

THE IMPORTANCE OF A THOROUGH KNOWLEDGE OF THE SCRIPTURES.

This is essential. 1. To enable Christians to improve their own spiritual condition. The sacred truths of the Bible constitute the aliment of the soul. In that holy book, and that only, is truth to be found in a pure and perfect state, unmingled with human traditions, unswayed by earthly policy. Here is spiritual food into which no poison has entered. It is life-sustaining and health-promoting. The soul that is not often replenished from this storehouse will experience leanness and languor. Those who have attained to the most exalted piety have been most conversant with the word of God. From thence they have derived the strength which enabled them to climb the rugged steep. An intimate acquaintance with divine truth expands and elevates the mind, enlivens and sanctifies the affections, arouses and quickens the conscience, nourishes and invigorates the Christian graces. It gives boldness to faith, stability to hope, warmth to zeal, depth to humility, and dauntlessness to courage. It furnishes the loftiest subjects of contemplation, the loveliest objects of affection, and the brightest scenes of anticipation. The knowledge of Scripture is the knowledge of God in all his glory; the perfections of his nature, the rectitude of his government, and the riches of his grace. It is the knowledge of Jesus Christ, in his personal excellence, his official character, his virtuous life, his efficacious death, his triumphant resurrection, his glorious ascension, his unceasing intercession and final adjudication. It is the knowledge of man as to the origin of his being, the interests of his pilgrimage, and the eternity of his career. To understand, appreciate, and apply these truths, is our highest wisdom; to be unacquainted with and regardless of them is the greatest ignorance and folly. The Bible is the only sure word of prophecy. The entrance of this word giveth light. It is the word of God's grace, which is able to build you up and to give you inheritance among all them that are sanctified. Were the hearts of Christians deeply imbued with the precious word, then would light break forth as the morning, and their health spring forth speedily; righteousness would go before them, and the glory of the Lord be their reward.

"When our Saviour was assailed by Satan in the wilderness, he repelled each assault of the tempter by a quotation from the sacred scriptures. The Christian who ceases to consult the lively oracles with diligence and care, rapidly declines in vital piety, speedily imbibes the spirit of the world, and greedily returns to its beggarly elements. It is not a sad neglect of the Bible the fatal cause of so much supineness and sloth, selfishness and pride, avarice and worldly ambition, animosity and strife, among the disciples of Christ, who profess to have received as their pattern the active and faithful, pure and peaceful, meek and merciful Redeemer!

"It is imperiously necessary to be well acquainted with the sacred scriptures, in order to meet the peculiar exigencies of the present crisis. The decisive battle between truth and error, sin and holiness, is soon to be fought. The note of alarm has already been sounded. The army of the aliens is rapidly increasing; their motley banners are already floating aloft. The ancient heresy, dyed in martyr-blood, pants for fresh victims. The shameless infidelity of Voltaire and Paine is in the field. The polished deism of modern schools is on the alert; and the filthy brood of new-born vipers hiss in every direction. This complex host are all arrayed against the cross of Christ; and all to be met by Christians in the name of the Christian's God.

"That you may bear an honorable part in this holy war, brethren repair to the Bible; for it is God's army, from which you may obtain the whole panoply of heaven, and gird yourselves with weapons not carnal, but spiritual and mighty. Repair to the Bible, to receive the orders of the Captain of your salvation, and to estimate the value of the conquest. Repair to the Bible, to seize upon the pledges of victory, and gaze upon your final reward—that shall never fade away—an exceeding and eternal weight of glory. Thus will you fight valiantly and triumph gloriously.

RESURRECTION OF THE BODY.

But our Lord did not limit his proof of a resurrection to words; he proceeded to demonstrate the truth by an appeal to our senses. On one occasion, he released an individual whom death had just made his prisoner. On another occasion, he met the king of terrors at the gate of a city, conveying a victim to the grave; and he arrested his march, and reclaimed the prey. And, on a third time, he brought Lazarus forth from the grave, who had been dead four days.—On that occasion, he had intentionally delayed to interfere, that the process of decomposition might commence; he had given to death every possible advantage; he had voluntarily kept away, till death should be in full possession, till the monster had not merely seized his victim, but had retired with him into the gloomy dominions of the grave, till he had there closed and barred up the entrance, and fortified himself, as in a strong hold, which none should dare to assault, and where he might reign secure.—But Jesus summoned the citadel of death, broke open the enclosure of the grave and with a voice which compelled submission, demanded, and restored to life, his deceased friend.—Great Teacher.

CHRISTIAN DILIGENCE.

Make a diligent improvement of all opportunities of grace. Sleep not in harvest time. Trade not away your golden seasons. You have much work to do in a short time. You have a God to honor, a Christ to rest on, a race to run, a crown to win, a hell to escape, and a heaven to obtain. You have weak grace to strengthen, and strong corruptions to weaken; you have many temptations to withstand, and afflictions to bear, you have many mercies to improve, and many services to perform.

Therefore embrace all opportunities by which your best interests may be promoted.

Take heed of crying, To-morrow to-morrow, when God says "To-day, if you will hear my voice, harden not your hearts." Remember that manna must be gathered in the morning.—Brooks.

ANECDOTES OF DAVID HUME, AND VOLTAIRE.

HUME, the historian received a religious education from his mother, and early in life was the subject of religious impressions: as he approached manhood they were effaced and confirmed infidelity succeeded. Maternal partiality, however, alarmed at first came at length to look with less and less pain upon this declension, and filial love, and reverence seemed to have been absorbed in the pride of philosophical scepticism; for Hume applied himself with unwearied, and unhappily with successful efforts to sap the foundation of his mother's faith. Having succeeded in this dreadful work, he went abroad, and as he was returning, an express met him in London, with a letter from his mother, informing him that she was in a deep decline, and could not long survive. She said she found herself without any support in her distress; that he had taken away all that source of comfort, upon which, in all cases of affliction, she used to rely, and that she now found her mind sinking in despair. She did not doubt that her son would find her some substitute for her religion, and she conjured him to hasten to her, or at least to send her a letter containing such consolations as philosophy could afford to a dying mortal. Hume was overwhelmed with anguish on receiving this letter, and hastened to Scotland, travelling day and night; but before he arrived his mother expired. No permanent impression however seems to have been made on his mind by this trying event; and whatever remorse he might have felt at the moment he soon relapsed into his previous hardness of heart. Thus it is that false philosophy restores the sting again to death and gives again the victory to the grave.

It is stated in the Life of Beattie, by Sir W. Forbes, that Mr. Hume was one day boasting to Dr. Gregory, that among his disciples in Edinburgh, he had the honor of reckoning many of the fair sex. "Now tell me," said the Doctor, "whether if you had a wife or a daughter, you would wish them to be your disciples. Think well before you answer me for I can assure you that whatever your answer is I will not conceal it." Mr. Hume, with a smile, and some hesitation replied—"No I believe scepticism may be too sturdy a virtue for a woman."

Hume once observed that all the devout persons he ever met with were melancholy. On this Bishop Horne remarked, "This might very probably be true; for in the first place it was most likely that he saw very few, his friends and relations being of another sort; and secondly, the sight of him would make a devout man melancholy at any time."

VOLTAIRE spent his whole life in malignant but vain attempts to ridicule and overturn Christianity. He was the idol of a large portion of the French nation; but just when they were decreeing new honors his ignominy and shame arrived. In a moment the approach of death dissipated his delusive dreams, and filled his soul with inexpressible terror. Conscience started from her long slumbers, and unfolded before him the broad extensive roll of his crimes. Whither could he fly for relief? Fury and despair succeeded each other by turns. To his physician he said,—"Doctor, I will give you half of what I am now worth, if you will give me six months' life."—The doctor answered "Sir, you cannot live six weeks."—Voltaire replied,—"Then I shall go to hell, and you shall go with me," and soon after expired.

One day that D'Alembert, and Gondorcet were dining with Voltaire, they proposed to converse of atheism, but Voltaire stopped them at once, "Wait," said he, "until my servants have withdrawn; I do not wish to have my throat cut to night."—Chris. Intell.

SABBATH-KEEPING.

It is in vain to talk about keeping the Sabbath, when no efforts are made to bring the youth and others who neglect public worship, to church on that day. Every church ought to be full, and would be full, if professing Christians did their duty. What is to prevent them from keeping this matter constantly in mind, and asking each other through the week to go to church, and then on the Sabbath going to their house and accompanying them there, and showing them the way to their seats in the house of God? How many professing Christians never think of taking an impenitent acquaintance to church. No doubt many of the young men to be seen standing at the corners and strolling through the streets, or floating away on the Sabbath to places of amusement, might be led to church, if the children of light were as wise as the children of this world. How little is there done in the spirit of that command, go out into the highways and hedges and compel them to come in, that my house may be full! On the contrary, is there not a repelling influence often felt by the stranger when he wanders into a place of public worship; generally the backs of the audience are to him, and he meets no one who is ready to open his pew door and invite him to a seat. He feels ashamed, and determines that he will not again trespass on that congregation or appeal to the politeness of its members for a seat. If the churches felt an interest on this subject, corresponding with its importance, we should see a very different state of things among them. Philadelphia.

THE DRUNKEN HUSBAND.

The common calamities of life may be endured—poverty, sickness, and even death may be met—but there is even that which while it brings all these with it, is worse than all these together. When the husband and father forgets the duties he once delighted to fulfill, and by slow degrees becomes the creature of intemperance; there enters his home the sorrow that rends the spirit—that cannot be alleviated: that will not be comforted. It is here above all, where she who has ventured every thing is lost. We

man, suffering woman, here bends under her direst affliction. The measure of her cup is in truth full, whose husband is a drunkard. Who shall protect her, when he is her insultor, her oppressor?—What shall delight her when she shrinks from the sight of his face, and trembles at the sound of his voice?—The heart is indeed dark that he has made desolate. There in the dull hour of midnight her griefs are known only to herself—her bruised heart bleeds in secret. There while the cruel author of her distress is drowned in distant revelry, she holds her solitary vigil, waiting, yet dreading his return that will wring from her by his unkindness, tears even more scalding than those shed over his transgression. To fling a deeper gloom across the present, memory turns and broods upon the past. Like the recollection to the sunstricken pilgrim, of other days, come over her as if only to mock the parched and weary spirit—she recalls the ardent lover, whose graces won her from the home of her infancy—the enraptured father, who bent with such delight over new-born children, and asks if this can really be he?—sunken being, who has nothing for her but the so's disgusting brutality—nothing for these abused and trembling children, but the so's disgusting example? Can we wonder that amidst these agonizing moments, the tender cords of violated affection should burst asunder? that the scorned and deserted wife should confess, there is no killing like that which destroys the heart, that though it would have been hard for her to kiss the last time the cold lips of her dead husband and lay his body forever in the dust, it is harder to behold him so debasing in life, that even death would be greeted in mercy. Had he died in the light of his goodness, bequeathing to his family the inheritance of an untarnished name, the examples of virtues that should blossom for his sons, and daughters from the tomb—though she would have wept bitterly indeed, the tears of grief would not also have been the tears of shame. But to behold him fallen from the station he once adorned, from eminence to ignominy—at home turning his dwelling to darkness, and his holy endearments to mockery—abroad, thrust from the companionship of the worthy, a self-branded outlaw—this is the woe that the wife feels, and is more painful than death, that she mourns over as worse than widowhood! From the Mother's Magazine.

FAMILY SCENES.—THE INFLECTED PENALTY.

The following circumstances occurred in the family of a friend, from whose journal I am permitted to make the extract. She resides with her mother, who is a widow and has the care of two young nephews, who are the heroes of the tale. She is considered very happy in her mode of governing children, which is here illustrated.

It was the boys one morning, at the usual hour. Henry was down in time, but we had nearly finished breakfast when James appeared.

James, said I, you are past the hour, and must pay the penalty of your indolence; you will have to make your breakfast of dry bread and a glass of water. He immediately left the room, and walked up stairs. I had finished my meal, and, having observed by his countenance indicated sullen pride I followed him to his apartment. There I found him seated in all the imaginary dignity of injured innocence. The following dialogue then took place between us:—

James, do you think you are doing right? You are angry at the loss of your breakfast, but have you just cause for anger? Do you not know the rule, that if you are not ready for breakfast at the appointed hour, you are to forfeit it?

I did not hear you call me.

You heard your brother call you, and you know it was by my orders that he did so.

Sometimes he wakes me when you do not tell him.

Does he ever wake you, and get up and dress himself before it is time to rise?

No, ma'am I don't know that he does.

Did you not see him rise and dress himself this morning, after calling you.

Yes, ma'am.

Then it is clear that you knew it was time to get up. James, you have done wrong, and now you wish me to do wrong likewise. I cannot break my word; I am going quite as far as my conscience will allow me; for I think I said, whoever came down too late for breakfast, should forfeit it. But I have made allowance for your drowsiness, so far to permit you to have what I said, because you unavoidably exceeded your hour for retiring last night.

I was careful to avoid arousing the spirit of obstinacy that slumbered within; for I knew by experience, that once aroused, it was almost impossible to subdue it. I saw he began to yield to my arguments; my next appeal was to his conscience.

James, I do not intend to compel you to eat the breakfast I have allotted you, because I wish you to do right for the sake of pleasing God. I therefore advise you to do so. Your conscience cannot, at this moment, acquit you of guilt in the course you are pursuing. If it does, I have no more to say. But if you feel, that if you were now called to answer before your Maker, for what is passing in your heart, you could not give such an account as would be received, so neither can you answer at that day which must arrive. Search your heart. If you are satisfied it will bear that day's scrutiny, you may persevere in refusing your breakfast but if you feel conscious that you cannot answer to God for your present feelings, let me entreat you to subdue them. I leave you to act according to the dictates of your own conscience, and may the Spirit of truth enable you to form a correct judgment, and so to act as shall be acceptable in the sight of your Judge.

More tedious than the twice told tale, and far more injurious, is the prolonged reproof. I saw that the impression was made and left him to settle the matter with his God, alone.

He presently went, apparently humbled and penitent, and ate his dry bread.

In the evening a circumstance occurred that amused, and also pleased me; for I thought I could trace in it the effect of their

morning's conversation. I had retired earlier than usual, and had just fallen asleep, when a noise on the stairs awoke me. I heard the voices of both the boys, and felt a little vexed at being needlessly disturbed and also surprised that they were there for they had retired at the same time with myself. I called out, "Boys, why are you on the stairs making a noise, at this time of night?" James replied, "Henry wanted some water, and I came down with him to get it."

I answered, "I think you might have had consideration enough for me, to have come down softly, for you know, if I had not been indisposed, I should not have retired so early, and you have disturbed me exceedingly."

I said no more. James stole softly back to the next story, and Henry as noisily made his way down stairs for the water.

Presently, Henry called from the bottom of the stairs, "James, James." No answer. The call was repeated. I said nothing, for I had been effectually disturbed, and any more noise now could make no difference.

Directly, I heard James' footsteps in haste but as light as possible. He came to the top of the stairs, and said, in a low, but distinct tone, "Henry Jones;" the moment he got any kind of answer, he went on "Grand-ma" wants you."

"I shall not come, sir," replied J. I could not help smiling, for I saw his desire not to disoblige me, had completely blinded him to the act of disobedience to his grand-ma."

"I sha'n't come sir; don't you know aunt Jane is in bed, and she says, if you make a noise—" Here he stopped, for his conscience reminded him, that he was going to invent a threat, which I had not made. "She says, if you make a noise—you had better not."

Here the dialogue ended. James crept back to his bed so silently, that I did not hear a foot-fall. He retreated with equal caution into the parlor, and when he again ascended the stairs, it was so noiselessly, that I knew nothing of it.

THE INFIDEL SUBDUED.

We learn from authentic sources, that the adherents of Abner Kneeland, that unhappy old man, have much declined in number within a few months past. Some signal instances of manifest conversion of heart among those who were formerly led away by the errors of that wicked one, have come to our knowledge. One is so remarkable, that we cannot forbear relating it to our readers. The subject of it is a young man, engaged in a public establishment, and in the employ of a pious individual. His former efforts to introduce his baneful doctrines into the establishment, were an annoyance to his employer. He embraced every opportunity to expose to visitors his utter contempt of all the sacred things of the gospel. His bold blasphemies and his scornful sneers, were alike shocking to decency and religion.

The vile print which weekly disseminates its moral poison through our community, he contrived as frequently as possible to bring under the notice of the establishment, though his employer as vigilantly sought to destroy it, whenever introduced there.—Withal he was given to occasional fits of intemperance, in which his treatment to his family rendered him a terror where he ought to have been a comfort and support.

His great usefulness in the establishment alone reconciled his employer to the utterance of his wicked principles and his vicious conduct. To manifest his contempt for the ordinances of religion, and his open defiance of the God of the Bible, he laid a wager with his profane companions that he would attend a Methodist prayer meeting in his neighborhood, and go forward to be prayed for. And now mark how God brings good out of evil. He went—and his hardihood carried him through the accomplishment of his wicked purpose. But perhaps his conscience was not so much at ease as his demeanor indicated; perhaps the rude impertinence of his blasphemy startled even his own proud heart and awakened his attention to the things which he was endeavoring to ridicule; perhaps his character and purposes were known to the sons of God who came to present themselves before the Lord; so that they adapted their supplications to the dreadful enormity of his sins.

Whatever may have been the immediate influence by which he was moved, certain it is that the Spirit of God strove with him, and subdued the stubborn rebellion of his heart. Conscience arose in its offended and outrageous majesty; and like Esau, when he had lost his birthright, he lifted up a great and bitter cry. He went from the house of prayer, his spirit bowed within him, and his very frame sympathizing in its strong commotion. He has found peace in believing. The influence of his change wrought upon her with whose happiness his principles had hardly less to do than with his own; and they are now both on probation as candidates for full communion in the denomination by whose pious instrumentality the husband was first called to the knowledge of the truth.

Oh! what a blessed change has that house witnessed. Intemperance is expelled from the doors; the voice of the blasphemer is no longer echoed by its walls; distrust and heart-burning have ceased from the breasts of its regenerate occupants; the family altar is reared; the Bible has found a shrine for its reception; the song of praise is heard in its precincts; confidence and affection, strengthened and elevated by Christian love, have rendered the marriage tie a bond of peace and happiness; and the scene of enjoyment, the home of all that is delightful and all that is sacred on earth.

Christian Witness.

Good affections are highly valuable, but to them we must never entirely trust our conduct; they must be supported by fixed principles, cultivated in the understanding, and rooted in the heart. Habits must be acquired of temperance and self-denial, that we may be able to resist pleasure and en-

dure pain, when either of them interferes with our duty. Let us always remember that without fortitude there can be no perseverance in virtue.

When we see how little is done, how little effect the gospel hath, for the most part, it may make many a sad misgiving heart among us.—Howe.

Cheerfulness is the best promoter of health. Repinings and secret murmurs of heart give imperceptible strokes to those delicate fibres of which the vital parts are composed, and wear out the machine insensibly; not to mention those violent ferments which stir up the blood, and those motions which they raise in the animal spirits. Cheerfulness bears the same friendly regard to the mind as to the body; it banishes all anxious care and discontent, soothes and composes the passions, and keeps the soul in a perpetual calm, keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity. We seldom meet with a great degree of health which is not attended with a certain cheerfulness, but very often see cheerfulness where there is no great degree of health.—Addison.

AMERICAN ENERGY.—A merchant from New-York was at the London Coffee House in Ludgate Hill, when the news of the great fire which lately occurred in that city arrived. His premises were totally consumed, and he found himself, as in a moment, a ruined man. His plan was instantly formed. In fifteen minutes from the time his eyes had rested on the paper, a chaise and four was at the door, in which he hurried to Dover. Arriving in the night he hired a steam boat for 75 guineas, which soon landed him at Calais. Thence he hastened, with all possible expedition to Lyons. He reached that city eight hours before the news of the fire, and employed his time in purchasing silk goods to such an extent, and on such terms as to secure a profit of at least £25,000, the destruction being principally of French silks, and to so large an amount as to require more than all the existing stock at Lyons to make it good. London paper.

Devon Stock.

THE editor of the Farmer and Gardener can at all times supply orders for Devon Cattle this breed is so distinguished for their easy keep and docility, the richness of the milk of the cows, and for the activity and sprightliness of the oxen, that they would be admirably suited to the purposes of southern agriculturists. The happy adaptation of the Devonshire Oxen, for the purposes of the farm, will be understood, when it is stated that 4 oxen have been known to plough 2 acres of ground in a day, and a team of them to trot at the rate of six miles an hour in an empty wagon. Any person wishing to procure them can be supplied by addressing a letter post paid to the editor of the Farmer and Gardener. Baltimore, Nov. 10.

CAREY'S LIBRARY

CHOICE LITERATURE.

WHEN this work was about commencing, the Proprietors, in their Original Prospectus, stated, that their facilities were very great for conducting a publication of the kind. The selections already have given great satisfaction. "The Life of Sir James Mackintosh," "Kincaid's Rifle Brigade," and "Characteristics of Hindostan," are works that at the same time are interesting and instructive. Nothing bearing a different character shall ever find a place in the Library. As a proof of our facilities, we have commenced in No. 14, the publication of a work of History and Fiction, by James—received by us one month in advance of any other Publisher. This gentleman is the author of those deservedly popular works, "Darrelly," "D'Orme," "Richelieu," "Philip Augustus," "Henry Masterdon," "John Marston Hall," "Mary of Burgundy," "The Gypsy," &c. The present work will sustain his high reputation. The scene is laid in France, during the reign of its gayest monarch, Henri Quarte, and is full of those beautiful descriptions and stirring incidents which characterize his writings. It is entitled

ONE IN A THOUSAND

THE DAYS OF HENRI QUATRE.

This work will be completed in advance of the regular days of publication to gratify our numerous readers, with what, when they commence, we are convinced they will anxiously look for—the Denouement. Our extraordinary facilities will enable us to be always in advance with works of this and many other celebrated authors. The Library is published weekly, each number containing 26 imperial octavo pages, in a stitched cover. The Literary Chronicle which accompanies it contains 4 pages, and is bound up at the completion of each volume at the end of the work. Five dollars per annum, payable in advance. Address to CAREY & HART, Or LOUIS A. GODEY, Agent. Philadelphia.

Culture of Silk.

A PRACTICAL TREATISE on the Culture of Silk, adapted to the climate and soil of the United States, by F. G. Comstock, Secretary to the Hartford County Silk Society, and Editor of the Silk Culturist. Illustrated by engravings. The interest in all parts of the United States in the culture and manufacture of Silk, manifested by the constant calls for information on the subject, has induced the publisher to have prepared a plain Practical Treatise on the cultivation of the Mulberry and rearing Silk Worms, adapted to the soil and climate of this country and to the wants of plain practical men. The Practical Culturist in this country needs a directory adapted to the soil on which he plants his trees, and the climate in which he rears his worms, without reference to soils and climates less congenial to their growth. It has been therefore the object of the author to make a treatise strictly practical, omitting nothing of importance, and adding nothing of a useless or extraneous character. As making the raw material into sewing Silk and Twist is very profitable to the Silk grower, all necessary information for that purpose will be given. This work is in the press and will soon be published in a duodecimo of about 100 pages, in handsome binding—price 50 cents. A part of the edition will be put up in elegant covers to be forwarded by mail. Editors of Newspapers who will give the above three insertions, with this notice, and forward their paper with the advertisement marked, shall be entitled to a copy of the work, to be forwarded to their order. W.M. G. COMSTOCK. Hartford, Dec. 1835.

BOOK BINDING.

THE subscribers have established themselves in the above line of business in Cheraw and offer their services to its citizens. G. BAZENCOURT, & CO. Cheraw, S. C., Jan. 26.

THE FARMER AND MECHANIC, and WESTERN FARMER, published by N. S. Johnson, and edited by the Secretary of the Hamilton County Agricultural Society, are devoted to the publication of Original Essays and Communications, with such articles as may be profitably derived from other sources, on Agriculture and Mechanical Improvements, occasionally illustrated by engravings, with as much miscellaneous matter as may be necessary to render them instructive and entertaining periodicals. Conditions.—The Farmer and Mechanic is published on an imperial sheet, in quarto form, every other Wednesday, making twenty-four numbers, with a title page and index, amounting to 212 pages in a volume, at Two Dollars in advance, or Two Dollars and Fifty Cents at the close of the year.

The Western Farmer is published monthly, on an imperial sheet, in quarto form, making a volume of twelve numbers, with index and title page, or one hundred pages, at One Dollar in advance, or One Dollar and Twenty-five Cents at the close of the year.

As it is the intention of the proprietors to make these papers useful auxiliaries to the western agricultural societies; and a medium through which their proceedings can be communicated to the public, their aid is solicited in giving them a general circulation.

A failure to order a discontinuance at the expiration of the time subscribed for, will be considered a new engagement; and in no case will a paper be discontinued until all arrears are paid, except at the option of the proprietors.

Advertisements inserted on the usual terms. Any person who will obtain five subscribers to the Farmer and Mechanic, and forward ten dollars, shall have six copies subject to his order; or five subscribers, and remitting five dollars to the Western Farmer, will entitle him to six copies of the paper.

All communications and remittances to be directed to N. S. Johnson, Cincinnati, Ohio.

The Weekly Metropolitan.

A GENERAL LIBRARY, Historical, Geographical, and Miscellaneous Journal, published at Washington, D. C. in all its departments aims at the highest character. Printed in good clear type, on a large sheet of fine white paper, the whole of it being devoted to valuable and interesting reading matter. TERMS.—One Dollar and a Half per annum in advance. Four papers will be sent to the order of any person, acting as agent for the collection of subscribers enclosing five dollars; nine for ten dollars; nineteen for twenty dollars; fifty for fifty dollars. The enclosures by mail at the risk of the Editors. The receipt of a number of the paper will be a sufficient receipt for the money transmitted.

Postmasters, booksellers, and in general, all persons interested in the success of such an enterprise, are respectfully requested to act as agents for the Metropolitan; the above terms being of the most liberal character.

All letters to be addressed (free of postage) to LANGTREE & OSULLIVAN, Georgetown, D. C.

Editors throughout the country are requested to copy and notice this advertisement; the Metropolitan will be sent to all complying with this request.

The Monthly Gen. Farmer, AND HORTICULTURIST.

Published on the first of each month, in Rochester, N. Y., by Luther Tucker.

THE Publisher of the Genesee Farmer, at the solicitation of many friends of Agricultural improvement in Western New York, has issued the first number (for January, 1836) of a monthly periodical, under the above title, which will embody much of the practical matter of that well established paper, will be furnished to subscribers at the exceeding low price of Five Cents a year. It is believed that such a work is much wanted to supply those who are unable or unwilling to take a higher priced Agricultural paper; and that its general circulation among our Farmers, cannot fail to promote their private interests as well as the public prosperity. The course and standing of the Genesee Farmer is so extensively known, that it is not necessary to say more than that the Monthly Farmer and Horticulturist will be made up of the most practical and useful articles which appear weekly in that work. It will be handsomely printed, 16 pages octavo to each number, making an annual volume, with Title-page and Index of 200 pages. The payment will in all cases be required in advance.

Seven copies for Three Dollars—Twenty for Five Dollars—or a commission of 20 per cent. allowed to Agents on all sums amounting to \$5, or more—the money to be sent free of postage. Rochester, N. Y., Jan. 1836.

THE SILK MANUAL.

SINCLAIR & MOORE and ROBERT SINCLAIR, Jr., proprietors of the Farmer and Gardener, Baltimore, announce to the public that they have just published a complete Manual of the Mulberry and Silk Culture, compiled by the editor of said paper, from the most approved works upon the subject. It will contain—1. a brief historical view of the silk business—2. directions for sowing the Mulberry seed, nurturing the Mulberry plant, transplanting it into hedges, or standard orchards, and the subsequent management thereof—3. the mode of preserving and hatching the silkworm eggs; the manner of rearing and feeding the worms, the mode of rearing the laboratories, and the prevention and treatment of their several diseases—4. the manner of constructing a cheap laboratory or cocoonery—5. the process of reeling, drying, and making sewing silk, twist, &c. together with calculations of the probable net produce of given quantities of land set in Mulberry, as tested by actual results, both in this country and Europe. In which calculations it will be clearly and satisfactorily demonstrated that an acre of ground properly cultivated in Mulberry, is capable of feeding a sufficient number of worms to rearing, and making of silkworms, worth, after deducting all expenses of cultivation, &c. amounting to \$500. In addition to the interesting matter contained in the manual, which is full upon every subject connected with the culture, it will have a copious and well digested Index, made so easy that any thing required can be found without difficulty. In fine who will comprise every thing that a farmer wv. desires to enter into the culture need know. Orders for the above work will be received post paid, for any number of copies, be either the editor or proprietors. As the number of copies in pamphlet form will be limited, and numerous orders have already been received, persons wishing to secure a supply will do well to make early application. Price 50 cents per copy—usual discount to booksellers. Booksellers, Postmasters, and store keepers at a distance, can have their orders promptly filled. December 9.