

General Agent of the Board of Missions of the General Assembly.

In 1704, or 124 years ago, the Presbyterian Church in the United States was organized by the establishment of the Presbytery of Philadelphia.

In 1716, or 112 years ago, we had one Synod and four Presbyteries.

In 1788, the Synod of New York and Philadelphia resolved itself into four Synods; which were, 1st the Synod of New York and New Jersey; 2d the Synod of Philadelphia; 3d the Synod of Virginia; and 4th the Synod of the Carolinas; for the purpose of forming the General Assembly; which first met in 1789.

Some idea of the extent of the jurisdiction of this high ecclesiastical council will be gathered from the statement, that in May, 1823, we had 5,000 members and delegates attending, whose travel to and from the Assembly cost \$2,851 36 were collected; which would give the attending commissioners a fraction more than five cents a mile.

In 1808, or 20 years ago, we had 7 Synods and 32 Presbyteries. In 1818, or 10 years ago, we had 11 Synods, and 53 Presbyteries. In May, 1828, we had 16 Synods, and 60 Presbyteries; having gained in the last 10 years 5 Synods; 58 in the last 20; and 86 in the last 112 years.

We had by our last annual reports 1,285 ordained ministers, and 194 licentiates; making in all 1,479 Presbyterian preachers of the Gospel.

We had 242 candidates, in various stages of preparation for the sacred office; of whom 186 were beneficiaries, of the Assembly's Board of Education, of the Presbyterian Branch of the American Education Society, of our Presbyteries, or of some auxiliaries to these; and for their aid our churches in the year ending last May, expended \$16,230 80; which would have afforded to each, on an average, \$87 26, towards his board, clothing, and books.

Of our ministers, 31 deceased last year; 50 are pastors of Congregational churches, not under the care of the Assembly; and 45 are Presidents or Professors in Colleges, or Professors in Theological Seminaries.

Of our ordained ministers 240, from age, infirmity of body, missionary engagements, school keeping, unfitness for the ministerial work, or some other causes, are without the charge of congregations.

In May 1828 we had 1,968 churches; having gained in the last 20 years 1,221; and 764 in the last 100.

Of our churches at the present time 636 are destitute of both pastors and stated supplies; depending wholly on itinerant missionaries for an occasional sermon; but 502 of our churches, said to be supplied, have the services of no more than 226 ministers; so that 276 of them are really without preaching every Lord's day.

This would make our really vacant churches amount to 912; and the number actually supplied by ministers and licentiates is 1,056.

We have returns of 146,308 communicants; of whom 1,595 were added by certificate or examination last year. If we subtract those nominal additions which were mere translations from one of our congregations to another, and a number of real additions from the world, equal to all the removals from our communion by death or otherwise, we shall find the actual increase of our communicants returned to be 11,023.

The actual increase of the year ending May 1827 was 7,703; and less than that ending May 1828, by 3,250 persons.

In the Presbyterian church, 3,389 adults, and 10,790 infants were baptized last year; making a total of 14,179 baptisms.

Two-thirds of all the Colleges, Theological Seminaries, and other Academic Institutions in this country are under the instruction and control of Presbyterians. The Congregational churches of New England and the Presbyterian churches together, have the charge of more than three-fourths of all these fountains of literary influence.

Baptist and Methodist churches in the United States contain not far from 1,500,000 people in each; but they are comparatively poor, and include a larger proportion of slaves than other denominations.

Our ministers in the State of New York alone are 448; and all the Protestant Episcopal ministers of all grades in the United States, do not exceed, according to their own estimation, 567. In one Synod, that of Albany, we have 206 ministers; and in the State of New York 25 Presbyteries. In Pennsylvania we have 317 churches and 195 ministers. Four out of our 16 Synods contain 532 ministers.

The Congregational ministers, exclusive of about 100 Arian or Socinian or fence-riding teachers, are estimated at 720, and their churches at 900. The Methodist ministers, exclusive of their local exhorters, who correspond very much to our ruling elders, are 1465; and their members of classes 351,997. The Baptist church in the United States is estimated at 3,723 congregations, 2,577 ministers, and 238,654 baptized persons, which are of course, all communicants. The proportion of non-communicating members in these two last named Societies, is far less than the Presbyterian church.

Our ministers and churches then consider how much is expected from them by our blessed Lord, and act accordingly.—N. Y. Obs.

United States' Episcopal Clergy. "Swords' Pocket Almanac, Christian's Calendar, and Ecclesiastical Register," for the present year, makes the number of our clergy 507. Namely—Maine 5—New Hampshire 8—Massachusetts 29—Vermont 7—Rhode Island 7—Connecticut 56—New York 122—New Jersey 16—Pennsylvania 70—Delaware 6—Maryland 55—Virginia 47—North Carolina 10—South Carolina 35—Georgia 3—Ohio 14—Mississippi 5—Kentucky 3—Tennessee 2—Louisiana 1—Michigan 2—Arkansas 1—Missouri 1—Florida 2.

Of the above, 10 are bishops, respectively, of the Eastern Diocese (Maine, New Hampshire, Massachusetts, Vermont, and Rhode Island); Connecticut; New York; New Jersey; Pennsylvania (2); Virginia; North Carolina; South Carolina; and Ohio.

There are 27 alumni of the General Theological Seminary of the Protestant Episcopal Church in the United States, viz. Connecticut 5; New York 10; New Jersey 2; Pennsylvania 5; Delaware 1; Virginia 2; South Carolina 1; Tennessee 1.

Theological Institution in Canada. The Auburn Gospel Messenger states, that the bishop of Quebec has lately established a school, under the charge of Mr. Bathwaite, at Chambly, Lower Canada, chiefly with a view to the advancement of young men intended for the ministry of the Church of England.—16.

HARMONY OF THE FOUR GOSPELS. A little volume, entitled "A Practical Harmony of the Four Gospels," compiled by the Rev. Joseph Muenschler, Minister of St. John's Church, Northampton, has lately come under our notice; and we cordially recommend it to such of our readers as are disposed—as who is not?—to imitate the example of the noble Bereans, in searching the Scriptures for the confirmation of their faith. To render this search most satisfactory and thorough, a harmonised view of the Gospels—such an arrangement, that is, as shall set the facts and events of the Scripture history in their chronological order, and bring together the testimony of the several Evangelists in relation to each—as highly essential. In the admirable Harmonies of Macknight, and Archbishop Newcome, and in the little work of Townsend, the divine and biblical scholar are well supplied. It has been Mr. Muenschler's modest, but more laudable design, to supply this excellent help to persons whose time or means should preclude them from higher and fuller sources. To Sunday Scholars, to members of Bible Classes, to Sunday School Teachers, to the inquiring private Christian, such a volume should be a welcome, as it will be found a valuable auxiliary. Mr. Muenschler, as it appears to us, has executed his task carefully and well, and the short notes which he has added to the text are judicious and useful. We commend his labours to our brethren of the Church, and to the Christian community. We rejoice to see our clergy snatching from their days and nights of labour and anxiety, some moments to be devoted to the edification of the young and ignorant, in the preparation of books of instruction. It is in strict and beautiful fulfilment of their Master's charge, Feed my lambs. [E. Watch.

UNION QUESTIONS. Sir,—I see in your paper of the 17th inst. an extract of a letter from Connecticut, in which the writer complains that another edition of the Princeton Sunday School Questions is not to be printed. I presume his regret will cease when he is informed that the Questions referred to, as well as Mr. Judson's questions on the same select lessons, are to be superceded by a later and more perfect work, published by the American Sunday School Union, and entitled "Union Questions." This manual is now for sale at the Depositories. That it is preferred by the Princeton Sunday School Union to their own series, I infer from the following note which they have published on page 14 of their prize Tract:—"Probably the system of questions which can be recommended with the greatest confidence of its superiority, is the Union Questions, recently published by the American Sunday School Union, being a compilation from Judson's and the Princeton Questions." Another recommendation of no small weight is afforded by the fact that the Union Questions have been revised by the "Committee of Publication" of the National Society—Great pains have been taken in the compilation of this work, and being stereotyped, it will undergo no further alteration, but probably become a standard book in Sabbath Schools.—N. Y. Obs.

WASHINGTON CITY. It may be interesting to you to know that the political atmosphere in this region is, and has from the commencement of the session been, unexpectedly tranquil. Between the two contending political parties there have at other seasons been fierce skirmishes. Thus far, however, a peaceful spirit has pervaded the halls of legislation.

Whether this be not, in part at least, the happy consequence of the presence of the ever blessed Spirit in this city, is worthy of inquiry. Certain it is, that since September last, there has hovered over us a divine influence, now descending on our family, now on another, and in the character of the individuals regenerated, presenting a demonstration of omnipotent grace. For the blessing of God on our rulers and representatives I believe there has been unusual earnestness in prayer. That expansion of the soul, which accompanies the special effusions of God's love, has impelled Christians to widen the range of their prayers, and for nothing have they prayed more fervently, than that the demon of party spirit may be exterminated. I wish you would inform your New England readers (may I not say it also those in your own State?) that they do not pray enough for those in authority. It is well known that "the President of the United States and all in authority" are remembered in the prayers of the Episcopal church every Sabbath, and at every occasional service in the week. But I recollect seldom to have heard the President and Congress prayed for in the Eastern churches.—N. Y. Observer.

American Sunday School Union. AGENT'S. The following gentlemen are now employed by the Board to promote the objects of the Union, but especially with reference to collecting funds, of which the Society is at this time in special need. Rev. George Boyd, of the Episcopal Church, General Agent.

Rev. E. Eveleth, of the Baptist Church, and Rev. James E. Welch, of the Baptist Church, Agents.

Mr. W. is now in the State of Georgia, and Messrs. Eveleth and Boyd in New York.

The following gentlemen have also been employed by the Board to collect funds, but their terms of service have expired, viz: Rev. Howard Malcolm, General Agent; Mr. Thomas West, Rev. N. S. Saxton, Mr. A. W. Corey, Rev. Wm. Hague, Rev. John P. Fenner, Rev. T. Alden, Rev. R. S. Crushman, Rev. Frederick Clark, Rev. C. O. Kimball, Rev. Henry K. Greene, Rev. J. H. Noble, Rev. A. S. Wells, Rev. H. Fisk, Rev. J. R. Moser, Rev. A. Logan, Rev. Samuel Merwin, Agents.

MISSIONARIES. Recently the Committee of Missions have made the following appointments, viz: Rev. John Cole, of the Episcopal Church, Surry, and several adjoining counties in the state of Virginia.

Rev. E. Barber, and Rev. E. Judson, of the Congregational Church, south-eastern part of the state of Ohio, and other parts, as they may be from time to time instructed.

The other gentlemen who hold commissions, and whose terms of service have not expired, are: Rev. Joseph B. Adams, of the Presbyterian Church, in the western part of Pennsylvania.

Rev. J. V. E. Thorn, of the Episcopal Church, Cumberland, and several adjoining counties in Pennsylvania.

Rev. Henry Weightman, of the Baptist Church, in Virginia.

Rev. William Brobston, of the Presbyterian Church, in North Carolina.

Rev. P. A. Strale, to visit the German congregation in a part of Pennsylvania.

Rev. G. Shober, of the Lutheran Church, of North Carolina; and several other gentlemen, of different denominations and in different states, hold commissions and render aid in establishing schools, but receive no compensation for their services. We mention this fact, because it has been said, and by some believed, that the venerable old man, of more than seventy years, who has devoted himself to this work with the alacrity of youth, and with uncommon zeal and perseverance, receives a salary from the Union for his services. Mr. Shober never received one dollar from the Society.

Many other erroneous reports are in circulation in relation to this branch of Sabbath School measures, but they do not merit further notice at present.

The Committee are exceedingly anxious to employ twenty or thirty more missionaries, but funds are wanting.—S. S. Magazine.

This gentleman has relinquished his commission. F. W. P.

The Executive Committee of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, have appointed the Rev. N. S. WHEATON, Rector of Christ Church, Hartford, to deliver the discourse before the Board of Directors at their annual meeting on the second Tuesday in May next; and in case of his failure, the Rev. ALONZO POTTER, Rector of St. Paul's Church, Boston. The Rev. Mr. W. has accepted the appointment.—Epis. Watchman.

LETTER FROM MR. BIRD. Extract of a letter from the Rev. Isaac Bird, to a gentleman in this city, dated Malta, September 19, 1828.

It were devoutly to be wished that every member of a church could be brought to examine himself, as if before the bar of God, in regard to the following points, viz. What is your duty, in his professional dedication of himself to Christ, actually consecrated to his service and use. I strongly suspect that in too many cases it would be found, that in that solemn transaction, the professor had no special regard to any thing, in connection with himself, but simply his soul, and that too, not so much in its present, as in its future state:—that he had little idea of engaging his body for the labour, his substance for the expense, and his powers of mind for devising the ways and means, necessary to fill the earth as soon as possible with the glory of Christ:—that, with regard to these things, he reserved to himself the liberty, to an indefinite extent, of enjoying such amusements and following such occupations as are commonly called innocent,—only pledging his spirit, when all his earthly employments shall be finished, to be left as a sort of bequest to the Saviour. Because Christ came into the world and spilled his blood for the soul, the strange impression seems to be made, on some outthinking minds, that when one has given up the soul to the Redeemer, he has answered all his demands; as if the Saviour had purchased the soul without its appurtenances,—the man without his possessions; or as if he had no claim upon us, except that which results from his purchase. "Ye fools and blind! for whether is greater, the gold, or the temple that sanctified the gold; whether is greater, the gift, or the altar that sanctified the gift?" But it is pleasant to see the followers of Jesus evidently acquiring more definite and more adequate views of Christian duty,—becoming more sensible that Christ has a demand on theirs as well as them in his service,—and avoiding more and more such employments and diversions as have no other recommendation than that they have no hurt in them.—N. Y. Observer.

AMERICAN BIBLE SOCIETY. EXTRACTS OF CORRESPONDENCE, &c. Sunday School Testaments.—It is known probably to most of our Auxiliaries, that the American Bible Society published, in the course of the last year, a small Testament, for the use of Sunday schools. This little book is neatly bound in red cloth, and is found highly acceptable to children, and capable of enduring much service. The price of it is only twelve cents, or twelve dollars a hundred. Some Societies have procured and circulated great quantities of these books among children, giving, in a few instances, one to every Sunday scholar. Indeed, such has been the demand, that, until recently, orders have been made for them more than could be readily met. But as it is a small book, and soon prepared, the Society has now (since the erection of steam-presses) a large stock of the kind in the Depository, ready for distribution. Would it not be well for such Societies as have not yet been furnished with these Testaments, to send for a quantity and place them in the hands of the Sabbath school children within their respective districts? No present probably, of the cost of two cents, can be so valuable to a child, as one of these neat little sacred volumes. It is earnestly hoped, that as soon as every family in any county or state is favoured with a Bible, the next measure will be to furnish every Sabbath school child with one of these Testaments. This done, we may soon expect a race of men mighty in the Scriptures.

Counties Supplied. Whenever any county or state Society has explored and supplied all the destitute families within its limits, it is requested that immediate notice of the event may be given to the Parent Society.

It is desirable to have all the intelligence possible in relation to our auxiliaries, as to the names of officers, books delivered, &c., so that we may present a full view of what the American Bible Society is doing, in the next Annual Report of its Managers.

A GOOD EXAMPLE. Springfield, Mass. December 4, 1828.

Dear Sir,—You will receive with this, a remittance of \$120, from the Bible Class belonging to the first parish in this town, which sum, together with that already paid to constitute me a member, is designed to constitute me a Life

Director of the American Bible Society. A brief statement of this Bible Class may be of some service to similar institutions, in awakening a zeal to promote the interests of the American Bible Society. It was formed about two years since, under favourable auspices, and has not lost any of its interest since its commencement. Its members have much increased. During the first winter, about 150 attended with great punctuality; there are now from two to three hundred who assemble regularly, every Saturday evening. We attend to the geography, biography, chronology, natural history, doctrines and precepts, contained in the lesson for the evening. We have a correct map of the Holy Land, to which frequent reference is made during the recitations; occasionally a dissertation is read by some of the Class upon some subject, contained in the lesson. By this kind of variety the interest of the youth in the subject is not suffered to flag, and they study the Scriptures with great eagerness. At the close of the recitation I give an exhortation, and we close with prayer and the Christian doxology; and such as are disposed, cast in a small sum, to a box prepared to receive it. The contribution is voluntary. After paying for the necessary expenses of the Class, purchasing several lamps to light the room, and a valuable map of Palestine, they forward to your treasury the above sum of \$120, as their first offering. I hope they will not be weary in well doing. You are at liberty to notice this in such a way as you may think proper. With much respect, your friend, SAMUEL OSGOOD. Sec. of Amer. Bible Society.

INTERESTING DOCUMENTS. Mr. Editor.—Looking over some of the earliest Journals of General Convention, I was struck with the following address, published in the Appendix of the Journal for 1789, congratulating WASHINGTON on his election to the Chief Magistracy of the country. The document itself, with the President's reply, seem rather singular to us, now that civil affairs are left so entirely unnoticed by all ecclesiastical bodies, and will, I doubt not, particularly amuse your readers just at this time, when the elevation of another Chief Magistrate is at hand.

To the President of the United States. Sir,—We, the Bishops, Clergy and Laity of the Protestant Episcopal Church in the states of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina, in general Convention assembled, beg leave, with the highest veneration and the most animating national considerations, at the earliest moment in our power, to express our cordial joy on your election to the chief magistracy of the United States.

When we contemplate the short but eventful history of our nation; when we recollect the series of essential services performed by you in the course of the revolution; the temperate, yet efficient exertion of the mighty powers with which the nature of the contest made it necessary to invest you; and especially when we remember the voluntary and magnanimous relinquishment of those high authorities at the moment of peace; we anticipate the happiness of our country under your future administration.

But it was not alone from a successful and virtuous use of those extraordinary powers, that you were called from your honourable retirement, to the first dignities of our government. An affectionate admiration of your private character, the impartiality, the persevering fortitude, and the energy with which your public duties have been invariably performed, and the paternal solicitude for the happiness of the American people, together with the wisdom and consummate knowledge of our affairs, manifested in your last military communication, have directed to your name the universal wish, and have produced, for the first time in the history of mankind, an example of unanimous consent in the appointment of the governor of a free and enlightened nation.

To these considerations, inspiring us with the most pleasing expectations as private citizens, permit us to add, that as the representatives of a numerous and extended church, we most thankfully rejoice in the election of a civil ruler, deservedly beloved, and eminently distinguished among the friends of genuine religion; who has happily united a tender regard for other churches with an inviolable attachment to his own.

With unfeigned satisfaction we congratulate you on the establishment of the new constitution of government of the United States, the mild, yet efficient operations of which, we confidently trust, will remove every remaining apprehension of those, with whose opinions it may not entirely coincide, and will confirm the hopes of its numerous friends. Nor do these expectations appear too sanguine, when the moderation, patriotism, and wisdom of the honourable members of the federal legislature are duly considered. From a body thus eminently qualified, harmoniously co-operating with the executive authority in constitutional concert, we confidently hope for the restoration of order and of our ancient virtues; the extension of genuine religion, and the consequent advancement of our respectability abroad, and of our substantial happiness at home.

We devoutly implore the Supreme Ruler of the Universe to preserve you long in health and prosperity; an animating example of all public and private virtues; the friend and guardian of a free, enlightened and grateful people; and that you may finally receive the reward which will be given to those whose lives have been spent in promoting the happiness of mankind. [Signed by the Clerical and Lay Members of Convention.]

THE PRESIDENT'S ANSWER. To the Bishops, Clergy and Laity of the Protestant Episcopal Church, in the States of New York, New Jersey, Pennsylvania, Delaware, Maryland, and Virginia, and South Carolina, in General Convention assembled.

GENTLEMEN.—I sincerely thank you for your affectionate congratulation on my election to the chief magistracy of the United States.

After having received from my fellow citizens in general the most liberal treatment—after having found them disposed to contemplate, in the most flattering point of view, the performance of my military services, and the manner of my retirement at the close of the war—I feel that I have a right to console myself in my present arduous undertaking, with a hope that they will still be inclined to put the most favourable construction on the motives which may influence me in my future public transactions.

The satisfaction arising from the indulgent opinion entertained by the American people, of my conduct, will, I trust, be some security for preventing me from doing any thing, which might justly incur the forfeit

ure of that opinion. And the consideration that human happiness and moral duty are inseparably connected, will always continue to prompt me to promote the progress of the former, by inculcating the practice of the latter.

On this occasion it would ill become me to conceal the joy I have felt in perceiving the fraternal affection, which appears to increase every day among the friends of genuine religion. It affords edifying prospects indeed, to see Christians of different denominations dwell together in more charity, and conduct themselves, in respect to each other, with a more christian like spirit, than ever they have done in any former age, or in any other nation.

I receive, with the greatest satisfaction, your congratulations on the establishment of the New Constitution of Government; because I believe its mild, yet efficient, operation will tend to remove every remaining apprehension of those, with whose opinions it may not entirely coincide, as well as to confirm the hopes of its numerous friends; and because the moderation, patriotism and wisdom of the present Federal Legislature seem to promise the restoration of order and our ancient virtues,—the extension of genuine religion—and the consequent advancement of our respectability abroad, and of our substantial happiness at home.

I request, Most Reverend and respectable Gentlemen, that you will accept my cordial thanks for your devout supplications to the Supreme Ruler of the Universe in behalf of me. May you, and the people whom you represent, be the happy subjects of Divine Benediction both here and hereafter!

August 18, 1789. GEORGE WASHINGTON.

I must walk with God. In some way or other, whatever be my character or profession, I must acquire holy habit of connecting every thing that passes in my house and affairs, with God. If sickness or health visit my family, my eye must see and my heart must acknowledge the hand of God therein. Whether my affairs move on smoothly or ruggedly, God must be acknowledged in them. If I go out of my house, or come into it, I must go out and come in as under the eye of God. If I am occupied in business all the day long, I must still have the glory of God in view. This is the language of the real Christian. CECIL.

ST. ANDREW'S CHURCH. Sunday next, being the first Sunday in the month, there will be no service in this Church in the afternoon. There will be evening service, to commence at 7 o'clock.

EPISCOPAL MONTHLY CONCERT OF PRAYER. The next Monthly Concert (Monday next) will be held in the Lecture Room of St. Andrew's Church. On these occasions a collection is always taken for the benefit of the Episcopal Missionary and Education Society.

THIS DAY IS PUBLISHED BY SAMUEL F. BRADFORD, No. 118 Chesnut Street, (Price 12½ cents.) THE CANDIDATE FOR CONFIRMATION SELF-EXAMINED. Jan. 31.—31.

Eastern District of Pennsylvania, to wit: Be it remembered, that on the sixteenth day of January, in the fifth year of the independence of the United States of America, A. D. 1828, Paul Beck, Jr. Treasurer in trust for the American Sunday School Union, of the said District, has deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following to wit:—Stories from the Scriptures—By a Grandmother, Revised by the Committee of Publication of the American Sunday School Union.

In conformity to the Act of the Congress of the United States, entitled, "An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the Authors and Proprietors of such Copies, during the times therein mentioned; And also to the Act entitled, "An Act supplementary to an Act, entitled, "An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the Authors and Proprietors of such Copies during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

D. CALDWELL, Clerk of the Eastern District of Pennsylvania. January 21.—31.

SUNDAY SCHOOL LIBRARY BOOKS. WILLIAM STAVELY, No. 99, South Second Street, has just published a new stereotype edition of the "EVANGELICAL HANDBOOK," revised by the Rev. G. T. BENELL, in four 18mo. volumes, which he offers for sale at a moderate price.

The following, among a variety of other books suitable for Sunday School Libraries, and as rewards, may be had as above: Helen Maurice, or the Benefit of Early Religious Instruction Exemplified; by a Sunday School Teacher.—The Lives of Clement Romanus, Ignatius, and Polycarp.—The Fatal Ladder, or Harry Linford.—The Broken Hyacinth, or Ellen and Sophia; by Mrs. Sherwood.—Christian Martyrs, or Familiar Conversations on the Sufferings of some Eminent Christians.—History of the Patriarch Abraham, by the author of the Life of Martin Luther.—A Visit to the Isle of Wight, by author of Pierre and his Family.—The Mindful Traveller searching for the true Religion, and finding it in Christ; illustrating Oriental Customs and Manners; by Mrs. Sherwood.—Illustrations of Lying, in all its branches, by Mrs. Opie.—A Sister's Gift, consisting of conversations on sacred subjects; intended for the instruction and amusement of the younger branches of her family on Sundays.—Dunallan, or know what you Judge, in 2 vols.—The Happy Family, or Scenes of American Life; designed for well instructed children of seven years old and upwards, by W. S. Cardell.—Father Clement, a Roman Catholic Story, by the author of "Decision," &c.—The Youth's Casket, or a Teacher's Present to the most studious scholars in School; by Mrs. Sherwood.—The Lottery Ticket; to which is added the destructive consequences of Dissipation and Intemperance.—The Young Man's Friend.—Examples of Piety.—Memoirs and Select Remains of John Usher.—Reciprocal Duties of Parents and Children; by Mrs. Taylor.—James Somers, the Pilgrim's Son, by a Lady of New Haven.—Ralph Cornwell, or the Banks of the Irvine, by Robert Pollok.—History of the Fairchild Family, by Mrs. Sherwood, in 2 vols.—The Orphans of Normandy, or Florentin and Lucie, by Mrs. Sherwood.—Select Remains of the Rev. John Mason.—An outline of Bible History, by Goodrich.—An Essay on the Character and Writings of St. Paul, by Hannah Moore.—Scripture Natural History, by Henry Althaus, in 2 vols.—The Scottish Orphans, by Mrs. Blackford.—Sherwood's Stories.—The Young Convert's Apology.—Harry Beaufoy, or the Pupil of Nature, by Maria Hack.—Mead's Almost Christian.—Modern Martyr, by author of Evangelical Hamlet.—Parent's Councillor, a Narrative of the Newton Family.—Charles Lorraine, or the Young Soldier, by Mrs. Sherwood.—Decision, or Religion must be All or Nothing.—Elizabeth Palmer, or Display, a Tale for Young Persons, by Jane Taylor, author of Hymns for Infant Minds.—The Pilgrim of India, by Mrs. Sherwood.—Principles of the Christian Faith, by Hannah Moore.—Christian Pattern, by Rev. John Wesley.—Memoirs of Abigail Walters.—Burden of Susan Gray, by Mrs. Sherwood.—Newton.—History of Susan Gray, by Mrs. Sherwood.—Anna Ross, by author of Decision, Father Clement, &c.—Holy Life, and Triumphant Death of Job, Janeway.—The Infant's Progress from the Valley of Dole, to everlasting glory, by Mrs. Sherwood.—The Two Shoemakers, by Hannah Moore.—Two Wealthy Farmers, by Do.—Lily Douglas.—The Force of Truth.—Mrs. Pilkington's Scripture Histories.—Henry Milner, by Mrs. Sherwood, &c. &c. &c.

For sale as above, Remains of the late Rev. Charles Wolfe, A. B. with a Brief Memoir of his Life.—By the Rev. John A. Russell, M. A. Chaplain to his excellency the Lord-lieutenant of Ireland, &c.

Also, a Dictionary of the Proper Names in the New Testament, with other helps for Teachers in Sabbath Schools.—By H. G. O. Dwight.

Also for sale as above, ADDRESSSES, or the Offering of a Sunday School Teacher, to his Fellow Teachers.—containing fifty-two suitable addresses, to be delivered to the Children at the close of each year.—Teaching throughout the year. January 31, 1828.