

PRINTED AND PUBLISHED BY JONAS GREEN, CHURCH-STREET, ANNAPOLIS.

Price—Three Dollars per Annum.

WEEKLY ALMANAC.

1852—DECEMBER. Sun Blue Sun Set.

Table with 4 columns: Day, Sun, Blue, Sun Set. Rows for Thursday, Friday, Saturday, Sunday, Monday, Tuesday, Wednesday.

BALTIMORE PRICES CURRENT.

(Corrected Weekly—From the American Farmer)

White wheat, \$1.35 to 1.40—Red do. \$1.20 to 1.30—Rye, 70 to 75 cts.—Corn, 45 to 50 cts.—Oats, 35 to 47 1/2 cts.—Flour, best white wheat, \$7.37 1/2—H'd at S. F. \$6.87

No material change in the trade or price of Maryland Tobacco since last report.

New & Cheap Goods.

Adam & Jno. Miller,

late just received their well selected and extensive supply of FALL & WINTER GOODS,

which they offer to their friends and customers on the most liberal and accommodating terms.

Oct. 21.

Public Sale.

By virtue of an order from the orphan court of Anne Arundel county, the subscriber will offer for sale on Tuesday the 17th day of December next, at the late residence of Samuel Welsh, senr. deceased, all the personal property of said deceased; consisting of

Seven Negroes,

One Man, two Women, and four Children, one Horse, Household and Kitchen Furniture. Terms of Sale—For all sums above twenty dollars, a credit of six months will be given, by the purchaser giving bond with good and sufficient security, and for all sums of twenty dollars and under, the cash to be paid on the day of sale. Sale to commence at 10 o'clock in the morning, when due attendance will be paid by the subscriber.

Warner W. J. Adm'r.

Nov. 28.

Levy Court.

The Levy Court of Anne Arundel County will meet on the 1st Monday in December next, in the City of Annapolis, for the purpose of settling with the Supervisors of the public roads. By order,

Nov. 21. Wm. S. GREEN, CLK.

NOTICE.

The subscriber requests those who are indebted to her either on note or open account, immediately to pay the same. She is determined to prosecute for all claims not satisfied by the 15th day of December next.

A. Munroe.

A. MUNROE, & CO. have on hand, and will be constantly supplied with, a good stock of ready made Boots and Shoes, of all descriptions, to which they invite the attention of the public. Their sales will be extensively for Cash.

Nov. 13.

NOTICE.

Strayed from Horn Point Farm, near Annapolis, some time in the month of June last, the following

CATTLE,

One Pied Steer, with the tips of his horns sawed off, split in the right ear, and a hole through the left, awayed back, had been worked.

One black Steer, with a star in his forehead, tips of his horns sawed off, horns streak down his back.

One Red Steer, short-tail and long horns.

I have reason to believe they have been taken towards Baltimore, or by the Piney Woods. Whoever will take them, shall be paid all reasonable charges.

Eliza Pritchard, Adm'r.

Nov. 21.

NOTICE.

The subscriber has obtained from the Orphan's court of Anne Arundel county, letters of Administration on the personal estate of William Pritchard late of said county deceased. All persons having claims against said deceased, are hereby notified to bring in the same legally authenticated, and all persons indebted are directed to make immediate payment to

Eliza Pritchard, Adm'r.

Nov. 21.

NOTICE.

The subscriber has obtained from the Orphan's court of Anne Arundel county, letters of Administration on the personal estate of William Pritchard late of said county deceased. All persons having claims against said deceased, are hereby notified to bring in the same legally authenticated, and all persons indebted are directed to make immediate payment to

Eliza Pritchard, Adm'r.

Nov. 21.

NOTICE.

The subscriber has obtained from the Orphan's court of Anne Arundel county, letters of Administration on the personal estate of William Pritchard late of said county deceased. All persons having claims against said deceased, are hereby notified to bring in the same legally authenticated, and all persons indebted are directed to make immediate payment to

Eliza Pritchard, Adm'r.

Nov. 21.

NOTICE.

The subscriber has obtained from the Orphan's court of Anne Arundel county, letters of Administration on the personal estate of William Pritchard late of said county deceased. All persons having claims against said deceased, are hereby notified to bring in the same legally authenticated, and all persons indebted are directed to make immediate payment to

Eliza Pritchard, Adm'r.

Nov. 21.

NOTICE.

The subscriber has obtained from the Orphan's court of Anne Arundel county, letters of Administration on the personal estate of William Pritchard late of said county deceased. All persons having claims against said deceased, are hereby notified to bring in the same legally authenticated, and all persons indebted are directed to make immediate payment to

Eliza Pritchard, Adm'r.

Nov. 21.

MISCELLANEOUS

GREED AND FREEDOM

Flour and fell the coldest burthen / Over sea and over land / Greed the chains of ages spurneth— / Greed has drawn a sheathless brand. / Welcome, Freedom! though thy birth / With a whirlwind shake the earth; / Welcome, though thy lot be storm / Down through shipwreck, flood and storm.

TO THE YELLOW LEAF.

"Sic transit Gloria Mundi." / Pale harbinger of Nature's fate, / I grieve to think thy pride is past; / That such should be thy transient date, / So fallen and withered in the blast!

TO THE NEWLY MARRIED.

Be assured that no equivalent can be found for Good Nature. Let the husband be sober and industrious; let the wife be chaste and frugal; by these virtues you may be preserved from some of the miseries that wait on profligacy and extravagance; but while you escape these, what will your house be without Good Nature?—Not Home. By a Home, we understand a place where the mind can settle; where it is too much at ease to wish to rove. It is a sort of refuge, to which (when the mind is agitated abroad by vexations arising from the stupidity, negligence, insolence, or knavery of those with whom our business lies) we fly in the expectation of finding those calm pleasures, those soothing kindnesses that are the emollients and sweeteners of life.

CURIOUS SIGN BOARD.

Upon the door of a house near Bridgewater, occupied by a father and son, the former a blacksmith and publican, the latter a barber, is a sign board, with the following inscription:—"Burns and Son, blacksmith and barber's work done here, horse-shoeing and shavings; locks mended, and hair curling, bleaching, teeth drawing, and all sorts of her farming work. All sorts of spirital liquors according to the late comical trade—Take notice my wife keeps school, and laves folks as you shall;—teaches reading and riting and all other langwishes; and has assistants, if required, to teach horriory, sowing, the mathemotocks, and all other fashionable diversions."

KNOWLEDGE.

Knowledge is certainly one of the means of pleasure, as is confessed by the natural desire which every mind feels of increasing its ideas. Ignorance is mere privation by which nothing can be produced: it is a vanity in which the soul sits motionless and torpid for want of attraction; and without knowing why, we always rejoice when we learn, and grieve when we forget. I am therefore inclined to conclude, that if nothing counteracts the natural consequence of learning, we grow more happy as our minds take a wider range. Knowledge will soon become folly when good sense ceases to be its guardian. It is for young men to gather knowledge, old men to use it, and assure yourself, that no man gives a fairer account of his time, than he that makes it his daily duty to make himself BETTER.

RESULT OF A LIFE OF PIETY AND GOOD OFFICES.

An aged Christian, whilst recently on his bed of death, surrounded by his wife & children, (distressed with the idea of separation,) at the moment when the lamp of life was about to be extinguished, raised his voice with calmness and said, "Be comforted, and comfort one another—I am at rest with my Redeemer," and expired.

PAID WRATH.

The following beautiful maxim is worthy of recollection, not only as a specimen of pure, powerful eloquence, but from the wholesome and salutary doctrine it inculcates:—"All my brethren beware of wrath—the ware of pride—beware of the deadly and destroying sin which so often shows itself in our frail eyes; in the garments of light. Wrath is our earthly honour. Pride, and Vanity—What our earthly gifts and graces: Pride and Vanity—Voyagers speak of Indian men who deck themselves with shells, and boast of their attire;—Pride can draw down the morning star from heaven even to the verge of the pit—Eride and self-opinion kindled the flaming word which waves off from Paradise. Pride made Adam mortal, and a weary wanderer on the face of the earth, which he had, else been lord of—Pride brought amongst us sin, and doubles every sin it has brought. It is the out-post which the devil and the flesh most stubbornly maintain against the assaults of grace; and, until it be subdued, there is more hope of a fool than of a sinner. If, then, from your bosoms, this accursed seed of the fatal apple; tear it up by the roots, though it be twisted with the chords of your life. Remember, the example of the miserable sinner that has passed from us, and embrace the means of grace while it is called to-day—ere your conscience is seared as with a fire brand; and your ears dulled like those of the adder, and your heart hardened like the nether millstone. Up, then, and be doing—wrestle and overcome; resist; and the enemy shall flee from you—watch and pray, lest ye fall into temptation; and let the stumbling of others be your warning and your example.—Above all, rely not on yourselves, for such self-confidence is even the worst symptom on the disorder itself. The Pharisee, perhaps, deemed himself humble while he stood in the Temple, and thanked God that he was not as other men, and even as the Publican. But while his knees touched the marble pavement, his head was as high as the topmost pinnacle of the Temple. Do not, therefore, deceive yourselves, and offer false coin, where the purest you can present is but dross—think not that such will pass the assay of Omnipotent Wisdom. Yet shrink not from the task, because, as my burdened duty, I do not disguise from you its difficulties—Self-searching can do much—meditation can do much—Grace can do all."

COPIES OF JUDGE CHASE'S CHARGE.

The following beautiful maxim is worthy of recollection, not only as a specimen of pure, powerful eloquence, but from the wholesome and salutary doctrine it inculcates:—"All my brethren beware of wrath—the ware of pride—beware of the deadly and destroying sin which so often shows itself in our frail eyes; in the garments of light. Wrath is our earthly honour. Pride, and Vanity—What our earthly gifts and graces: Pride and Vanity—Voyagers speak of Indian men who deck themselves with shells, and boast of their attire;—Pride can draw down the morning star from heaven even to the verge of the pit—Eride and self-opinion kindled the flaming word which waves off from Paradise. Pride made Adam mortal, and a weary wanderer on the face of the earth, which he had, else been lord of—Pride brought amongst us sin, and doubles every sin it has brought. It is the out-post which the devil and the flesh most stubbornly maintain against the assaults of grace; and, until it be subdued, there is more hope of a fool than of a sinner. If, then, from your bosoms, this accursed seed of the fatal apple; tear it up by the roots, though it be twisted with the chords of your life. Remember, the example of the miserable sinner that has passed from us, and embrace the means of grace while it is called to-day—ere your conscience is seared as with a fire brand; and your ears dulled like those of the adder, and your heart hardened like the nether millstone. Up, then, and be doing—wrestle and overcome; resist; and the enemy shall flee from you—watch and pray, lest ye fall into temptation; and let the stumbling of others be your warning and your example.—Above all, rely not on yourselves, for such self-confidence is even the worst symptom on the disorder itself. The Pharisee, perhaps, deemed himself humble while he stood in the Temple, and thanked God that he was not as other men, and even as the Publican. But while his knees touched the marble pavement, his head was as high as the topmost pinnacle of the Temple. Do not, therefore, deceive yourselves, and offer false coin, where the purest you can present is but dross—think not that such will pass the assay of Omnipotent Wisdom. Yet shrink not from the task, because, as my burdened duty, I do not disguise from you its difficulties—Self-searching can do much—meditation can do much—Grace can do all."

TO THE NEWLY MARRIED.

Be assured that no equivalent can be found for Good Nature. Let the husband be sober and industrious; let the wife be chaste and frugal; by these virtues you may be preserved from some of the miseries that wait on profligacy and extravagance; but while you escape these, what will your house be without Good Nature?—Not Home. By a Home, we understand a place where the mind can settle; where it is too much at ease to wish to rove. It is a sort of refuge, to which (when the mind is agitated abroad by vexations arising from the stupidity, negligence, insolence, or knavery of those with whom our business lies) we fly in the expectation of finding those calm pleasures, those soothing kindnesses that are the emollients and sweeteners of life.

CURIOUS SIGN BOARD.

Upon the door of a house near Bridgewater, occupied by a father and son, the former a blacksmith and publican, the latter a barber, is a sign board, with the following inscription:—"Burns and Son, blacksmith and barber's work done here, horse-shoeing and shavings; locks mended, and hair curling, bleaching, teeth drawing, and all sorts of her farming work. All sorts of spirital liquors according to the late comical trade—Take notice my wife keeps school, and laves folks as you shall;—teaches reading and riting and all other langwishes; and has assistants, if required, to teach horriory, sowing, the mathemotocks, and all other fashionable diversions."

KNOWLEDGE.

Knowledge is certainly one of the means of pleasure, as is confessed by the natural desire which every mind feels of increasing its ideas. Ignorance is mere privation by which nothing can be produced: it is a vanity in which the soul sits motionless and torpid for want of attraction; and without knowing why, we always rejoice when we learn, and grieve when we forget. I am therefore inclined to conclude, that if nothing counteracts the natural consequence of learning, we grow more happy as our minds take a wider range. Knowledge will soon become folly when good sense ceases to be its guardian. It is for young men to gather knowledge, old men to use it, and assure yourself, that no man gives a fairer account of his time, than he that makes it his daily duty to make himself BETTER.

RESULT OF A LIFE OF PIETY AND GOOD OFFICES.

An aged Christian, whilst recently on his bed of death, surrounded by his wife & children, (distressed with the idea of separation,) at the moment when the lamp of life was about to be extinguished, raised his voice with calmness and said, "Be comforted, and comfort one another—I am at rest with my Redeemer," and expired.

PAID WRATH.

The following beautiful maxim is worthy of recollection, not only as a specimen of pure, powerful eloquence, but from the wholesome and salutary doctrine it inculcates:—"All my brethren beware of wrath—the ware of pride—beware of the deadly and destroying sin which so often shows itself in our frail eyes; in the garments of light. Wrath is our earthly honour. Pride, and Vanity—What our earthly gifts and graces: Pride and Vanity—Voyagers speak of Indian men who deck themselves with shells, and boast of their attire;—Pride can draw down the morning star from heaven even to the verge of the pit—Eride and self-opinion kindled the flaming word which waves off from Paradise. Pride made Adam mortal, and a weary wanderer on the face of the earth, which he had, else been lord of—Pride brought amongst us sin, and doubles every sin it has brought. It is the out-post which the devil and the flesh most stubbornly maintain against the assaults of grace; and, until it be subdued, there is more hope of a fool than of a sinner. If, then, from your bosoms, this accursed seed of the fatal apple; tear it up by the roots, though it be twisted with the chords of your life. Remember, the example of the miserable sinner that has passed from us, and embrace the means of grace while it is called to-day—ere your conscience is seared as with a fire brand; and your ears dulled like those of the adder, and your heart hardened like the nether millstone. Up, then, and be doing—wrestle and overcome; resist; and the enemy shall flee from you—watch and pray, lest ye fall into temptation; and let the stumbling of others be your warning and your example.—Above all, rely not on yourselves, for such self-confidence is even the worst symptom on the disorder itself. The Pharisee, perhaps, deemed himself humble while he stood in the Temple, and thanked God that he was not as other men, and even as the Publican. But while his knees touched the marble pavement, his head was as high as the topmost pinnacle of the Temple. Do not, therefore, deceive yourselves, and offer false coin, where the purest you can present is but dross—think not that such will pass the assay of Omnipotent Wisdom. Yet shrink not from the task, because, as my burdened duty, I do not disguise from you its difficulties—Self-searching can do much—meditation can do much—Grace can do all."

COPIES OF JUDGE CHASE'S CHARGE.

The following beautiful maxim is worthy of recollection, not only as a specimen of pure, powerful eloquence, but from the wholesome and salutary doctrine it inculcates:—"All my brethren beware of wrath—the ware of pride—beware of the deadly and destroying sin which so often shows itself in our frail eyes; in the garments of light. Wrath is our earthly honour. Pride, and Vanity—What our earthly gifts and graces: Pride and Vanity—Voyagers speak of Indian men who deck themselves with shells, and boast of their attire;—Pride can draw down the morning star from heaven even to the verge of the pit—Eride and self-opinion kindled the flaming word which waves off from Paradise. Pride made Adam mortal, and a weary wanderer on the face of the earth, which he had, else been lord of—Pride brought amongst us sin, and doubles every sin it has brought. It is the out-post which the devil and the flesh most stubbornly maintain against the assaults of grace; and, until it be subdued, there is more hope of a fool than of a sinner. If, then, from your bosoms, this accursed seed of the fatal apple; tear it up by the roots, though it be twisted with the chords of your life. Remember, the example of the miserable sinner that has passed from us, and embrace the means of grace while it is called to-day—ere your conscience is seared as with a fire brand; and your ears dulled like those of the adder, and your heart hardened like the nether millstone. Up, then, and be doing—wrestle and overcome; resist; and the enemy shall flee from you—watch and pray, lest ye fall into temptation; and let the stumbling of others be your warning and your example.—Above all, rely not on yourselves, for such self-confidence is even the worst symptom on the disorder itself. The Pharisee, perhaps, deemed himself humble while he stood in the Temple, and thanked God that he was not as other men, and even as the Publican. But while his knees touched the marble pavement, his head was as high as the topmost pinnacle of the Temple. Do not, therefore, deceive yourselves, and offer false coin, where the purest you can present is but dross—think not that such will pass the assay of Omnipotent Wisdom. Yet shrink not from the task, because, as my burdened duty, I do not disguise from you its difficulties—Self-searching can do much—meditation can do much—Grace can do all."

TO THE NEWLY MARRIED.

Be assured that no equivalent can be found for Good Nature. Let the husband be sober and industrious; let the wife be chaste and frugal; by these virtues you may be preserved from some of the miseries that wait on profligacy and extravagance; but while you escape these, what will your house be without Good Nature?—Not Home. By a Home, we understand a place where the mind can settle; where it is too much at ease to wish to rove. It is a sort of refuge, to which (when the mind is agitated abroad by vexations arising from the stupidity, negligence, insolence, or knavery of those with whom our business lies) we fly in the expectation of finding those calm pleasures, those soothing kindnesses that are the emollients and sweeteners of life.

CURIOUS SIGN BOARD.

Upon the door of a house near Bridgewater, occupied by a father and son, the former a blacksmith and publican, the latter a barber, is a sign board, with the following inscription:—"Burns and Son, blacksmith and barber's work done here, horse-shoeing and shavings; locks mended, and hair curling, bleaching, teeth drawing, and all sorts of her farming work. All sorts of spirital liquors according to the late comical trade—Take notice my wife keeps school, and laves folks as you shall;—teaches reading and riting and all other langwishes; and has assistants, if required, to teach horriory, sowing, the mathemotocks, and all other fashionable diversions."

KNOWLEDGE.

Knowledge is certainly one of the means of pleasure, as is confessed by the natural desire which every mind feels of increasing its ideas. Ignorance is mere privation by which nothing can be produced: it is a vanity in which the soul sits motionless and torpid for want of attraction; and without knowing why, we always rejoice when we learn, and grieve when we forget. I am therefore inclined to conclude, that if nothing counteracts the natural consequence of learning, we grow more happy as our minds take a wider range. Knowledge will soon become folly when good sense ceases to be its guardian. It is for young men to gather knowledge, old men to use it, and assure yourself, that no man gives a fairer account of his time, than he that makes it his daily duty to make himself BETTER.

RESULT OF A LIFE OF PIETY AND GOOD OFFICES.

An aged Christian, whilst recently on his bed of death, surrounded by his wife & children, (distressed with the idea of separation,) at the moment when the lamp of life was about to be extinguished, raised his voice with calmness and said, "Be comforted, and comfort one another—I am at rest with my Redeemer," and expired.

PAID WRATH.

The following beautiful maxim is worthy of recollection, not only as a specimen of pure, powerful eloquence, but from the wholesome and salutary doctrine it inculcates:—"All my brethren beware of wrath—the ware of pride—beware of the deadly and destroying sin which so often shows itself in our frail eyes; in the garments of light. Wrath is our earthly honour. Pride, and Vanity—What our earthly gifts and graces: Pride and Vanity—Voyagers speak of Indian men who deck themselves with shells, and boast of their attire;—Pride can draw down the morning star from heaven even to the verge of the pit—Eride and self-opinion kindled the flaming word which waves off from Paradise. Pride made Adam mortal, and a weary wanderer on the face of the earth, which he had, else been lord of—Pride brought amongst us sin, and doubles every sin it has brought. It is the out-post which the devil and the flesh most stubbornly maintain against the assaults of grace; and, until it be subdued, there is more hope of a fool than of a sinner. If, then, from your bosoms, this accursed seed of the fatal apple; tear it up by the roots, though it be twisted with the chords of your life. Remember, the example of the miserable sinner that has passed from us, and embrace the means of grace while it is called to-day—ere your conscience is seared as with a fire brand; and your ears dulled like those of the adder, and your heart hardened like the nether millstone. Up, then, and be doing—wrestle and overcome; resist; and the enemy shall flee from you—watch and pray, lest ye fall into temptation; and let the stumbling of others be your warning and your example.—Above all, rely not on yourselves, for such self-confidence is even the worst symptom on the disorder itself. The Pharisee, perhaps, deemed himself humble while he stood in the Temple, and thanked God that he was not as other men, and even as the Publican. But while his knees touched the marble pavement, his head was as high as the topmost pinnacle of the Temple. Do not, therefore, deceive yourselves, and offer false coin, where the purest you can present is but dross—think not that such will pass the assay of Omnipotent Wisdom. Yet shrink not from the task, because, as my burdened duty, I do not disguise from you its difficulties—Self-searching can do much—meditation can do much—Grace can do all."

COPIES OF JUDGE CHASE'S CHARGE.

The following beautiful maxim is worthy of recollection, not only as a specimen of pure, powerful eloquence, but from the wholesome and salutary doctrine it inculcates:—"All my brethren beware of wrath—the ware of pride—beware of the deadly and destroying sin which so often shows itself in our frail eyes; in the garments of light. Wrath is our earthly honour. Pride, and Vanity—What our earthly gifts and graces: Pride and Vanity—Voyagers speak of Indian men who deck themselves with shells, and boast of their attire;—Pride can draw down the morning star from heaven even to the verge of the pit—Eride and self-opinion kindled the flaming word which waves off from Paradise. Pride made Adam mortal, and a weary wanderer on the face of the earth, which he had, else been lord of—Pride brought amongst us sin, and doubles every sin it has brought. It is the out-post which the devil and the flesh most stubbornly maintain against the assaults of grace; and, until it be subdued, there is more hope of a fool than of a sinner. If, then, from your bosoms, this accursed seed of the fatal apple; tear it up by the roots, though it be twisted with the chords of your life. Remember, the example of the miserable sinner that has passed from us, and embrace the means of grace while it is called to-day—ere your conscience is seared as with a fire brand; and your ears dulled like those of the adder, and your heart hardened like the nether millstone. Up, then, and be doing—wrestle and overcome; resist; and the enemy shall flee from you—watch and pray, lest ye fall into temptation; and let the stumbling of others be your warning and your example.—Above all, rely not on yourselves, for such self-confidence is even the worst symptom on the disorder itself. The Pharisee, perhaps, deemed himself humble while he stood in the Temple, and thanked God that he was not as other men, and even as the Publican. But while his knees touched the marble pavement, his head was as high as the topmost pinnacle of the Temple. Do not, therefore, deceive yourselves, and offer false coin, where the purest you can present is but dross—think not that such will pass the assay of Omnipotent Wisdom. Yet shrink not from the task, because, as my burdened duty, I do not disguise from you its difficulties—Self-searching can do much—meditation can do much—Grace can do all."

TO THE NEWLY MARRIED.

Be assured that no equivalent can be found for Good Nature. Let the husband be sober and industrious; let the wife be chaste and frugal; by these virtues you may be preserved from some of the miseries that wait on profligacy and extravagance; but while you escape these, what will your house be without Good Nature?—Not Home. By a Home, we understand a place where the mind can settle; where it is too much at ease to wish to rove. It is a sort of refuge, to which (when the mind is agitated abroad by vexations arising from the stupidity, negligence, insolence, or knavery of those with whom our business lies) we fly in the expectation of finding those calm pleasures, those soothing kindnesses that are the emollients and sweeteners of life.

CURIOUS SIGN BOARD.

Upon the door of a house near Bridgewater, occupied by a father and son, the former a blacksmith and publican, the latter a barber, is a sign board, with the following inscription:—"Burns and Son, blacksmith and barber's work done here, horse-shoeing and shavings; locks mended, and hair curling, bleaching, teeth drawing, and all sorts of her farming work. All sorts of spirital liquors according to the late comical trade—Take notice my wife keeps school, and laves folks as you shall;—teaches reading and riting and all other langwishes; and has assistants, if required, to teach horriory, sowing, the mathemotocks, and all other fashionable diversions."

KNOWLEDGE.

Knowledge is certainly one of the means of pleasure, as is confessed by the natural desire which every mind feels of increasing its ideas. Ignorance is mere privation by which nothing can be produced: it is a vanity in which the soul sits motionless and torpid for want of attraction; and without knowing why, we always rejoice when we learn, and grieve when we forget. I am therefore inclined to conclude, that if nothing counteracts the natural consequence of learning, we grow more happy as our minds take a wider range. Knowledge will soon become folly when good sense ceases to be its guardian. It is for young men to gather knowledge, old men to use it, and assure yourself, that no man gives a fairer account of his time, than he that makes it his daily duty to make himself BETTER.

RESULT OF A LIFE OF PIETY AND GOOD OFFICES.

An aged Christian, whilst recently on his bed of death, surrounded by his wife & children, (distressed with the idea of separation,) at the moment when the lamp of life was about to be extinguished, raised his voice with calmness and said, "Be comforted, and comfort one another—I am at rest with my Redeemer," and expired.