

THE  
no 1

# PRESBYTERIAN ALMANAC,

CALCULATED FOR THE HORIZONS AND MERIDIANS OF

BOSTON, NEW YORK, PHILADELPHIA, BALTIMORE,  
AND CHARLESTON;

ADAPTED FOR USE IN EVERY PART OF THE UNITED STATES;

FOR THE YEAR OF OUR LORD AND SAVIOUR JESUS CHRIST

## 1843.

Being the third after Bissextile, or Leap Year, and until July 4th, the sixty-seventh year  
of the Independence of the United States.

Boston, Lat.  $42^{\circ} 21' N.$  Long.  $71^{\circ} 4' W.$

New York, Lat.  $40^{\circ} 42' 40''$  Long.  $74^{\circ} 1'$

Philadelphia, Lat.  $39^{\circ} 57'$  Long.  $75^{\circ} 11'$

Baltimore, Lat.  $39^{\circ} 17'$  Long.  $76^{\circ} 38'$

Charleston, Lat.  $32^{\circ} 47'$  Long.  $79^{\circ} 57'$

PHILADELPHIA

PRESBYTERIAN BOARD OF PUBLICATION

PAUL T. JONES, PUBLISHING AGENT.

## ADVERTISEMENT.

THE Board of Publication in presenting to the Church for the first time a Presbyterian Almanac, cannot but flatter themselves that the offering will be kindly received, and that such favour will be extended to it as will encourage to future exertion. It is to be presumed that each subsequent attempt, aided by experience and the suggestions of judicious friends, will render the Presbyterian Almanac still more worthy of public acceptance; and that it will not only answer the ordinary purposes of such a manual, but be made the vehicle of valuable agricultural and ecclesiastical intelligence. As it is designed to offer the Almanac at a very low rate, it must be rapidly and widely circulated to secure the institution from loss. The astronomical calculations are, by permission, taken from the Family Christian Almanac.

---

### BEQUESTS.

#### Form of a Bequest to the Board of Publication.

I give, devise, and bequeath to ALEXANDER W. MITCHELL, M. D. of the city of Philadelphia, in the state of Pennsylvania, his heirs, executors, administrators, and assigns, the sum of \_\_\_\_\_ in trust nevertheless for the Presbyterian Board of Publication, constituted by the General Assembly of the Presbyterian Church in the United States of America, at their session at Philadelphia, in the state of Pennsylvania, in the year of our Lord one thousand eight hundred and thirty-eight, to be applied by the said Board to the uses and purposes for which the said Board was so as aforesaid established.

#### Form of a Bequest to the Board of Education.

I give and devise to the Trustees of the Board of Education of the Presbyterian Church in the United States of America, the sum of \_\_\_\_\_, to be applied by said Board to the Education of pious and indigent young men for the Gospel Ministry.

#### Form of a Bequest to the Board of Foreign Missions.

I bequeath to my Executors the sum of \_\_\_\_\_ dollars in trust to pay over the same, in \_\_\_\_\_ after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors for the same.

#### Form of a Bequest to the Board of Missions.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of \_\_\_\_\_ or I devise a certain messuage, and tract of land, &c. to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ When bequests are made to the respective Boards, let the foregoing forms be carefully observed. Legacies are often lost to the cause which the testator designs to aid, by a defect in the will. When real estate or other property is to be given, let it be particularly described.

no. 1

THE

AG  
36154

# PRESBYTERIAN ALMANAC,

CALCULATED FOR THE HORIZONS AND MERIDIANS OF

BOSTON, NEW YORK, PHILADELPHIA, BALTIMORE,  
AND CHARLESTON;

ADAPTED FOR USE IN EVERY PART OF THE UNITED STATES;

FOR THE YEAR OF OUR LORD AND SAVIOUR JESUS CHRIST

## 1843:

Being the third after Bissextile, or Leap Year, and, until July 4th, the sixty-seventh year of the Independence of the United States.

Boston, Lat.  $42^{\circ} 21'$  N. Long.  $71^{\circ} 4'$  W.  
New York, Lat.  $40^{\circ} 42' 40''$ . Long.  $74^{\circ} 1'$ .  
Philadelphia, Lat.  $39^{\circ} 57'$ . Long.  $75^{\circ} 11'$ .  
Baltimore, Lat.  $39^{\circ} 17'$ . Long.  $76^{\circ} 38'$ .  
Charleston, Lat.  $32^{\circ} 47'$ . Long.  $79^{\circ} 57'$ .

PHILADELPHIA:

PRESBYTERIAN BOARD OF PUBLICATION.

PAUL T. JONES, PUBLISHING AGENT.

Use the Calendar under the *State* in which you reside, and the corresponding columns of *Moon's Phases* at the top of the page, and no calendar can be more simple or convenient.

## ECLIPSES IN THE YEAR 1843.

This year there will be three Eclipses only; two of the Sun, and one of the Moon, as follows.

CITIES AND TOWNS.	I.		II.			III.		
	Sun Eclipsed, June 27th, in the Evening, invisible.*		Moon Eclipsed, December 6th, in the Evening, visible.			Sun Eclipsed, December, invisible in America.		
	H.	M.	Beginning.	Middle.	End.	D.	H.	M.
Boston, Cambridge,	2	36	6 34	7 27	8 20	21	0	25 M.
New York,	2	24	6 22	7 15	8 8	21	0	13 M.
Philadelphia, Utica,	2	19	6 17	7 10	8 3	21	0	8 M.
Baltimore, Auburn,	2	14	6 12	7 5	7 58	21	0	3 M.
Washington, Edenton,	2	12	6 10	7 3	7 56	21	0	1 M.
Richmond,	2	8	6 6	6 59	7 52	20	11	57 E.
Raleigh, Lockport,	2	4	6 2	6 55	7 48	20	11	53 E.
Charleston, Pittsburgh,	2	0	5 58	6 51	7 44	20	11	49 E.
Cleveland,	1	54	5 52	6 45	7 38	20	11	43 E.
Detroit, Columbus,	1	49	5 47	6 40	7 33	20	11	38 E.
Milledgeville,	1	47	5 45	6 38	7 31	20	11	36 E.
Cincinnati,	1	42	5 40	6 33	7 26	20	11	31 E.
Indianapolis,	1	36	5 34	6 27	7 20	20	11	25 E.
Nashville,	1	33	5 31	6 24	7 17	20	11	22 E.
St. Louis.	1	20	5 18	6 11	7 4	20	11	9 E.
Central and annular on the meridian in lat. 5° 30' N. lon. 109° 41' W.			Duration, 1 h. 46 m. Magnitude, 2.42 digits on the moon's southern limb.			Central and total on the meridian in lat. 8° 27' N. long. 102° 26' E.		

\* On June 27th, a small Eclipse may be seen on the sun's southern limb in Texas, and in some parts of Louisiana, Mississippi and Alabama. Magnitude in parts of a digit, at Natchez, 0.63; at Mobile, 0.48; at New Orleans, 0.95; and at Austin, the new capital of Texas, 1.80 digits.

### NOTES TO THE READER.

The Calendar page in this Almanac is adapted for use in every part of the United States. It is based on the fact, that, in the same *Latitude*, that is, on a line running due East and West, the Sun and Moon rise and set at the same moment by the clock or Almanac, not only throughout the United States, but around the world—the variations being so small as to be of no importance for ordinary purposes. Thus, if on any day the sun rises at Boston at 5 minutes past 6, it rises at 5 minutes past 6 on the same line of Latitude westward throughout the States of Massachusetts, New York, and Michigan, and so on to the Pacific Ocean.

Hence, a Calendar adapted to Boston for New England, is equally adapted, as to the rising and setting of the sun and moon, for use in Northern New York and Michigan. A Calendar for New York city is adapted for use in the States of Pennsylvania, Ohio, Indiana, and Illinois. A Calendar for Philadelphia is adapted for Virginia, Kentucky, and Missouri. And a Calendar for Charleston will answer for North Carolina, Tennessee, Georgia, Alabama, and Louisiana.

Wherever, then, the reader may reside, by looking for the State at the top of the Calendar page, he will find underneath the rising and setting of the sun and moon sufficiently accurate for all practical purposes.

The *changes, fulls, and quarters of the Moon*, however, are governed by another principle, and are essentially the same for all places on the same *Longitude*, that is, on any line extending due north and south. Thus, the moon's phases for Charleston suit Pittsburgh, &c. Any phasis takes place at the same instant of absolute time; but the local time is earlier at the westward, and later at the eastward, at the rate of *four minutes for each degree of Longitude*; or at the rate of *one minute for every 12 miles 273 rods* in the latitude of Boston; 13 miles 60 rods in the latitude of New York city; 13 miles 143 rods in the latitude of Philadelphia; and 14 miles 199 rods in the latitude of Charleston.

## NAMES OF THE DAYS OF THE WEEK.

The names of the various days of the week were originally taken from the planetary system of Claudius Ptolemy. Thus Saturn, Jupiter, Mars, Sol, Venus, Mercurius, Luna; but they are derived by us through the Saxon. Tun, Woden, Thor, and Friga were deities of the Pagan Saxons. Thor was their God of Thunder as well as the ancient Jupiter; and Friga was their goddess the wife of Woden. The following may be useful.

<i>Latin.</i>	<i>Saxon.</i>	<i>English.</i>
Dies Saturni	Saturn's day	Saturday.
Dies Solis	Sun's day	Sunday.
Dies Lunæ	Moon's day	Monday.
Dies Martis	Tun's day	Tuesday.
Dies Mercurii	Woden's day	Wednesday.
Dies Jovis	Thor's day	Thursday.
Dies Veneris	Friga's day	Friday.

## ORIGIN OF THE NAMES OF THE MONTHS.

JANUARY was called *Januarius* by the Romans, in honour of *Janus*, their god of time, an idol with two faces; one old, as if wise by experience of the past, and the other young, as looking with hope to future years. The Jews called this month *Shebet*, signifying a "staff," or "sceptre," which was the *fifth* month of their *civil*, and the *eleventh* of their *sacred* year.

FEBRUARY was called by the Romans *Februarius*, from *Februa*, a title of Juno, the goddess of purification; from *februo*, to purify: as is in this month her festival was held on behalf of the deceased, when lustrations of the people were customary. It was the *sixth* civil and the *twelfth* sacred month of the Jews, and called by them *Adar*, signifying a "magnificent mantle;" probably from the profusion of plants and flowers which then begins to clothe the earth in warm climates.

MARCH was called *Martius* by the Romans, in honour of Mars, their god, of war; by the Jews it was named *Abib*, signifying *green*, from the green ears of corn about the vernal equinox. The *seventh* of their civil, and the *first* month of their sacred year, was called, after the captivity in Babylon, *Nisan*, signifying "flight," because in this month the Israelites were brought out of Egypt.

APRIL was called *Aprilis* by the Romans, from the Latin word *aperio*, to open, as the earth in this month opens in beauty with varied vegetation.

Calendar for  
Boston; New Eng.  
N. Y. State, Mich'n.  
Wisconsin & Iowa.

Calendar for  
N. Y. City; Conn.  
N. Jersey, Penn'a.  
Ohio, Ind. and Ill.

Calendar for  
Philadelphia;  
Baltimore; Virg.  
Ken. and Missouri.

Calendar for  
Charleston; N. Car.  
Tenn. Geo. Ala.  
Mississ. and Lon.

Sun Ris.	Sun Sets.	Moon Sets.	H. M.		H. M.	H. M.	H. M.	H. M.	H. M.	Day of Month.	Day of Week.
			Bos'n.	W.							
7	7 17 5	7 40	0 38	7 13 5	7 42 10	33	1	W	1	1	W
8	7 17 5	7 40	0 38	7 13 5	7 42 10	33	2	Th	2	2	Th
9	7 16 5	8 40	1 9	7 12 5	7 8 41	11 3	3	Fr	3	3	Fr
10	7 15 5	9 40	1 39	7 11 5	7 9 39	11 34	4	Sa	4	4	Sa
11	7 13 5	10 40	2 10	7 10 5	7 10 38	mor.	5	A	5	5	A
12	7 12 5	11 41	2 39	7 9 5	7 20 11	38 0 3	6	M	6	6	M
13	7 11 5	18	mor.	7 8 5	7 22	mor.	7	Tu	7	7	Tu
14	7 10 5	0 43	3 43	7 7 5	7 23	0 39	8	W	8	8	W
15	7 9 5	1 45	4 20	7 5 5	7 24	1 40	9	Th	9	9	Th
16	7 7 5	2 46	5 7	7 4 5	7 25	2 40	10	Fr	10	10	Fr
17	7 6 5	3 43	6 21	7 3 5	7 27	3 38	11	Sa	11	11	Sa
18	7 5 5	4 34	7 47	7 2 5	7 28	4 29	12	A	12	12	A
19	7 4 5	5 20	9 13	7 1 5	7 29	5 15	13	M	13	13	M
20	7 2 5	5 58	10 19	6 59	7 30	5 55	14	Tu	14	14	Tu
21	7 1 5	5 29	rises.	6 58	7 32	rises.	15	W	15	15	W
22	7 0 5	30	7 2 11	6 57	7 33	7 3	16	Th	16	16	Th
23	6 58 5	31	8 19	6 55	7 34	8 19	17	Fr	17	17	Fr
24	6 57 5	33	9 37	6 54	7 35	9 35	18	Sa	18	18	Sa
25	6 55 5	34	10 54	1 57	6 53	5 36	19	A	19	19	A
26	6 54 5	35	mor.	2 38	6 51	5 38	20	M	20	20	M
27	6 52 5	36	9 9	3 20	6 50	5 39	21	Tu	21	21	Tu
28	6 51 5	38	1 19	4 4	6 47	5 42	22	W	22	22	W
29	6 49 5	39	2 23	4 58	6 45	5 41	23	Th	23	23	Th
30	6 48 5	40	3 18	6 9	6 46	5 42	24	Fr	24	24	Fr
31	6 46 5	42	4 4	7 42	6 44	5 44	25	Sa	25	25	Sa
1	6 45 5	43	4 42	9 18	6 43	5 45	26	A	26	26	A
2	6 43 5	44	5 14	10 18	6 41	5 46	27	M	27	27	M
3	6 42 5	45	5 41	11 5	6 40	5 47	28	Tu	28	28	Tu
4	6 40 5	46	6 4	11 41	6 38	5 48	29	W	29	29	W

This was the eighth of the *civil*, and the second of the *sacred* year of the Jews, who called it *Iyar*, signifying "beauty," from the beautiful appearance of the trees in blossom; and also *Zif*, signifying "glory" or "splendour," to recall to mind the laying of the foundation of Solomon's temple at Jerusalem, which occurred in this month.

MAY was called *Maius* or *Majus* by the Romans, in honour of the *Majores*, or senators, who assisted Romulus when he was elected king; though some think it was so named to honour Maia, the mother of Mercury. This was the *ninth* month of the *civil*, and third of the *sacred* year of the Jews, who called it *Sivan*, signifying a "bramble," perhaps on account of the withering heat of the weather in Palestine and Chaldea.

JUNE was called *Junius* by Romulus, as a compliment to the *Juniores*, or younger members of his infant legislature; or, as others suppose, it was so named by the Romans in honour of their goddess Juno. This was the *tenth* month of the *civil*, and *fourth* of the *sacred* year of the Jews, who called it *Thammuz*, signifying "concealed," as is supposed, in honour of an idol, the Phœnician Adonis, who was described as a beautiful youth, beloved by Venus, and killed by a wild boar on Mount Lebanon.

JULY was called *Julius* by the Romans, in honour of their first emperor, Julius Cæsar, who was born on the 12th of this month, B. C. 100. His power and splendour amongst the nations was compared to the sun, which this month shines forth in the fulness of his strength. This was the *eleventh* month of the *civil*, and the *fifth* month of the *sacred* year of the Jews, who called it *Ab*, signifying "father," probably to suggest the idea of pre-eminence.

AUGUST was called *Augustus* by the Roman senate, in honour of Octavius Cæsar, to whom, in compliment of his splendid deeds, they gave that title, when they chose him to be emperor of Rome. This was the *twelfth* month of the *civil*, and the *sixth* of the *sacred* year of the Jews, who called it *Elul*, signifying "mourning," probably because it was the season of preparation for the great day of atonement, or the tenth day of the seventh month.

SEPTEMBER was called thus by the Romans, as the seventh month of their calendar, from *septem*, seven, and *imber*, a shower, as this was regarded the beginning of the rainy season. This was the *first* month of the *civil* and the *seventh* of the *sacred* year of the Jews, who called it *Tisri*, or anciently *Ethanim*, signifying "harvests," 1 Kings viii. 2, as the late fruits were gathered in this month.

OCTOBER was called thus by the Romans, as the eighth month in their calendar, from *octo*, eight, and *imber*, a shower, as a part of the rainy season. This was the *second* month of the *civil*, and *eighth* of the *sacred* year of the Jews, who called it *Marchesvan*, but anciently *Bul*, signifying "decay," as seen in the falling of the leaves. 1 Kings vi. 33.

NOVEMBER was thus called by the Romans, as the ninth month in their calendar, from *novem*, nine, and *imber* a shower, it being part of the rainy season. This was the *third* month of the *civil*, and *ninth* of the *sacred* year of the Jews, who called it *Chisleu*, signifying "chilled," as the weather was cold, requiring a fire. Zech. vii. 1. Jer. xxxvi. 22.

DECEMBER was called thus by the Romans, as the tenth month in their calendar, from *decem*, ten, and *imber*, a shower, it being part of the wet season.

3d month.

MARCH, 1843.

31 days.

MOON'S PHASES. Boston. N. York. Phila'a. Balt'e. Charl'n. Sun on Mer'n. H. M. S.

Day of Month. Day of Week. Sun's decl. S.

Calendar for Boston; New Eng. N. Y. State, Michn. Wisconsin & Iowa. Sun Sets. Moon Sets. H. M. W. Bos'n.

Calendar for N. Y. City; Conn. N. Jersey, Penn'a. Ohio, Ind. and Ill. Sun Sets. Moon Sets. H. M. W. N. Y.

Calendar for Philadelphia; Baltimore; Virg. Ken. and Missouri. Sun Sets. Moon Sets. H. M. W. Phila.

Calendar for Charleston; N. Car. Tenn. Geo. Ala. Mississ. and Lon. Sun Sets. Moon Sets. H. M. W. Char'n.



This was the *fourth* month of the *civil*, and the *tenth* of the *sacred* year of the Jews, who called it *Zebeth*, signifying "miry," probably on account of the difficulty of passing on the roads. Esth. ii. 16.

### HISTORICAL NOTICES RELATING TO THE CALENDAR.

**TIME.**—The measure of duration is divided, by the revolutions of the celestial bodies, into days, months, and years; to which weeks have been added, by the positive institution of the Lord our God.

The year properly is the *solar year*, containing 365 days, 5 hours, 48 minutes, 51 seconds, 6 decimals, and is called the *astronomical year*. This, however, has not always been correctly understood, nor till very recently even in Europe. Moses might perhaps have correctly understood astronomy, but the Jews were not perfectly accurate in their computations of time; they reckoned twelve moons in a year, which included 354 days, and every third year added a month to Adar, which they called *Ve-Adar*, or the *second Adar*.

Various modes of computing the year were observed by the Egyptians, Chaldeans, Persians, Greeks, and Romans. Romulus is said to have introduced the calendar soon after the foundation of the city of Rome; commencing the year about the *vernal equinox*, and dividing it into ten months; Martius, Aprilis, Maius, Junius, Quintilis, Sextilis, September, October, November, and December, containing 304 days.

Numa Pompilius reformed the Roman calendar, after the Grecian model, adding two months Januarius and Februarius, which he placed before Martius, beginning the year on the 1st of Januarius. Julius Cæsar, by the aid of a celebrated Egyptian astronomer, Sosigenes, fixed the solar year at 365 days, 6 hours, ordaining that while the year ordinarily was reckoned at 365 days, every fourth year should consist of 366 days; that year being called *Bissexile*.

Quintilis was called *Julius*, in honour of Julius Cæsar; and Sextilis was named *Augustus*, in honour of Augustus Cæsar. This measure of the year, however, was about eleven minutes too much; and the error having been discovered, Pope Gregory, by the advice of the astronomers Cavius, Ciacconius, and Lilio, ordained that 10 days should be abated in the year 1582, by having the 11th of March called the 21st; thereby making March to consist of 21 days only, and that the year beginning a century should not be *Bissexile*, to perfect the scheme. Some nations not acknowledging the Pope's authority, long resisted this order of Rome, and England did not adopt the *Gregorian* or *New Style* until the year 1752; when it was settled by Act of Parliament that the corrections should be admitted; the commencement of the year to be reckoned from the 1st day of January, instead of the 25th day of March. The new style is used by most of the nations professing Christianity, except the Russians.

The year of the Hebrews commenced on the 1st day of the month Tisri; but for sacred purposes, commemorating the redemption of Israel from Egypt, their ecclesiastical year commences in the month Abib, corresponding with March. Exod. xii. 2. Dates of the years were commonly made, by most nations, from the foundation of a chief city, as was the practice of the Romans; or from the reigns of their kings, as we see by the Scriptures. 1 Kings xv. 1. Neh. ii. 1. The reign of the sovereign was the customary mode in England, until the time of the Protectorate, under Cromwell, when the present was adopted. *Anno Domini*, or *year of our Lord*.



## THE BAROMETER.

Changes of weather are indicated in the barometer, not by the actual height of the mercury, but by its change of height. One of the most general, though not absolutely invariable rules is, that where the mercury is very low, and therefore the atmosphere very light, high winds and storms may be expected. The following rules may be relied upon, at least to a certain extent. 1. Generally, the rising of the mercury indicates the approach of fair weather; the falling of it shows the approach of foul weather. 2. In sultry weather the fall of the mercury indicates coming thunder: in winter, the rise of the mercury indicates frost: in frost, its fall indicates thaw, and its rise indicates snow. 3. Whatever change of weather suddenly follows a change in the barometer, it may be expected to last but a short time. Thus, if fair weather follow immediately the rise of the mercury, there will be very little of it; and in the same way, if foul weather follow the fall of the mercury, it will last but a short time. 4. If fair weather continue for several days, during which the mercury continually falls, a long continuance of foul weather will probably ensue; and again, if foul weather continue for several days, while the mercury continually rises, a long succession of fair weather will probably succeed. 5. A fluctuating and unsettled state of the mercurial column indicates changeable weather.

---

 ANTIDOTES AND PRESERVATIVES.

**SUSPENDED ANIMATION IF APPARENTLY DROWNED.**—*Cautions.* 1. Lose not an instant in sending for medical assistance. 2. In the mean time avoid all rough usage. 3. Never hold the body up by the feet. 4. Nor roll the body on casks. 5. Nor rub the body with salts or spirits. 6. Nor inject tobacco-smoke or infusion of tobacco. *Restorative means.*—I. Convey the body carefully, with the head and shoulders supported, in a raised position, to the nearest house. II. Strip the body, and rub it dry; then wrap it in hot blankets, and place it in a warm bed in a warm chamber. III. Wipe and cleanse the mouth and nostrils. IV. In order to restore the natural warmth of the body: 1. Move a heated, covered warming-pan over the back and spine. 2. Put bladders, or bottles of hot water, or heated bricks, to the the pit of the stomach, the armpits, between the thighs, and to the soles of the feet. 3. Foment the body with hot flannels; but, if possible, 4. Immerse the body in a warm bath as hot as the hand can bear without pain, as this is preferable to the other means for restoring warmth. 5. Rub the body briskly with the hand: do not, however, suspend the use of the other means at the same time. V. In order to restore breathing introduce the pipe of a common bellows into one nostril, carefully closing the other and the mouth; at the same time drawing downwards, and pushing gently backwards, the upper part of the windpipe, to allow a more free admission of air: blow the bellows gently, in order to inflate the lungs, till the breast be a little raised; the mouth and nostrils should then be set free, and a moderate pressure made with the hand upon the chest. Repeat this process till life appears. VI. Electricity to be employed early by a medical assistant. VII. Inject into the stomach, by means of an elastic tube and syringe, half a pint of warm brandy and water, or wine and water. VIII. Apply self-volatile or hartshorn to the nostrils.—On restoration to life, a tea-

MOON'S PHASES.	Boston.			N. York.		Phila'a.		Balti'e.		Charl'n.		Sun on Mer'n.				
	D.	H.	M.	H.	M.	H.	M.	H.	M.	H.	M.	D.	H.	M.	S.	
First Quarter,		3	40 mo.	3	28 mo.	3	23 mo.	3	18 mo.	3	4 mo.	1	9	11	57	0
Full Moon,	13	5	50 ev.	5	38 ev.	5	33 ev.	5	28 ev.	5	14 ev.	1	1	11	56	16
Third Quarter,	20	11	10 ev.	10	58 ev.	10	53 ev.	10	48 ev.	10	34 ev.	17	1	11	56	8
New Moon,	29	2	11 mo.	1	59 mo.	1	53 mo.	1	49 mo.	1	35 mo.	25	1	11	56	36

Day of Month.	Day of Week.	Sun's decl. N.
1	M	2
2	Tu	20
3	W	38
4	Th	55
5	Fr	72
6	Sa	89
7	A	106
8	M	123
9	Tu	139
10	W	155
11	Th	171
12	Fr	187
13	Sa	203
14	A	219
15	M	235
16	Tu	251
17	W	267
18	Th	283
19	Fr	299
20	Sa	315
21	A	331
22	M	347
23	Tu	363
24	W	379
25	Th	395
26	Fr	411
27	Sa	427
28	A	443
29	M	459
30	Tu	475
31	W	491

Calendar for Boston; New Eng. N. Y. State, Mich'n. Wisconsin & Iowa.			Calendar for N. Y. City; Conn. N. Jersey, Penn'a. Ohio, Ind. and Ill.		
Sun Rises.	Sun Sets.	Moon Sets.	Sun Rises.	Sun Sets.	Moon Sets.
4 58	6 57	9 18	4 58	6 54	9 13
4 56	6 58	10 13	4 56	6 55	10 7
4 55	6 59	11 2	4 59	6 56	10 56
4 54	7 0	11 44	4 57	6 57	11 40
4 52	7 1	mor.	4 56	6 58	mor.
4 51	7 2	0 21	4 55	6 59	0 17
4 50	7 3	0 53	4 54	7 0	0 51
4 49	7 5	1 23	4 53	7 1	1 21
4 48	7 6	1 50	4 52	7 2	1 50
4 47	7 7	2 18	4 51	7 3	2 26
4 46	7 8	2 48	4 50	7 4	3 46
4 45	7 9	3 21	4 49	7 5	4 58
4 44	7 9	3 21	4 48	7 6	6 7
4 43	7 10	rises.	4 47	7 6	7 2
4 42	7 11	8 36	4 46	7 6	8 31
4 41	7 12	9 39	4 45	7 7	9 33
4 40	7 13	10 30	4 44	7 8	10 25
4 39	7 14	11 12	4 43	7 9	11 11
4 38	7 15	11 46	4 42	7 10	11 42
4 37	7 16	mor.	4 42	7 11	mor.
4 36	7 17	0 14	4 41	7 12	0 12
4 35	7 18	0 39	4 40	7 13	1 1
4 34	7 19	1 2	4 39	7 14	1 3
4 34	7 20	1 24	4 38	7 15	1 24
4 33	7 21	1 46	4 38	7 16	1 48
4 32	7 22	2 10	4 37	7 17	2 13
4 31	7 22	2 37	4 36	7 17	2 40
4 31	7 23	3 8	4 36	7 18	3 12
4 30	7 24	3 44	4 35	7 19	3 50
4 29	7 25	sets.	4 35	7 20	sets.
4 29	7 26	8 59	4 34	7 21	8 54
4 28	7 27	9 44	4 34	7 21	9 39

Calendar for Philadelphia; Baltimore; Virg. Ken. and Missourt.			Calendar for Charleston; N. Car. Tenn. Geo. Ala. Mississ. and Lou.		
Sun Rises.	Sun Sets.	Moon Sets.	Sun Rises.	Sun Sets.	Moon Sets.
4 51	6 51	9 9	4 51	6 40	8 50
4 50	6 52	10 3	4 50	6 41	9 44
4 49	6 53	10 53	4 49	6 42	10 34
4 48	6 54	11 36	4 48	6 43	11 20
4 47	6 55	mor.	4 47	6 44	mor.
4 46	6 56	0 15	4 46	6 45	0 1
4 45	6 57	0 49	4 45	6 46	0 39
4 44	6 58	1 20	4 44	6 47	1 15
4 43	6 59	1 50	4 43	6 48	1 49
4 42	7 0	2 21	4 42	6 49	2 24
4 41	7 1	2 53	4 41	6 50	3 3
4 40	7 2	3 28	4 40	6 51	4 43
4 39	7 3	4 0	4 39	6 52	5 6
4 38	7 4	4 45	4 38	6 53	6 47
4 37	7 5	5 11	4 37	6 54	7 30
4 36	7 6	5 49	4 36	6 55	8 4
4 35	7 7	6 22	4 35	6 56	9 8
4 34	7 8	7 0	4 34	6 57	10 3
4 33	7 9	7 49	4 33	6 58	11 25
4 32	7 10	8 27	4 32	6 59	12 27
4 31	7 11	9 0	4 31	7 0	1 11
4 30	7 12	9 37	4 30	7 1	2 1
4 29	7 13	10 1	4 29	7 2	3 1
4 28	7 14	10 53	4 28	7 3	4 1
4 27	7 15	11 49	4 27	7 4	5 1
4 26	7 16	12 35	4 26	7 5	6 1
4 25	7 17	1 11	4 25	7 6	7 1
4 24	7 18	1 51	4 24	7 7	8 1
4 23	7 19	2 26	4 23	7 8	9 1
4 22	7 20	3 0	4 22	7 9	10 1
4 21	7 21	3 44	4 21	7 10	11 1
4 20	7 22	4 0	4 20	7 11	12 1
4 19	7 23	4 45	4 19	7 12	1 1
4 18	7 24	5 11	4 18	7 13	2 1
4 17	7 25	5 49	4 17	7 14	3 1
4 16	7 26	6 22	4 16	7 15	4 1
4 15	7 27	7 0	4 15	7 16	5 1
4 14	7 28	7 49	4 14	7 17	6 1
4 13	7 29	8 27	4 13	7 18	7 1
4 12	7 30	9 0	4 12	7 19	8 1
4 11	7 31	9 37	4 11	7 20	9 1
4 10		10 1	4 10	7 21	10 1
4 9		10 53	4 9	7 22	11 1
4 8		11 49	4 8	7 23	12 1
4 7		mor.	4 7	7 24	1 1
4 6		0 10	4 6	7 25	2 1
4 5		0 37	4 5	7 26	3 1
4 4		1 1	4 4	7 27	4 1
4 3		1 9	4 3	7 28	5 1
4 2		1 53	4 2	7 29	6 1
4 1		2 26	4 1	7 30	7 1
		3 0		7 31	8 1
		3 44			9 1
		4 0			10 1
		4 45			11 1
		5 11			12 1
		5 49			1 1
		6 22			2 1
		7 0			3 1
		7 49			4 1
		8 27			5 1
		9 0			6 1
		9 37			7 1
		10 1			8 1
		10 53			9 1
		11 49			10 1
		mor.			11 1
		0 14			12 1
		0 39			1 1
		1 2			2 1
		1 24			3 1
		1 46			4 1
		2 10			5 1
		2 37			6 1
		3 8			7 1
		3 44			8 1
		sets.			9 1
		8 59			10 1
		9 44			11 1
		0 27			12 1

spoonful of warm water should be given; and then, if the power of swallowing be returned, small quantities of warm wine, or weak brandy and water, warm; the patient should be kept in bed, and a disposition to sleep encouraged.

The above treatment, recommended by the Royal Humane Society, is to be persevered in for three or four hours.

**TO EXTRICATE PERSONS FROM BROKEN ICE.**—Let a rope or ropes, or handkerchiefs tied in strong knots, be held by two or more persons at each end; and let this be stretched over the broken ice, that the drowning person may catch hold of it.

**TO PREVENT DROWNING.**—Sinking in the water is occasioned by holding the arms above water, the unbuoyed weight of which depresses the head. When a man falls into deep water, he will rise to the surface, and continue there if he does not elevate his hands. If he move his hands under water, in any manner, his head will rise high enough to allow him liberty to breathe; and if he move his legs, as if in the act of walking up stairs, his shoulders will rise above water, so that he may use less exertion with his hands.

*Note.*—The chances of preservation and recovery are vastly *against* those cases in which the person is intoxicated at the time of the accident; and it is well worth considering, how many dreadful accidents are occasioned by drunkenness.

**PRECAUTIONS AGAINST INFECTIOUS FEVERS.**—Infection generally originates in close, crowded, and dirty rooms. Those persons, therefore, who make a practice of admitting the fresh air, at some convenient time, every day, and of frequently cleansing their apartments, bedding, furniture, etc., may reasonably expect to preserve their families from malignant fevers, as well as from other diseases.

**FUMIGATION IN NEIGHBOURHOODS AFFECTED WITH FEVER.**—Take an equal quantity of powdered nitre and strong vitriolic acid, or oil of vitriol, (about six drachms of each are sufficient:) mix them in a tea-cup, stirring them occasionally with a tobacco-pipe, or piece of glass: the cup must be removed, occasionally, to different parts of the room, and the fumes will continue to arise for several hours.

**POISONS.**—When poison has been swallowed, either by design or accident, send instantly for medical assistance. Until such assistance arrive, the following antidotes should be diligently employed:—

If the poison taken has been—

*Corrosive sublimate.*—Administer the whites of eggs beat up in water; or milk, if eggs cannot be procured.

*Arsenic.*—An emetic, which may be made by mixing a large table spoonful of flour of mustard in a tumbler of warm water. The mustard pot may be used if the flour of mustard is not ready. After the emetic, and while it is preparing, take milk.

*Oil of vitriol, or aqua-fortis, or oxalic acid,* (called also *salt of lemons*, and easily mistaken for Epsom salts.)—Chalk, or magnesia, mixed in water. Or, if these be not at hand, soap-suds.

*Laudanum,* or any kind of *opium.*—The mustard emetic, same as arsenic. Do not suffer the patient to sleep; make him walk about; or rouse him by dragging him about, and by dashing cold water on his face and head.



*Prussic acid.*—Dash cold water freely on the head, face, and chest, and give the mustard emetic, same as arsenic.

*Carbonic acid; or, the fumes of burning charcoal, the foul air of wells, pits, graves, brewers' vats, cellars, etc.*—Remove the sufferer into pure fresh air; and dash the head, face, and chest freely with cold water.

*Poisonous mushrooms, or fish (as mussels.)*—The mustard emetic, same as arsenic.

In any case, if the surface of the body be cold, apply warm flannels, or, what is best of all, put the body into a warm bath.

---

### THE ERA OF PRINTING.

It is perhaps not known to many in our day, that it was to a young man, at the early age of about twenty-five, that we stand indebted for the first New Testament printed in the English tongue, though not in England. This was William Tyndale, assisted by his companion, John Frith.

The art of printing was invented at Mentz, in Germany, about the year 1440. They first printed with wooden blocks, and metal types were not employed for ten or twelve years afterwards. But when contemplating this noble art at its commencement, the inhabitants of England are found to occupy very humble ground. There is no room whatever for congratulation or boasting, as to taking the lead, or being the first to move in Europe, very far from it. To say nothing of other works, the Bible itself may be noticed in proof.

The first Bible ever printed was in Latin, at Mentz, by Gutenberg and Faust, between the year 1450 and .....	1455
The first Bible printed in any modern tongue was in German, by Faust, in .....	1462
The first in Italian, de Malermi's, was printed at Venice, by Le Spira, in .....	1471
The first in Dutch, author unknown, at Cologne, in .....	1475
The first in French, Macho and Farget's, at Lyons, by B. Buyer, in .....	1477
The first in Spanish, Ferrar's, at Valencia, by Ferdinez, in .....	1478
The first in Bohemian, author unknown, at Prague, in .....	1488
The first in Lower Saxon, author unknown, at Cologne, in .....	1490
The first Hebrew Bible, A. Ben Chaim, at Socino, in Italy, in .....	1488
The first Greek Testament published, Erasmus's, at Basil, by Froeb, .....	1516
The First English New Testament, by Tyndale, was printed at Cologne by Peter Quentell, and finished at Worms, in .....	1525
The first Bible in Helvetian, Leo Jude's, was printed at Zurich, in ..	1529
The first English Pentateuch, by Tyndale, was printed at Hamburg, in ..	1530
The first Bible in German, by Luther, was printed at Wittenberg, in ..	1534
The first Bible in English, Coverdale's, was printed at Zurich by Frochover, and finished 4th October .....	1535
The first English Bible, on which following editions were founded, was in .....	1537

---

### CURIOUS BIBLE.

There is at present in the possession of Mrs. Parkes, of Golden Square, London, a copy of Macklin's Bible, in forty-five large folio volumes, illustrated with nearly seven thousand engravings, from the age of Michael Angelo to that of Reynolds and West. The work also contains about two





hundred original drawings, or vignettes, by Louthenburg. The prints and etchings include the works of Raffaele, Marc Antonie, Albert Durer, Callot, Rembrandt, and other masters, consisting of representations of every fact, circumstance and object mentioned in the Holy Scriptures. There are, moreover, designs of trees, plants, flowers, quadrupeds, birds, fishes, and insects, such, besides fossils, as have been adduced in proof of a universal deluge. The most authentic Scripture atlases are bound up with the volumes. This Bible was the property of the late Mr. Bower, the publisher, who collected and arranged the engravings, etchings, and drawings, at great expense and labour; and he is said to have been engaged upwards of thirty years in rendering it perfect. It was insured in the Abion Insurance Office for £3000.

---

### MARTYRS.

According to the calculation of some, about 200,000 Christian Protestants suffered death, in seven years, under pope Julian; no less than 100,000 were massacred by the French, in the space of three months; Waldenses, who perished amounted to 1,000,000; within thirty years, the Jesuits destroyed 900,000; under the duke of Alva, 36,000 were executed by the hangman; 150,000 by the Irish massacre, beside the vast multitude of whom the world could never be particularly informed, who were proscribed, starved, burned, assassinated, chained to the galleys for life, or immured within the walls of the Bastile, or others of their Church or State prisons. According to some, the whole number of persons massacred since the rise of Papacy, including the space of 1400 years, amounts to 50,000,000.—*Buck's Expositor.*

---

### WICKLIFFE.

John Wickliffe, styled the "Morning Star of the Reformation," was born in 1324, at Wickliffe, in the north-west of Yorkshire, on the Tees. He was the first who opposed the authority of the pope, and the first who translated the Scriptures of the Old and New Testament into the English language. He was pastor at Lutterworth, where he died, in 1385. His bones, by a decree of the pope, were disinterred and burnt, and their ashes thrown into a neighbouring brook. The chair on which he expired, and part of his pulpit are still preserved in the town.

---

### THE NOVELTIES OF POPERY.

	A. D.		A. D.
Holy water introduced,.....	120	Worship of Images,.....	715
Penance,.....	157	Canonization of Saints,.....	993
Monkery,.....	338	Transubstantiation,.....	1000
Latin Liturgy,.....	394	Celibacy of the Clergy,.....	1015
Extreme Unction,.....	550	Indulgences,.....	1160
Purgatory,.....	593	Dispensations,.....	1200
Invocation of Saints,.....	593	Auricular Confession,.....	1215
Papal Supremacy,.....	607	Adoration of the Host,.....	1222

---

### FIVE FACTS:

A living faith is the best divinity; a holy life is the best philosophy; a tender conscience the best law; honesty the best policy; and temperance the best physic.



## AGRICULTURAL ITEMS.

**CABBAGE.**—The Cabbage is a biennial plant, a wholesome and agreeable food when boiled. From the Cabbage the preparation called Sour Krout is made; this is prepared by chopping the heads very fine, and strewing it in layers in a barrel; with alternately a handful of salt mixed with a few caraway seeds till the barrel is filled. A heavy weight is next to be placed on the mass, and a fermentation soon commences. After this has subsided, the weight is removed and the barrel is headed for use. This preparation is highly relished by those accustomed to it, when boiled with beef. It is a powerful antiscorbutic, and should form an article in the sea stores of all ships sailing on distant voyages. Cabbages set in spring produce excellent sprouts.

The Red dutch is used for pickling. It is first salted forty-eight hours, then pickled in vinegar. The Tree and Drumhead are the most profitable kinds to raise for cattle.

The Savoys are highly prized, and deemed nearly equal to Cauliflowers. For a very early crop, some recommend to sow in September, three inches asunder every way, to protect the young plants by a frame during winter, and set them in May. But generally they are sown in March, in a hot bed, and transplanted in May. For late cabbages sow in May and stamp the ground hard. Transplant into a very rich and highly prepared soil, the smaller kinds in rows two feet apart, and two feet distance in the row. The larger kinds three feet asunder each way. Hoe frequently.

**CAULIFLOWER.**—These should be sown late in August and September for early ones next spring—in April and May for late—treated generally like cabbages—should be transplanted three feet apart, in a very rich and rather a moist loam; a rich soil is indispensable for their successful culture. In order to blanch them handsomely, the leaves must be closed together at top and tied gently. This delicious vegetable, as well as the *Broccoli*, is deserving of more general cultivation. The heads or flowers of the plants, when boiled in a clean linen cloth, and served up with melted butter, form a most delicate vegetable dish. It is a great favourite in Europe. Dr. Johnson observed, "*Of all the flowers of the garden give me the Cauliflower.*"

**TOMATO.**—Used in soups and sauces, to which it imparts an agreeable acid flavour; it is also stewed and dressed in various ways, and considered as a very wholesome vegetable. It should be sown in a warm border, in April and May—or on hot beds in March, and transplanted about the first of June. Tomatoes do best on poor soil, being there more fruitful than on a rich soil, where they run to vine with less fruit.

**CELERY.**—Sown in April and May. Celery seed seldom vegetates under four or five weeks after sowing. The best method is, to sow the seed in mellow, rich earth, in a situation shaded, or covered by boards, till the seed has vegetated—and observe to keep the ground always moist, and the soil pressed hard upon the seed when sown. Afterwards plant out in trenches for blanching.

**OKRA.**—Sown in the beginning of May—used as an ingredient in soups, and a beautiful ornamental plant. It is cultivated extensively in the West Indies. Its ripe seeds, burned and used like coffee, can scarcely be distinguished therefrom. It should be planted an inch deep, and hoed two or three times like peas.



**NASTURTIUM.**—This is deserving of cultivation on account of its beautiful orange coloured flowers, its excellence in salads, and its use in garnishing dishes. The grain, berries, or seeds of this plant, which it produces abundantly, make an estimable pickle: in the opinion of many, preferable to capers. It is sown in drills in April and May, nearly an inch deep. When about six inches high, it should have sticks placed to climb upon—or they may be planted by the side of fences, palings, &c.

**ASPARAGUS.**—A delicious, wholesome, perennial esculent plant, of the most hardy species. The young plants are cut in the spring beneath the surface and prepared by boiling. Sow the seeds in spring in a rich soil an inch deep in rows eighteen inches asunder; keep the ground well cultivated, and in two or three years they will be fit to transplant. In its native state it is a low dwarfish plant, but to raise it in perfection and of large size, the ground must be made exceedingly rich, to the depth of fifteen inches. In such a prepared soil, the plants may be set fourteen inches asunder. In autumn spread over the surface a coat of manure, which must be dug in with a fork early in the spring.

**PRESERVATION OF GRAIN.**—A correspondent of the Farmer's Cabinet, says, that "in a late visit to a branch of the Cooper family in New Jersey, he observed that the grain of different descriptions was stowed away in large strong iron bound casks, and in these the wheat, &c. was preserved for any period, no matter how long, without fear of weevil, grain worm, vermin, damp, or mouldiness. The grain is introduced by a funnel through the bung hole, and when full, the cask is carefully closed, and made air tight, and kept in that state by occasionally driving the hoops. The casks are laid on sleepers so high that a bushel measure can be placed under them, when it is necessary to draw the grain."

It is evident this plan would only answer where the grain was thoroughly dried, as if damp when deposited, entire mouldiness, or even decomposition would ensue. In those parts of France, where grain is kept in vaults prepared in the earth, or in the limestone rocks, the grain is fully dried, then the vaults are filled, and afterwards hermetically closed. The suggestion that this method of packing in good casks, where grain is to be transported by sea, and afterwards used for seed, would be preferable to packing in bags, we think just, provided the grain was in a fit state at the time of deposit in the casks, and was aired as soon as possible after its arrival at its destination. Every farmer is aware that but a slight degree of heating is fatal to the germinating qualities of grain, and must be sedulously guarded against, when grain for seed is to be transported to any distance, in a confined or damp situation. Many of the specimens of wheat imported into this country from Europe, have either wholly or partially failed from want of attention to this matter.

**REMEDY FOR INSECTS ON PLANTS.**—**MR. D. HAGGERSTON**, of Watertown, Massachusetts, has claimed the premium offered by the Massachusetts Horticultural Society for the most cheap and effectual mode of destroying the *Rose slug* or bug. The remedy is "*Whale oil soap dissolved at the rate of two lbs. in fifteen gallons of water.*" Mr. H. states that as there is much difference in the strength of this soap, it will be better to begin with this quantity, and if it does not kill the insects to increase the strength, which may be done without injury to the plants. Dissolve the soap in a small quantity of boiling water, and strain it through a fine sieve, then add the proper quantity of cold water, and apply it with a watering engine or syringe.



The cost is about four mills per gallon. Mr. H. also states that this preparation is also an effectual remedy for other troublesome insects, such as the *Thrips* or vine frotter, the *Aphis* or plant louse, the *Black fly* that infests the young shoots of the cherry, &c., the *Acarus* or red spider, and some insects that infest evergreens, such as the balsam of fir, and others. "The *disease Mildew*, on the gooseberry, peach, grape vine, &c., is checked and entirely destroyed by a weak dressing of this solution." If this solution of whale soap is as efficacious as is represented, Mr. H. deserves the thanks of the public as well the offered premium, for bringing it to the notice of the public. There can be but little doubt it will be found useful in many cases not specified by him, and it will also be beneficial in promoting the growth of plants.

**SUN FLOWER OIL.**—We have had some inquiries as to the method of making sun flower oil; and the quantity a bushel of seed will make; and the uses to which it can be applied.

1. Method of making. The same as that of linseed, except that the seed must first be hulled, or its hard envelop taken off. This is done by machinery with great ease. If ground with the hull, not half the quantity of oil can be obtained as when it is hulled. Any press that will extract the oil of linseed, will do for sun flower seed.

2. Quantity per bushel. Mr. Mann made some experiments which are recorded in the N. E. Farmer, in which only half a gallon per bushel was obtained, and the project was abandoned. He did not hull the seed, hence the failure. C. A. Barnitz, near Baltimore, on the contrary, obtained a gallon of fine oil from a bushel, but his seed was hulled, and none was lost by the saturation of the dry covering. When well managed, a gallon may be counted upon with certainty.

3. Uses. It makes very good oil for lamps, burning clearly and without offensive smell. It is found to be well adapted for painting, spreading smooth and drying with facility. For the table, most prefer it to olive oil, being cheaper, and having a more agreeable flavour.

We may add here, that the quantity of seed produced on an acre will vary much, having ranged from twenty to seventy-five bushels. The editor of the Baltimore Farmer thinks that the average on good corn land may be stated at fifty bushels.

We have no data from which to answer the inquiries of our correspondent at Canton, in regard to the quantity of oil produced by hemp seed. Hemp seed oil possesses many of the qualities of linseed oil, and doubtless might be extracted with equal facility.

**SUBSOIL PLOUGHING.**—Subsoil ploughing is intended to move the earth to a much greater depth than can be done with the ordinary plough, and to effect this without bringing the lower earth moved to the surface. It renders the surface more dry, gives a greater range for the roots of plants, admits a free passage to water and air, and gradually converts the sterile subsoil into fertile mould. The implement is a strong iron plough, with a stout share, but no mouldboard. It is generally used by first turning a furrow with the common plough, and the subsoil plough follows in the furrow so made, moving the earth to the depth of from ten to twelve inches, breaking up the dense soil or hard pan, but not throwing it upon the surface; and the earth so moved is covered by the next furrow slice of the common plough. The subsoil plough requires a strong team. The depth will of course depend on the two ploughs;





if the common plough cuts six inches in depth, and the subsoil ten, then the earth is moved to the depth of sixteen inches.

**CANADA THISTLE.**—"Take any piece of stubble land, pea or oats stubble is preferable, as it has less sward. I then if needful manure it well, and plough it carefully on the 20th of April. About the 15th of May, I drag it thoroughly. On the 25th of May, I cross plough, and in the middle of June I again drag it, being careful to harrow cross-wise of the furrow. On the 28th or thereabouts, I plough and sow one bushel of buckwheat to the acre. At this season, buckwheat will vegetate very rapidly, and in two weeks will completely cover the ground. The thistle, by former ploughings being checked, the buckwheat will in ordinary seasons thoroughly subdue them. I have tried various methods of destroying the thistle, and I find this the best."

**POULTRY.**—"When," says M. Bose, "it is wished to have eggs during the cold season, even in the dead of winter, it is necessary to make the fowls roost over an oven, in a stable, in a shed where many cattle are kept, or to erect a stove in the fowl house on purpose. By such methods the farmers of Auge have chickens fit for the table in the month of April, a period when they are only beginning to be hatched in the farms around Paris, although further to the south. It would be desirable that stoves in fowl houses were more commonly known near great towns, where luxury grudges no expense for the convenience of having fresh eggs." It is worthy of remark, that the Irish peasantry, whose poultry occupy at night a corner of the cabin, along with the cow, pig, and the family, frequently lay very early, in consequence of the warmth of their night quarters; and there can be no doubt, that this is the chief secret for having new laid eggs in winter, paying at the same time due attention to protect the hens from wet, and to have them young, or at least early in moulting.—*From the Poultry Yard, by Peter Roswell.*

---

## PRESBYTERIANISM.

### VIEW OF THE PRESENT STATE OF PRESBYTERIANISM THROUGHOUT THE WORLD.

Some Presbyterians, comparing the limited population of Scotland with the far superior numbers of England, may be apt to imagine that Presbyterianism is a very limited form of ecclesiastical polity—that Presbyterians are a small, as they often are a despised people. But no idea can be more unfounded. To advert to a few facts in this connection:

The Church of Scotland, which is an Established Presbyterian Church, has—exclusive of preaching stations, and in some quarters double churches—1282, or nearly 1300 congregations, and is rapidly increasing. Above 200 additional places of worship have been projected in seven years, and 175 are built or building. She has between 200 and 300 ministers or missionaries settled in the colonies of Great Britain, and is yearly adding to the number. During the last year, there was an addition of seventeen. Her labours in the cause of Sabbath observance, education, the conversion of the Jews, and of the heathen, as well as special revivals in particular parishes, indicate growing progress and strength. It may be added, that intelligent attachment to her principles and constitution as a Presbyterian Church is decidedly on the increase among her office-bearers and members. In addition to the



above, there are five hundred Presbyterian congregations in Scotland, not in connection with the Church—making together eighteen hundred. It is believed, that since recent discussions connected with doctrine in one of the bodies, there has been a revival of Presbyterian attachment. These churches have also a considerable number of ministers and missionaries in different parts of the British dominions abroad. In the mean time the Episcopal congregations of Scotland are about eighty; and the Independents, deducting their vacancies, have little more. There are also some smaller divisions, as of Baptists, who are congregational in their views of Church government, but the whole combined constitute but a very limited number. As nearly as can be ascertained, the different branches of Presbyterians in Scotland have, during the last ten years, increased by above two hundred and seventy congregations, while in the same period the Episcopalians have added fourteen to their number,—little more than one a year, and *not one-half* the number of congregations which the Presbyterians have, in the same period, collected in England. The Independents, twenty-three; and the Roman Catholics, nineteen. This indicates the decided and growing Presbyterianism of Scotland with the increase of her people, and the vanity of any attempt to thrust an opposite form of ecclesiastical government and worship on her national acceptance.

Crossing the Irish Channel, we find the Presbyterian Church of Ireland. It has nearly five hundred congregations. During the last twelve years it has increased by one hundred and twenty, and is rising from year to year, by ten congregations. Already it divides the Protestant population of Ireland, and is reviving not only in numbers, but in purity, and educational zeal, and missionary spirit. It is also rising in attachment to the Presbyterian system.

Turning to England—the very head-quarters of Prelacy—we find the Presbyterian Church reviving. Owing to not acting on an organized system, and other causes, the ancient Presbyterians of England, who once constituted a half of the English Church, had sunk into Congregationalism—yea, heresy. But Presbytery, and that in strict organization, is making decided progress. It now numbers, in its different branches, above one hundred and sixty congregations, many of them the growth of the last ten years. It is understood also, that there is an increasing conviction among pious and intelligent men in the south, both in the Establishment and among the Congregationalists and Methodists, that an adoption of some of the leading principles of Presbytery is essential to meet the defects of their own systems of ecclesiastical government. In addition to those above described, the Calvinistic Methodists may be enumerated. They prevail in Wales, numbering, according to the most recent information, five hundred and thirty-six places of worship, one hundred and twenty-two stated, two hundred and ninety-eight occasional preachers, besides twelve hundred and seven elders. They are of sufficient importance to have a theological institution for the due training of their young men for the office of the ministry.

If, from the British isles we pass to Holland, the asylum of the suffering in days of persecution, we behold an Established Presbyterian Church, with fourteen hundred and fifty ministers, and a Presbyterian population of one million five hundred thousand. Of these, five hundred thousand are communicants. The places of worship are multiplied according to the increase of the population. While there is a growth in numbers, what is far better, there is growth in evangelical piety. The hatred of popery, and the

missionary spirit which have appeared in fresh vigour of late years, indicate a favourable progress.

France could once boast of a Presbyterian Church of two thousand congregations. It is well known to what protracted and merciless persecution she was subjected—a persecution which slew the servants of God by tens of thousands, and drove more than a million to foreign shores—in not a few cases, to plant Presbyterian Churches in the American wilderness. Never was a Church more fearfully oppressed. This Church of many martyrs still survives, having four hundred congregations belonging to the Reformed, as distinguished from the Lutherans, who have about two hundred—together, the charge of nearly two millions of professed Protestants. There is a rapid and extensive revival, in numbers and spirit, conspicuous throughout France.

In Switzerland, the Established Church is also Presbyterian. The population of the country amounts to above two millions, and the great mass of the people belong to the national Church. Its ministers are estimated at eight hundred to one thousand. It is well known that a remarkable revival of true religion has appeared of recent years in many of the Protestant cantons. Along with this has arisen a growing attachment to the ancient constitution and discipline of the Church. “The History of the Reformation,” by D’Aubigné, a work which seems destined to give an impulse to the cause of true religion, not only in Switzerland, but throughout the world, is the work of a Presbyterian minister in Geneva.

The remains of the long-persecuted Waldenses, like their fathers, are Presbyterians. They have thirteen pastors among twenty-two thousand people, and are rising in their religious character and zeal. Nay, a Protestant and Presbyterian Church, including of Reformed and Lutheran, nineteen hundred ministers, is to be found in Hungary among a population of nearly two millions. Here, as in most Prelatic Churches, there is a loud call for the spirit of revival—but there is the organization of Presbyterianism and faint symptoms of life.

In Germany it is difficult to ascertain the proportion of the Protestant population which may be accounted Reformed, as distinguished from Lutheran; but both Churches may fairly be reckoned in this enumeration as Presbyterian, inasmuch as the Lutherans do not hold the doctrine of “Apostolic Episcopal succession,” and have superintendents *only* from human expediency. The great Reformer, whose name they bear, maintained from Scripture that Presbyter and bishop are identical, and that all pastors are equal in office. This is the grand point of distinction between Presbytery and Episcopacy. The body too, which, according to recent arrangements, manages the affairs of the Evangelical Church of Prussia, (the most important of the German Protestants,) is an ecclesiastical Synod or General Assembly. The revival of evangelical religion in this country of late years has been conspicuous. One-third of the ministry in Berlin, the Prussian capital, is evangelical; and there are few of the many Protestant universities of Germany, where several of the professors are not men of the same sentiment and character.

With regard to the northern kingdoms of Norway, Denmark, and Sweden, though not claiming any unbroken prelatial succession, on the contrary, holding only Presbyterian ordination, they may perhaps be reckoned as, *de facto*, Episcopalian in ecclesiastical constitution. They are governed by bishops and archbishops. Though among them, too, there is progress, it is slight; the reign of cold formalism, where there is not heresy—it is understood, is wide-spread and desolating.

Crossing to the United States of America, we find Presbyterianism in great strength. The states were originally peopled to a large extent by emigrants from England, Scotland, Ireland, Holland, France, and Germany. The greatest number were Presbyterian. Twenty thousand Presbyterian Puritans emigrated from England alone in a few years. We need not wonder, therefore, to learn that the different religious bodies which may be classed under the head of Presbyterian, form, according to the most recent statistics, five thousand three hundred and forty-four ministers, to seven thousand one hundred and forty-six churches.\* These constitute a large proportion of the whole ministry and congregations of the United States. As a proof of progress, it may be mentioned that in 1789, when the General Assembly of the Presbyterian Church was *first* regularly organized (having subsisted under the form of a synod before,) there were only one hundred and seventy-seven ministers among four hundred and nineteen congregations. In 1839, being fifty years, the year of jubilee, there were in the same body two thousand two hundred and twenty-five ministers, and two thousand eight hundred and seven congregations; in other words, in fifty years it had multiplied by *eleven times*.

The Methodists and Moravians, constituting honoured and useful churches, both in Europe and in the New World, do not seem to admit of being precisely classed under any of the great divisions of ecclesiastical government. Some points they hold in common with Presbyterians, others with the opponents of Presbytery; but it is well known that both disallow the exclusive claims of Episcopacy, and boast only of Presbyterian ordination.

From the rapid sketch which has been given, it is obvious, that Presbyterians are not—as some are apt to imagine—a small isolated party; that, on the contrary, they are great in numbers, and in the general intelligence, morality, and religion of the countries which they occupy. They are vastly more numerous than Episcopalian Protestants, or the Congregationalists of the Old and New Worlds combined. Moreover, it appears that they are not withering into decay before the formidable pretensions of modern Episcopacy to an exclusive apostolic origin; but are growing rapidly, perhaps more rapidly than many, in numbers, and, with the revival of evangelical zeal and liberality, are growing also in warm attachment to the principles, constitution, and forms of the Presbyterian Church. There is, then, this consolation for Presbyterians, that if they are in error, they are in error with more than half of Protestant Christendom, and with nations of highest reputation in the world. This should save them from the contempt with which they are often spoken of by parties who, comparatively speaking, can boast of a mere handful, and these without any superiority in mind, morals, or religion to their neighbours. We may safely say that there is no chance of Presbyterians or their principles dying out.

The above numbers, and any others which may yet be adduced, are given on the authority of the most recent and accredited documents to which I have had access—generally those of the religious bodies themselves. I am persuaded that any inaccuracy is immaterial. On such questions a close approximation to the truth is all that can be looked for.—*Lorimer's Manual of Presbytery*.

\* The author evidently includes the Congregational Churches in this estimate. The General Assembly of the Presbyterian Church comprises fourteen hundred ministers; the New-school Assembly about twelve hundred, and the other Presbyterian bodies but a few hundred more, making in all about three thousand Presbyterian ministers. The Congregationalists are not Presbyterian in name or in fact.

## PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

The First Presbyterian Church in the United States was organized in the city of Philadelphia, about the year 1698; and the churches of Snowhill, Rehoboth, Monokin, and Wicomico, on the eastern shore of Maryland, were organized about the same time.

The Presbytery of Philadelphia was organized in the beginning of the year 1705, and consisted of seven ministers. This was the first Presbyterian judicatory established on the continent.

In the year 1716, the Presbytery had so much increased that it became necessary to divide it into four subordinate judicatories, which constituted the Synod of Philadelphia which held its first meeting in Philadelphia in the year 1717.

The Synod of New York, which comprised the Presbyteries of New York, New Brunswick, and New Castle, held its first meeting in the year 1745, and in the year 1758 was united with the Synod of Philadelphia under the style of the Synod of New York and Philadelphia.

The General Assembly of the Presbyterian Church held its first meeting in Philadelphia in the year 1789, at which time there were sixteen Presbyteries, and one hundred and seventy-seven ministers.

In the year 1837, the General Assembly disowned four of their Synods for errors in doctrine and practice, and in the following year a large body, sympathizing with the Synods, seceded from the Presbyterian Church. This body now numbers about twelve hundred ministers.

In the year 1842, the General Assembly of the Presbyterian Church, notwithstanding the above mentioned diminution, embraced fourteen hundred ministers, and about two thousand and twenty-five churches.



## GENERAL VIEW

OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA FOR 1842.

For the present year some of the Statistical Reports from Presbyteries are defective, and from the following Presbyteries no reports at all have been received, viz. Sangamon, Muhlenberg, West Tennessee, North Alabama, Charleston, Georgia, Flint River, Clinton, Arkansas; of these, Arkansas has not reported for several years. The neglect of so many Presbyteries is almost unprecedented, and it is to be regretted as it renders the Statistics of the Church in every department incomplete.

During the past year, the Presbyteries of Long Island and Long Island 2d, have been amalgamated, and are now known as the Presbytery of Long Island. *Four* new Presbyteries have been formed by their respective Synods, viz. Holly Springs, by the Synod of Mississippi; Clarion, by the Synod of Pittsburgh; East Alabama, by the Synod of Alabama; and Maumee, by the Synod of Cincinnati; and three new Presbyteries have been

formed in Northern India, agreeably to the direction of the Assembly, viz. Lodianna, Furrukabad, and Allahabad; in all seven new Presbyteries during the past year.

During the year also the Synod of Wheeling has been organized agreeably to the directions of the General Assembly of 1841, embracing the Presbyteries of Washington, Steubenville, St. Clairsville, and New Lisbon. The Synod of Northern India, has not been, from peculiar circumstances, formally organized, but it is from convenience inserted in the list of Synods.

There have been reported one thousand three hundred and sixteen ordained ministers; one hundred and ninety-two licensed preachers; two hundred and twenty-nine candidates for the ministry, and one thousand nine hundred and four churches. If to these be added, the numbers given in the last reports of the nine Presbyteries which are recorded above as delinquent, the numbers would be, one thousand three hundred and ninety-nine ordained ministers; two hundred licentiates; two hundred and thirty-seven candidates; and two thousand and twenty-five churches. Exclusive of the nine delinquent Presbyteries, the number of communicants reported, is one hundred and forty thousand four hundred and thirty-three, and the sum collected for religious objects is one hundred and sixty-two thousand five hundred and twenty dollars.

As far as reported, there have been *sixty-four* licensures; *sixty-eight* ordinations; *forty-four* churches organized and received; *eighty* installations; and the following *twenty-one* deaths of clergymen reported, viz.

<i>Names.</i>	<i>Presbyteries.</i>
Rev. William Johnston, . . .	Redstone.
“ Shadrack Howell Terry, . . .	Blairsville.
“ Andrew A. Shannon, . . .	Louisville.
“ Robert Lee, . . .	Marion.
“ Alexander E. Wilson, . . .	Concord, (Miss. to Africa.)
“ John Boyd, . . .	Hudson.
“ Samuel G. Winchester, . . .	Mississippi.
“ Samuel Tate, . . .	Erie.
“ Robert G. Linn, . . .	Miami.
“ Robert Holman, . . .	South Alabama.
“ Wesley Davis, . . .	Ditto.
“ John Breckinridge, D. D. . . .	Baltimore.
“ John Brackinridge, . . .	Late District of Columbia.
“ John H. Redington, . . .	Caledonia.
“ Jonathan P. Alward, . . .	Elizabethtown, (Miss. to Africa.)
“ Simeon H. Crane, . . .	Madison.
“ Robert Rankin, . . .	Logansport.
“ William Wallace, . . .	St. Clairsville.
“ Philo F. Phelps, . . .	Florida.
“ John B. McCoy, . . .	Washington.
“ Darius O. Griswold,* . . .	Albany,

In this list the names of Mr. Terry and Mr. Tate were informally reported last year.

WM. M. ENGLER, *Stated Clerk of General Assembly.*

\* Since the reports were made out several deaths have occurred, as that of Mr. Wharey, of Virginia, and Dr. Blythe, of Kentucky.

## SYNODS AND PRESBYTERIES.

The General Assembly has under its care *nineteen* Synods, comprising *one hundred and one* Presbyteries, viz.

1. The Synod of ALBANY, containing the *five* Presbyteries of Londonderry, Ogdensburg, Troy, Albany, and Columbia.

2. The Synod of NEW YORK, containing the *six* Presbyteries of Hudson, North River, Bedford, Long Island, New York, and New York 2d.

3. The Synod of NEW JERSEY, containing the *six* Presbyteries of Elizabethtown, New Brunswick, Newton, Susquehanna, Caledonia, and Raritan.

4. The Synod of PHILADELPHIA, containing the *eight* Presbyteries of Philadelphia, Philadelphia 2d, West Jersey, New Castle, Baltimore, Carlisle, Huntingdon, and Northumberland.

5. The Synod of PITTSBURGH, containing the *seven* Presbyteries of Blairsville, Redstone, Ohio, Allegheny, Beaver, Erie, and Clarion.

6. The Synod of WHEELING, containing the *four* Presbyteries of Washington, Steubenville, St. Clairsville, and New Lisbon.

7. The Synod of OHIO, containing the *five* Presbyteries of Columbus, Marion, Lancaster, Richland, and Wooster.

8. The Synod of CINCINNATI, containing the *six* Presbyteries of Chilicothe, Miami, Cincinnati, Oxford, Sidney, and Maumee.

9. The Synod of INDIANA, containing the *seven* Presbyteries of Salem, Vincennes, Madison, Crawfordsville, Indianapolis, Logansport, and Michigan.

10. The Synod of ILLINOIS, containing the *six* Presbyteries of Kaskaskia, Sangamon, Schuyler, Iowa, Palestine, and Peoria.

11. The Synod of MISSOURI, containing the *three* Presbyteries of Missouri, St. Louis, and Palmyra.

12. The Synod of KENTUCKY, containing the *five* Presbyteries of Louisville, Muhlenburg, Transylvania, West Lexington, and Ebenezer.

13. The Synod of VIRGINIA, containing the *five* Presbyteries of Greenbrier, Lexington, Winchester, West Hanover, and East Hanover.

14. The Synod of NORTH CAROLINA, containing the *three* Presbyteries of Orange, Fayetteville, and Concord.

15. The Synod of WEST TENNESSEE, containing the *five* Presbyteries of Holston, West Tennessee, Nashville, North Alabama, and Western District.

16. The Synod of SOUTH CAROLINA AND GEORGIA, containing the *eight* Presbyteries of South Carolina, Bethel, Harmony, Charleston, Georgia, Hopewell, Flint River, and Florida.

17. The Synod of ALABAMA, containing the *four* Presbyteries of South Alabama, Tuscaloosa, Tombeckbee, and East Alabama.

18. The Synod of MISSISSIPPI, containing the *five* Presbyteries of Mississippi, Clinton, Arkansas, Louisiana, and Holly Springs.

19. The Synod of NORTHERN INDIA, containing the *three* Presbyteries of Lodianna, Furrukabad, and Allahabad.



STATED CLERKS OF SYNODS.

SYNODS.	STATED CLERKS.	POST OFFICE.
Albany, . . . . .	Reuben Smith, . . . . .	Waterford, New York.
New York, . . . . .	John M. Krebs, D. D. . . . .	New York City.
New Jersey, . . . . .	Ravaud K. Rodgers, . . . . .	Bound Brook, N. J.
Philadelphia, . . . . .	Henry R. Wilson, . . . . .	Neshaminy, Bucks Co. Pa.
Pittsburgh, . . . . .	William Jeffery, . . . . .	Herriottsville, Pa.
Wheeling, . . . . .	Charles C. Beatty, D.D. . . . .	Steubenville, Ohio.
Ohio, . . . . .	James B. Morrow, . . . . .	New Philadelphia, Ohio.
Cincinnati, . . . . .	Samuel Steel, . . . . .	Hillsborough, Ohio.
Indiana, . . . . .	Wm. C. Matthews, . . . . .	Madison, Indiana.
Illinois, . . . . .	John G. Bergen, . . . . .	Springfield, Illinois,
Missouri, . . . . .	. . . . .	. . . . .
Kentucky, . . . . .	. . . . .	. . . . .
Virginia, . . . . .	Wm. S. Plumer, D.D. . . . .	Richmond, Virginia.
North Carolina, . . . . .	Colin McIver, . . . . .	Fayetteville, N. Carolina.
West Tennessee, . . . . .	John T. Edgar, D.D. . . . .	Nashville Tennessee.
S. Carolina and Georgia, . . . . .	Benjamin Gildersleeve, . . . . .	Charleston, S. Carolina.
Alabama, . . . . .	Robert Nall, . . . . .	Perry C. H., Alabama.
Mississippi, . . . . .	J. H. Van Court, . . . . .	Oakland College, Miss.

PRESBYTERIAN THEOLOGICAL SEMINARIES.

THEOLOGICAL SEMINARY AT PRINCETON.

The Professors of the Seminary are,  
 Rev. Archibald Alexander, D. D. Prof. of Pastoral and Polemic Theology.  
 Rev. Samuel Miller, D. D. Prof. of Ecclesiastical History and Church Government.  
 Rev. Charles Hodge, D.D. Prof. of Exegetical and Didactic Theology.  
 Rev. Joseph Addison Alexander, Prof. of Oriental and Biblical Literature.

THEOLOGICAL SEMINARY AT ALLEGHENY CITY.

The Professors of the Seminary are,  
 Rev. David Elliott, D. D. Prof. of Didactic and Ptolemic Theology.  
 Rev. Lewis W. Green, D. D. Prof. of Oriental Literature and Biblical Criticism.  
 Rev. Alexander McGill, Prof. of Ecclesiastical History and Church Government.

UNION THEOLOGICAL SEMINARY.

The Professors of the Seminary are  
 Rev. Samuel B. Wilson, D. D., Prof. of Christian Theology.  
 S. L. Graham, D. D., Prof. of Biblical Criticism and Oriental Literature.  
 F. L. Sampson, Assistant Instructor.

THEOLOGICAL SEMINARY OF THE SYNOD OF SOUTH CAROLINA AND GEORGIA.

The Professors of the Seminary are,  
 Rev. A. W. Leland, D.D., Prof. of Theology.  
 Rev. George Howe, D. D., Prof. of Oriental Literature and Biblical Criticism.  
 The professorship of Ecclesiastical History and Church Government is now vacant. The two professors divide the duties of the third professorship for the present. Located at Columbia, South Carolina.

## BOARDS OF THE PRESBYTERIAN CHURCH.

## BOARD OF FOREIGN MISSIONS.

Walter Lowrie, Corresponding Secretary.

Rev. D. Wells, Treasurer.

Address, Mission House, corner of Centre and Reade streets, New York.

## BOARD OF DOMESTIC MISSIONS.

Rev. Wm. A. McDowell, D. D., Corresponding Secretary.

Rev. Thomas Hoge, Treasurer.

Address, No. 29 Sansom street, Philadelphia.

## BOARD OF EDUCATION.

Rev. Matthew B. Hope, Corresponding Secretary.

Joseph B. Mitchell, Esqr., Treasurer.

Address 29 Sansom Street, Philadelphia.

## BOARD OF PUBLICATION.

Rev. Wm. M. Engles, D. D., Editor.

Paul T. Jones, Publishing Agent.

A. W. Mitchell, M. D. Treasurer.

Address Corner of Seventh and George streets, Philadelphia.

## PRESBYTERIAN PERIODICALS.

<i>Names.</i>	<i>Where Published.</i>	<i>Day of Pub.</i>	<i>Editors.</i>
Charleston Observer,	Charleston, S. C.	SATURDAY,	Rev. B. Gildersleeve.
Watchman of the South,	Richmond, Va.	THURSDAY,	Rev. W. S. Plumer, D.D.
Presbyterian,	Philadelphia, Pa.	SATURDAY,	Rev. W. M. Engles, D.D.
Presbyterian, Advocate,	Pittsburgh, Pa.	WEDNESDAY,	Rev. Wm. Annan,
Protestant and Herald,	Bardstown, Ky.	THURSDAY,	Rev. S. S. McRoberts.
Presbyterian of the West,	Springfield, Ohio,	THURSDAY,	Rev. Messrs. J. A. Dunlap and W. D. Smith
Biblical Repertory and Princeton Review,	Philadelphia,	QUAR. IN JAN. By an Association. AP. J'LY. OCT.	
The Missionary Chronicle,	New York,	MONTHLY,	Rev. J. C. Lowrie.

## TEMPERANCE PLEDGE.

We, the undersigned, do agree, that we will not use intoxicating liquors as a beverage, nor traffic in them; that we will not provide them as an article of entertainment, or for persons in our employment; and that, in all suitable ways, we will discountenance their use throughout the community.

# PRESBYTERIAN BOARD OF PUBLICATION,

CORNER SEVENTH AND GEORGE STREETS,

PHILADELPHIA.

## THE FOLLOWING WORKS HAVE BEEN PUBLISHED.

- \*The Way of Salvation,
- The Mute Christian,
- The Great Concern of Salvation,
- Christian Consistency,
- Self Employment in Secret,
- Boardman on Original Sin,
- The Pleasures of Religion,
- \*Revocation of the Edict of Nantes,
- Dr. Miller on Creeds and Confessions,
- \*Life of John Knox,
- \*Life of Captain Wilson,
- Letters to an Anxious Inquirer,
- \*A Threefold Cord,
- Baxter's Reformed Pastor,
- The Offices of Christ,
- The Divine Purpose,
- Dr. Miller on Presbyterianism and Baptism,
- The Spirit of Prayer,
- The Spruce-street Lectures,
- \*Confession of Faith,
- A Guide to Christian Communicants,
- A Friendly Visit to the House of Mourning,
- Charnock on Regeneration,
- \*Love to Christ,
- \*Life of General Burn,
- \*Life of Blackader,
- \*Life of George Trosse,
- Scripture Portions for the Afflicted,
- \*The Destruction of Jerusalem.
- The Christian's Great Interest,
- \*Life of Melville,
- \*Lives of the Patriarchs,
- Janeway on Romans—Parts I. and II.
- Flavel on Antinomianism,
- Fulfilling of the Scriptures,
- Lime-street Lectures,
- The Novelty of Popery,
- A Series of Tracts, (bound.)
- The Form of Government,
- The Larger Catechism,
- The Psalms and Hymns,
- The Saint's Encouragement,
- The Return of Prayers,
- The Mystery of Godliness,
- \*Sketches of Church History,
- \*The Lives of the Rev. John Owen, D.D. and Rev. John Janeway,
- \*The Life of Rev. Richard Baxter,
- Christian Education of Children and Youth,
- \*The Prophetic Blessings,
- \*Memoir of Rev. John Rodgers, D.D.
- The Mystery of Providence,
- \*The Life of Rev. Philip Henry,
- \*Memoir of Wm. Thorpe Buchanan,
- Dr. Miller on the Office of Ruling Elder, Do. Christian Ministry,
- Charnock on the Attributes,
- History of the Presbyterian Church; by Dr. Hodge,
- Lectures on Points in Controversy between Romanists and Protestants,
- \*Labourers in the East,
- \*Voyages to and from the Cape of Good Hope,
- Lectures on the Jews,
- Owen on the Holy Spirit,
- \*History of the Inquisition,
- \*Scripture Emblems,
- \*Life of Philip Melancthon,
- Boston's Fourfold State;
- \*Duty of Children to love and seek Christ,
- \*Life of Ulrichus Zuinglius,
- \*Missionary Records,
- \*The Force of Truth,
- \*The Council of Trént,
- Essays on Romanism,
- Records of the Presbyterian Church,
- Thoughts on Religious Experience, by Dr. Alexander,
- History of the Westminster Assembly of Divines,
- \*History of the Covenanters in Scotland,
- The Church of Rome, the Apostasy, &c.
- The Synod of Dort,
- \*The Chief End of Man,
- Dickinson's Five Points,
- Owen on Justification,

Familiar Letters to a Gentleman,  
 Eastern Manners,  
 Discourses on Christ Crucified,  
 The Fruits of the Spirit,  
 Dr. Creech's Lectures on the Shorter Cate-  
 chism,  
 Edwards on Baptism,  
 The Christian Scripture Directory,  
 Calvin's Institutes,  
 Shaw's Immanuel,  
 \*Missionary Tales for Little Listeners,  
 \*Tradition of the Covenanters,  
 The Scripture Doctrine of Sanctification,  
 The Christian's Portion,  
 \*The Lives of Rev. James Hervey, M.A.  
 and Rev. A. M. Toplady.

Owen on Indwelling Sin,  
 The Soul's Conflict and Victory over  
 Death,  
 Lorrimer's Protestant Church of France,  
 McCrie's Reformation in Spain,  
 Weed's Questions on the Confession of  
 Faith,  
 The British Reformers, 12 vols.  
 \*The Book of Popery,  
 Barr's Communicant's Catechism,  
 The New Testament, for the use of Sab-  
 bath-schools,  
 \*Travels in North India,  
 Daille on the Right use of the Fathers.  
 McCrie's Reformation in Italy,  
 \*Herschell on the Jews.

\* The Books thus designated are suitable for a Sunday School Library. The price of them is \$13.28. The cost of the entire set of the publica-  
 tions is \$55.00.

In addition to the foregoing works, thirty-four Tracts on Doctrinal and  
 Practical subjects have been published. The Board have also recently issued the  
 following

#### NEW SERIES OF TRACTS ON POPYERY.

- No. 1. The Testimony of History against the Church of Rome. Price \$5 per  
 hundred.  
 No. 2. The Tyranny of Popery. Price \$3 per hundred.  
 No. 3. The Natural Fruits of Popery. Price \$3 per hundred.  
 No. 4. The Virgin Mary: a candid comparison with the Holy Scriptures of  
 the doctrine of the Church of Rome, respecting the Mother of our Lord. By  
 John Hall, Pastor of the Presbyterian Church, Trenton, N. J. Price \$6 per hundred:

All orders and remittances for Books or Tracts should  
 be addressed to PAUL T. JONES, Publishing Agent; all dona-  
 tions to A. W. MITCHELL, M. D., Treasurer of the Board, South-  
 East corner of Seventh and George streets, Philadelphia.

#### TERMS OF SALE.

1. All sales not amounting to ten dollars, cash.
2. Sales above ten dollars, but not exceeding twenty, cash,  
 with a discount of ten per cent.
3. Sales in amount from twenty to fifty dollars, cash, with a  
 discount of twenty per cent.
4. Sales above fifty dollars, six months credit, and a discount  
 of twenty per cent. with an additional discount of five per  
 cent. for cash from the net amount of the bill.
5. The Psalms and Hymns, and Confession of Faith are not  
 included in any of the aforementioned terms of sale; in which  
 a discount is made, in consequence of the very low prices at  
 which they have been put.