abolished it by law, and appointed Decades, the tenth day in place of the seventh, and this, not for a day of worship, but for a day of pleasure! Having gone thus far, they next invited the people to a *grand assemblée*, to give their consent to the shutting up of their churches! I was in France at the time. I saw the meeting. The thing was agreed to and sanctioned by many of the priests. I beheld the churches despoiled of their altars and their images. The pavement of *La Grande Eglise* was converted into a threshing-floor, the minor churches received military baggage and stores. The inscription "to God" was chiselled off from the front of the principal church. These glorious achievements being accomplished, proclamation was made, and the Goddess of Liberty was set up on the plains of France. I saw her paraded through the streets of the town where I dwelt. She was mounted on an elegant car, decorated with emblems of liberty, and paintings said to be by David. Music and the roar of artillery announced her arrival in the great square: having made a pause, she was approached and embraced by the constituted authorities; and the goddess received "the fraternal hug" from some sable sons of Africa. Here, Mr. Editor, may thousands who boast of Christianity, and even call themselves Christians, yet shamelessly break down one of Christianity's best and strongest bulwarks, see the beginning, the progress, and the end of infidelity."

Were we called upon to name the object under the sun which excites the deepest commiseration in the heart of Christian sensibility, which includes in itself the most affecting incongruities, which contains the sum and substance of human misery, we would not hesitate to say, "an irreligious old age."—*Hannah More*.

## SPIRIT OF A MISSIONARY.

The Rev. A. Judson, Baptist missionary to Burmah, having by paternal gifts and personal presents made to himself and his late wife, together with the interest arising from the same, accumulated the sum of \$6,000, has given the whole of it to the Board of Baptist Missions, to be expended in the support of missions to the heathen. This sum, added to \$4,000 which Mr. J. received on a former occasion from the Burmese government, as a compensation for services rendered them, and which he presented to the Board, makes \$10,000! A truly noble donation; and when we consider that it is his all, and that in addition to his property he has consecrated his talents and his life to the same glorious cause, we think that it presents one of the finest cases on record of the truly devoted missionary spirit.

## ANECDOTE OF WHITEFIELD.

As Whitefield was preaching to a large multitude on the banks of one of the noble rivers of Virginia, he spoke in the course of his sermon of the strength of human depravity, and of the insufficiency of the means of grace without the influences of the Spirit. "Sinners," said he, "think not that I expect to convert a single soul of you, by any thing that I can say, without the assistance of Him who is mighty to save. Go and stand by that river as it moves on its strong and deep current to the ocean, and bid it stop, and see if it will obey you. Just as soon should I expect to stop that river by a word, as by my preaching to stop that current of sin that is carrying you to perdition. Father in heaven! see, they are hurried on toward hell; save them or they perish!" The impression which this produced upon his hearers was so strong that they were ready to respond with trembling, "Save, Lord, or we perish."

## HOW TO REFORM A SCOLD.

In the early period of the history of Methodism, some of Mr. Wesley's opponents, in the excess of their zeal against enthusiasm, took up a whole wagon load of Methodists and carried them before a justice. When they were asked what these persons had done, there was an awkward silence; at last one of the accusers said, "Why, they pretended to be better than other people; and besides, they prayed from morning to night." The magistrate asked if they had done any thing else? "Yes, sir," said an old man, "an't please your worship; they converted my wife. Till she went among them, she had such a tongue! and now she is as quiet as a lamb." "Carry them back, carry them back," said the magistrate, "and let them convert all the scolds in the town."

## INFLUENCE OF AMERICAN EXAMPLE

Every change in America, says a recent British author, has occasioned a correspondent change in Europe. The independence of the United States set fire to a train which has not yet fully exploded. At every expansion of American influence, the older countries are destined to undergo new changes, and to receive a second character from the colonies they have planted. The spirit and the imitation of American freedom will spread still more rapidly and widely than its power. No force can crush the sympathy that already exists, and is continually augmenting, between Europe and the new world. The eyes of the oppressed are even now turning wistfully to the land of freedom, and the kings of the continent already regard with awe and disquietude the new Rome rising in the west, the foreshadows of whose greatness yet to be, are extending dark and heavy over their dominions, and obscuring the lustre of their thrones.

Never chide your husband before company, nor prattle abroad of mis-carriages at home. What passes between two people is much easier made up before than after it has taken air.

## HOW TO BUY A FARM.

A farmer in Connecticut, who has occupied the same farm, on lease, for about thirty years past, was lately complaining that he had been able to lay up nothing from thirty years' labor. A neighboring storekeeper offered to explain the reason, and proceeded as follows: "During the thirty years that you have been on that farm, I have been trading in this store, and the distilled spirits I have sold you, with the interest of the money, would have made you owner of the farm you hire." On examination of the books of the storekeeper his assertion was found correct. The farm was worth five thousand dollars.

## TEN RULES TO BE OBSERVED IN PRACTICAL LIFE.

The following rules were given by the late Mr. Jefferson, in a letter of advice to his namesake, Thomas Jefferson Smith, in 1825.

*Ten plain Rules for observation in practical life.*

1. Never put off till to-morrow what you can do to-day.
2. Never trouble another for what you can do yourself.
3. Never spend your money before you have it.
4. Never buy what you do not want because it is cheap.
5. Pride costs us more than hunger, thirst, and cold.
6. We never repent of having eaten too little.
7. Nothing is troublesome that we do willingly.
8. How much pain have those evils cost us which never happened.
9. Take things always by their smooth handle.
10. When angry, count ten before you speak; if very angry, a hundred.

*The punctual hearer.*—A woman, who always used to attend public worship with great punctuality, and though residing at a distance, took care to be always in time, was asked how it was she could always come so early. She answered, very wisely, "That it was part of her religion not to disturb the religion of others."

*The certainties of Christianity.*—Behold the heart-consoling, exhilarating, triumphant certainties of Christianity. "I know that my Redeemer liveth, and that He shall stand in the latter day upon the earth."—"In my flesh I shall see God, whom mine eyes shall behold and not another."—"I am the resurrection and the life, saith the Lord, whosoever liveth and believeth in me shall never die."—Here is the true balm of Gilead—here is the healing cordial for every human wo.—*Hannah More.*

Cato, the Censor, being scurrilously treated by a fellow who led a licentious and dissolute life, "A contest," said he, "between me and thee is very unequal; for thou canst bear ill language with ease, and return it with pleasure; but as for me, 'tis unusual for me to hear it, and disagreeable to speak it."

Children should always be heard, and fairly and kindly answered, when they ask after any thing they would know, and desire to be informed about. Curiosity should be as carefully cherished in children, as other appetites suppressed.—*Locke.*

"The difference is not great between fearing a danger and feeling it, except that the evil one feels has some bounds, whereas one's apprehensions have none. For we can suffer no more than what actually has, but we fear all that possibly may have happened."

To be great is not in every one's power, but to be good is in the power of all.

If you keep one servant your work will be done; if two, half done; and if three, you may do it yourself.

## SUNDAY SCHOOLS.

In the appendix to the last report of the American Sunday School Union, we find a table showing the number of schools, teachers, and scholars, connected with the Union, in each state and territory, according to the returns made on the first of May, 1830. We insert it below, and have annexed two columns for the purpose of conveying some idea of the proportion of the children in each state under Sunday school instruction. The view would be more satisfactory if we could add the children of the Methodist and Episcopal Unions, who are about 150,000 in number, and reside chiefly, we believe, in the middle states.

STATES.	Schools.	Teachers.	Scholars.	Children.*	Proportion.
Maine,	350	3,000	17,000	105,000	16 per cent.
New Hampshire,	381	3,375	14,391	75,000	19 do.
Vermont,	303	1,974	14,234	70,000	20 do.
Massachusetts,	448	8,225	57,452	145,000	40 do.
Rhode Island,	32	546	5,095	22,000	23 do.
Connecticut,	171	3,850	20,790	72,000	27 do.
New York,	2635	19,466	125,610	500,000	25 do.
New Jersey,	344	3,146	21,139	82,000	26 do.
Pennsylvania,	633	5,811	45,355	347,000	13 do.
Delaware,	41	410	3,099	20,000	15 do.
Maryland,	215	2,431	19,339	114,000	17 do.
Virginia,	105	1,270	8,264	295,000	3 do.
North Carolina,	61	572	3,448	180,000	2 do.
South Carolina,	29	252	1,633	150,000	1 do.
Georgia,	100	749	4,835	102,000	5 do.
Alabama,	33	236	1,689	95,000	2 do.
Mississippi,	20	69	995	32,000	3 do.
Louisiana,	10	123	607	75,000	1 do.
Tennessee,	62	442	3,681	150,000	2 do.
Kentucky,	32	419	2,729	162,000	2 do.
Ohio,	427	3,611	27,567	250,000	11 do.
Indiana,	132	772	8,091	75,000	11 do.
Illinois and Missouri,	51	269	1,423	75,000	2 do.
Arkansas Territory,	2	14	74	12,000	1 do.
Michigan Territory,	1	23	160	17,000	1 do.
Florida,	2	11	80	12,000	1 do.
District of Columbia,	35	288	2,229	12,000	18 do.
Total,	6,654	61,372	411,009	3,250,000	12 do.

\* The number of children in each state was obtained by taking one fourth part of the population for 1830, as estimated by the committee on public lands in their public report, except in Illinois, Missouri, and the territories, where we have resorted to our own conjectural estimates.

*Remarks.*—It would seem from this table, that in the most favored states in the Union, only forty per cent. or less than one half of the proper subjects of instruction are yet gathered into the Sabbath schools.

If we assign the whole of the children in the Episcopal and Methodist schools to the states north and east of the Potomac, there will still be only 490,000 Sabbath scholars in those states, while the number of children is upwards of 1,500,000. More than two-thirds of the children, therefore, in this section of the Union, are not yet gathered into Sabbath schools.

The states south of the Potomac and Ohio, with 1,300,000 children, return only 32,000 scholars. If the children in the Methodist and Episcopal schools should swell this number to 50,000, still less than 1 in 25 of the children in that section of the Union are receiving the advantages of Sabbath schools. The number must be increased eight-fold before the proportion will equal that in the northern states, and twenty-four-fold before the work is finished.

In the whole United States the number of children in Sabbath schools, including the Methodist and Episcopal schools, is 560,000; and the number of children of a suitable age to receive instruction is about 3,250,000. Only one-sixth part of the work of establishing schools is done. Five-sixths of the children are yet to be gathered in.

## RELIGIOUS DENOMINATIONS.

The following table shows the number of ministers, congregations, and members of the different religious denominations in the United States, derived chiefly from the statements in the Quarterly Journal of the American Education Society. We have annexed a column, in which we have assigned to each denomination the population belonging to it, according to the best estimates which we are able to make.

	Minist's	Congrega- tions.	Communi- cants or members.	Population.
Orthodox Congregationalists	1000	1250	150,000	1,200,000
Presbyterians,	1600	2070	162,816	1,600,000
Associate Presbyterians,	72	104	15,000	100,000
Reformed Dutch,	159	194	23,000	125,000
Protestant Episcopal,	519			600,000
German Reformed,	120	500		350,000
Evangelical Lutheran,	200	800		450,000
Methodist Episcopal,	1817		447,743	2,500,000
Baptists,	2914	4384	304,827	2,500,000
Seventh-day Baptists,	30		2,000	20,000
Six principle Baptists,	25	20	1,800	20,000
Free-will Baptists,	200		30,000	120,000
Free communion Baptists,	40	40	3,000	30,000
Tunkers,	300	370	16,000	150,000
Mennonites,	300	1000	30,000	300,000
Emancipators,	10		400	4,000
United Brethren,	30		3,500	30,000
Christian Society,	23		2,000	6,000
Quakers or Friends,		500		300,000
Cumberland Presbyterians,				250,000
Unitarians,	150	160		200,000
Swedenborgians,	29			5,000
Shakers,	45	16		5,000
Universalists,	150	300		150,000
Roman Catholics,	230			500,000
Infidels and Nothingarians,				1,500,000
				13,000,000

*Remarks.*—It is commonly reckoned, that in Congregational societies the church members form one-eighth part of the population. We have, therefore, assigned to the *Congregationalists* a population of 1,200,000. The stated clerk of the *Presbyterian* church supposes that the population attached to that church is equal to fifteen times the number of communicants, which would give nearly 2,500,000. We think it more safe, however, to say ten times, and have, therefore, set it down at 1,600,000. The numbers assigned to the Associate Presbyterians are the estimate of a writer in the Albany Religious Monitor. The population assigned to the *Reformed Dutch* church is founded on official returns, and cannot be far from the truth. We call the *Episcopal* population 600,000, on the supposition that each of their ministers has charge, on an average, of 1000 or 1200 souls. Our information respecting the *German Reformed* and *Evangelical Lutheran* churches is very imperfect, and the estimate of their population may be very wide of the truth. We suppose that the population attached to the *Methodists* may be equal to five or six times the number of

their members. This will give to each of their travelling preachers a charge of 1400 or 1500 souls. The number of communicants in the *Calvinistic Baptist* churches, we suppose bears about the same proportion to their population as in the Congregational churches. The *Roman Catholics* were estimated at 500,000 by the Roman Catholic council which lately met at Baltimore. The *Unitarians* are chiefly in Massachusetts, and their congregations generally contain about 1200 souls. In the other denominations the data for calculation is very imperfect, and there may be great errors in the estimates. It is very desirable that we should have accurate information respecting the religious state of the country, and it is with the hope of eliciting it that we publish this table, imperfect as it is.

Scripture history gives dates and distances, the names of persons and places, and refers with great particularity to the manners and customs of the people; all this impostors would have carefully avoided.

There is no one so liable to be angry with others as he who is ill at ease with himself.

THE DEAF SHALL HEAR, AND THE DUMB SHALL SPEAK.

The following beautiful lines were written by a gentleman, and handed to an intelligent deaf and dumb youth, (William Darlington,) who, on being asked if poetry was not too difficult for the deaf and dumb, replied upon his slate, as follows: "I think the minds of those who cannot hear, may perceive the beauties of poetry; your lines, though I have only read them over hastily, I observe are intended to describe the happiness of the deaf and dumb in the future state, when after this life they shall be received into heaven with great joyfulness and open ears."

The Deaf shall hear and the Dumb shall speak,  
In brighter days to come,  
When they've pass'd through the troubled scenes of life,  
To a higher and happier home.

They shall hear the trumpet's fearful blast,  
When it breaks the sleep of the tomb;  
They shall hear the righteous Judge declare  
To the faithful their blessed doom.

And the conqueror's shout, and the ransomed's song,  
On their raptured ears shall fall,  
And the tongue of the dumb, in the chorus of praise,  
Shall be higher and louder than all.

Oh thou, whose still voice can need no ear,  
To the heart its message to bear,  
Who canst hear the unuttered reply of the heart,  
As it glows in the fervor of prayer,

Look in thy purity and power on these  
Who only thee can hear,  
And bend to the call of their speaking hearts,  
Thine ever listening ear!

Portrait of a Good Man, by the most sublime of Poets.

Lord, who's the happy man that may  
To thy blest courts repair;  
Not, stranger-like, to visit them,  
But to inhabit there?  
'Tis he, whose every thought and deed,  
By rules of virtue moves;  
Whose generous tongue disdains to speak  
The thing his heart disproves.  
Who never did a slander forge  
His neighbor's fame to wound;  
Nor hearken to a false report,  
By malice whisper'd round.  
Who vice, in all its pomp and power,  
Can treat with just neglect;

And piety, though clothed in rags,  
Religiously respect.  
Who to his plighted vows and trust  
Has ever firmly stood;  
And though he promise to his loss,  
He makes his promise good.  
Whose soul in usury disdains,  
His treasure to employ;  
Whom no reward can ever bribe  
The guiltless to destroy.  
The man who by this steady course,  
Has happiness insured, (stand,  
When earth's foundations shake, shall  
By Providence secured.

"They that seek me early shall find me."

Come, while the blossoms of thy years are brightest,  
 Thou youthful wanderer in a flowery maze—  
 Come, while the restless heart is bounding lightest,  
 And joy's pure sunbeam trembles in thy ways;  
 Come, while sweet thoughts like summer buds unfolding,  
 Waken rich feelings in the careless breast,  
 While yet thy hand the ephemeral wreath is holding,  
 Come and secure interminable rest.

Soon will the freshness of thy days be over,  
 And thy free buoyancy of soul be flown—  
 Pleasure will fold her wing—and friend and lover  
 Will to the embraces of the worm have gone!  
 Those who now love thee will have passed for ever,  
 Their looks of kindness will be lost to thee—  
 Thou wilt need balm to heal thy spirit's fever,  
 As thy sick heart broods over years to be!

Come, while the morning of thy life is glowing—  
 Ere the dim phantoms thou art chasing die—  
 Ere the gay spell, which earth is round thee throwing,  
 Fades like the crimson from a sunset sky.  
 Life is but shadows, save a promise given,  
 That lights the future with a fadeless ray—  
 Come—touch the sceptre—win a hope in heaven,  
 Then turn thy spirit from this world away.

Then will the shadows of this brief existence  
 Seem airy nothings to thine ardent soul—  
 And shadowed brightly in the forward distance,  
 Will, of thy patient race, appear the goal;  
 Home of the weary, where in dust reposing,  
 The spirit lingers in unclouded bliss,  
 While o'er his dust the curtained grave is closing—  
 Who would not, EARLY, choose a lot like this! W. G. C.

RELIGIOUS CHARITABLE SOCIETIES.

The following table exhibits the name and income of some of the principal Religious Charitable Societies in America and Europe.

BIBLE.		Societies.		Income.
Societies.	Income.			
American,	170,067	Christian Knowledge, (British)	300,290	
British and Foreign,	377,320	Hibernian, (London)	37,470	
EDUCATION.		MISSIONARY.		
American,	30,910	American Home,	33,929	
American Sunday School,	70,000	American Reformed Dutch,	4,604	
Irish Education,	159,671	American Board of For. Miss.	106,928	
British Sunday School,	24,345	American Episcopal,	10,827	
JEWS.		American Methodist,	13,128	
London,	61,568	General Assembly's Board,	12,632	
TRACT AND BOOK.		American Baptist,	15,000	
London Religious Tract,	81,728	British Church,	210,136	
American Tract,	60,210	British Wesleyan,	248,919	
MISCELLANEOUS.		British Baptist,	52,846	
American Seamen's Friend,	4,159	London Missionary,	213,000	
American Colonization,	20,295	United Brethren,	44,000	

The income of the British Sunday School, London Jews, London Tract, Christian Knowledge, Hibernian, American, and British Baptist Missionary and United Brethren's Societies, is for the year 1823; that of the Irish Education Society for 1827; and that of all the rest for the year 1829-30.

## OFFICERS OF BENEVOLENT SOCIETIES.

*Meetings of Clerical Bodies, &c.*

**IN BOSTON.** *Am. Board of For. Missions*, Jer. Everts, Esq. Cor. Sec., Rev. Rufus Anderson, Assist. Sec., Henry Hill, Esq. Treas., Missionary Rooms, No. 28 Cornhill.—*Am. Bap. Board of For. Miss.* last Wed. in April, Rev. Lucius Bolles, D. D. Cor. Sec., Heiman Lincoln, Esq. Treas.—*Am. Edu. Soc.* Mon. prec. last Wed. in May, Rev. Elias Cornelius, D. D. No. 52 Washington st. Cor. Sec. Hardy Ropes, Treas.—*Am. Tract Soc. at Boston*, last Wed. in May, John Tappan, Esq. Treas. Rev. Walter Follett, Sec., Mr. Aaron Russell, Ag., No. 25 Cornhill.—*Am. Soc. for Promotion of Temperance*, Rev Nath'l Hewit, Gen. Ag. Rev. Justin Edwards, D. D. Sec. Andover, Mass., Hon. George Ordiorne, Boston, Trans.—*Prison Discipline Society*. Rev. L. Dwight, Sec., Charles Cleveland, Treasurer.

**IN NEW-YORK.** *American Bible Society*, 2d Thurs. in May, Rev. John C. Brigham, Sec., John Nitchie, Esq. Gen. Ag., at the Society's House No. 115 Nassau-st., John Adams, Esq. Treas.—*Am. Home Miss. Soc.* Wed. preced. 2d Thurs. in May, Rev. Absalom Peters, Cor. Sec., 144 Nassau-st., Mr. K. Taylor, Treas.—*Am. Tract Soc.* Wed. preced. 2d Thurs. in May, Mr. Wm. A. Hallock, Cor. Sec. and Gen. Ag., at the Society's House, 144 Nassau-st., Mr. Moses Allen, Treas.—*Amer. Seamen's Friend Society*, Mon. preced. 2d Thurs. in May, Rev. Joshua Leavitt, Gen. Ag., No. 3 William st.—*Am. Jews' Soc.* day after 2d Thurs. in May, Daniel Boardman, Esq. Treas.—*General Synod Ref. Dutch Ch.* alternately in New-York and Albany, on the 1st Wed. in June.—*Miss. Soc. of do.* 2d day of Session of Gen. Syn., when they meet in N. Y., and during meeting of partic. Synod of N. Y. in May, the year in which Gen. Syn. meet in Alb., Rev. Thomas De Witt, D. D. Cor. Sec., L. V. Deforest, Treas., Rev. Isaac A. Van Hook, Ag. corner of Nassau and Ann-sts.—*Gen. Union for Prom. Observance of Christian Sabbath*. Mr. Arthur Tappan, Treas.—*Meth. General Book Estab.* Rev. J. Emory, D. D. and Rev. B. Waugh, Agents, No. 13 Crosby-st.

**PHILADELPHIA.** *Am. Sun. School Union*, Tues. after 3d Thurs. in May, Paul Beck, Jr. Treas., Mr. F. W. Porter, Cor. Sec. and Gen. Ag. at the Union House, 146 Chestnut-st.—*Dom. and For. Miss. Soc. Prot. Ep. Ch.*, Thomas Hale, Treas.—*Gen. Assemb. Presb. Ch.* 3d Thurs. in May.—*Bap. Gen. Tract Soc.* Rev. Noah Davis, Gen. Ag. No. 36 N. 5th street.

**WASHINGTON.** *Am. Colonization Soc.* last Sat. in Dec., Rev. Ralph R. Gurley, Cor. Sec., Richard Smith, Esq. Treas.—*Educa. Soc. Prot. Epis. Ch.*, Ethan Allen, Sec.—*Bap. Gen. Convention*, in April, every 3d year from 1826.—*Gen. Convention of the Prot. Epis. Ch.* every 3d year from 1829.

*Yearly Meeting of Friends*.—New-Eng. Y. M. held in Newport, R. I. begins 2d day aft. 2d 6th day in 6th mo.—State of New-York, Y. M., N. Y. City, 2d day aft. 4th 1st day in 5th mo.—Philadelphia Y. M., 3d 2d day in 4th mo.—Baltimore Y. M., last 2d day in 10th mo.—Virginia Y. M., 3d 7th day in 5th mo.—at Gravelly Run in 1828: at Wain Oak in 1829, and so alternately at those places. Carolina Y. M. is held at New-Garden, Guilford Co. 2d day aft. 1st 1st day, in 11th mo.—Ohio Y. M. Mount Pleasant, 2d day aft. 1st 1st day in 9th mo.—Indiana Y. M., Whitewater, 2d day aft. 1st 1st day in 10th mo.

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