

From the Edinburgh Christian Magazine.

THE HEART OPENED BY AND TO CHRIST.

Rev. iii. 20.—If any man hear my voice, and open the door.

[Continued.]

It is by the Gospel the heart is opened.—"If any man hear my voice," that is speaking in the Gospel. "Faith in Christ cometh by hearing, and hearing by the word of God.—Hear and your souls shall live." In the Gospel Christ speaks to sinners; hence, the best description of the Gospel we have seen, is, Christ speaking to sinners; and his words are words of peace, words of reconciliation, of pardon, and of life. In the Gospel Christ speaks to sinners about themselves. The sinner hears Christ speaking, not to the ear only, but to the heart. The heart and the ear are opened to hear the Gospel as the voice of the Saviour. "It is the voice of my Beloved that knocketh."—"My sheep know my voice, and follow me." Formerly sinners heard men speak, and perhaps were chained to the spot by their paths and eloquence. Their passions were moved, their hearts almost touched, and they seemed to be other men; but still the heart was closed and barred against Christ. Satan has his seat in the heart, and sin remains its ancient dominion, till Christ speaks, with power, and in the still small voice of the gospel. When he speaks, the confederacy with the devil and sin is dissolved, the fetters drop off, and true liberty reigns in the soul; and Christ claims the sinner as his own, asserts his right to rule over him, and, by a voice addressed to the sinner himself, singles him out from many hearers of the Gospel. The word of the Gospel comes to him in power, in the Holy Ghost, and in much assurance; faith is mixed with the hearing, and such light is introduced into the mind by the grace of God through the word of reconciliation, that satisfaction and repose of heart instantly follow. The word of Christ is quick and powerful; it is a word of salvation to the sinner, and leaves such impressions that it seems engraved in the heart for ever. Beholding in this glass the glory of Christ, the heart is changed into the same image from glory to glory, as by the Lord the Spirit.

That Christ opens the door of the heart with the sinner's consent. He is made willing that Christ come in. The sinner once opposed this glorious Saviour, and resisted his grace as long as he could; but that was when he was seduced by Satan, and enslaved, ignorant, and prejudiced against Christ, against holiness, and against his own best interests. This was a melancholy period of his life, which he now wishes were blotted out from the records of time and eternity. But now the sinner is another and a new man; old things are done away, and behold all things are become new. There is a total change of sentiment, of principle, and of action, that takes place in the elect sinner. In nothing is this change better known, or more strikingly apparent, than in his entire acquiescence in the scheme of salvation through Christ.—The plan, as far as it is revealed to him, he altogether approves of, as worthy of God, and suitable to a sinner. In it he perceives signatures of the most unbounded mercy, the most inflexible justice, and of veracity without a stain. Salvation by the grace of a three-one God, creates incessant wonder and gratitude in his mind. The glorious Saviour himself is the object of his increasing contemplation, and of eternal delight.—He is precious to him in his person, offices and grace. Every view he obtains of Christ in the gospel is attractive and assimilating. His heart being opened by grace, the sinner consents to let Christ reign supreme in him, consents to be saved by grace, to be broken off from the old covenant, to take a farewell of old Adam for ever, his father's house, and his own people; to be justified by faith, to be sanctified throughout in soul, body, and spirit; to have his darling corruptions mortified; to be led by the Spirit; and to follow the Lamb whithersoever he goeth. Never was a person so voluntary about any thing, as the sinner is willing to receive Christ. His heart in every fibre desires him, and him alone.—May we all know these things from delightful experience, and may we be enabled to open our hearts to Christ!

From the Christian Intelligencer.

HEAVENLY PATHS.

Serious Self-enquiries for Every Morning.

- 1. "Was God in my thoughts at lying down and rising up? and were the thoughts of Him, sweet and precious to my soul?"
2. "In what frame is my heart this morning? Do I admire the goodness of God, in the last night's sleep, and for adding more time to my life? And am I heartily thankful?"
3. "Can I really commit myself and all my affairs to God this day, to be guided by his counsel, protected and provided for by his care, and to be entirely and cheerfully at his disposal?"
4. "Am I resolved to speak for God and his glory? And in the strength of Christ, will I neither be afraid, ashamed, nor weary of well-doing?"
5. "Am I a child of God, and heir of glory; or a slave to sin, and a child of the devil? If I am God's child, should I not wear the garments of righteousness? If an heir of Heaven, should I not cast off the rags of corruption, and take heed of defiling myself with sin? Should I not do more than others?"
6. "Who is the greatest deceiver? If my heart, should I not be jealous and watchful over it? If in soul concerns, should I not venture the loss of all, rather than lose my precious, never-dying soul?"
7. "Who are my most implacable, powerful, and soul destroying enemies, but the world, the flesh, and the devil? And should I not watch and be sober, so as neither to idolize the first, pamper the second, or listen to the third?"
8. "Who is or can be, my best friend, but God? And should I not fear His displeasure more than death, desire his favor more than life, and through all this day, love, honour, and obey Him?"

- 9. "Where is the greatest vanity and vexation, but in the world? And should I not live above it? It is not Godliness the greatest gain? And should I not make it my chief business?"
10. "What is my heavenly work, but to run a race, fight, strive, and wrestle? And can I do all this without care, diligence, and watchfulness?"
11. "Whose eyes will be upon me all this day to observe my head and heart, my lip and life, but His, who is the Judge of all the earth? And dare I sin in his presence, and affront him to his face?"
12. "If I should spend this day in vanity, idleness, and sin, will it not be sorrowful at night? If I spend it holly and profitably, shall I not pray with greater confidence, lie down more peacefully, and have the testimony for my rejoicing?"
13. "How would I have this day appear at the day of Judgment? Ought not my thoughts, words, and actions to be such now as I shall then wish them to have been?"
14. "How may I this day, order my secular business with most wisdom and prudence, integrity, and uprightness, and for real advantage?"
15. "Am I now fit to draw nigh to God in prayer; and can I seek first, and as my chief concern, the kingdom of God, and his righteousness?"

HISTORY OF THE FIRST PROPAGATION OF CHRISTIANITY IN BRITAIN.

Christianity was first published in Britain in the age of the Apostles. Gildas, an old British historian, mentions, that the Britons received the Gospel when it was first promulgated to the world.

Origin, who lived in the age next the Apostles, relates, that Britain had then received the Christian faith.—Terulian, in his Tract against the Jews, notices the conversion of the Britons to Christianity.

To these may be added the authority of St. Athanasius, who, enumerating the nations from which the members of the Sardican Council was composed, says, "There were three hundred of that body who gave testimony in favor of his innocence, who assembled from several provinces of the empire, viz. from Egypt, Libya, Pentapolis, &c., from Spain, Gaul and Britain."

In the second council of Arles it is said, that Restitut, bishop of London, came to that council, and subscribed its canons. In the ecclesiastical history of Nicephorus Callistus, there is a letter from Athanasius to Jovan the emperor, in which he informed his imperial majesty, "That the faith (the Catholic in contra-distinction to the Arian) was the old belief of the Christians, and that the fathers who met at the council of Nice were unanimous in it. That all the churches of Spain, Britain, Gaul, and Germany, were still of the same persuasion; as is evident from several authentic letters written from thence."

From these testimonies it appears, that Christianity was embraced in Britain in the first ages of the church, a considerable time before Augustin the monk was sent to that island to preach the Gospel, by Gregory the Great.

We shall only add here, that many learned arguments have been urged to prove that St. Paul, rather than St. Peter or any other Apostle, first published Christianity in Britain.

From the Maine Wesleyan Journal.

AMERICAN BIBLE SOCIETY.

We have expressed, we believe, more than once, our approbation of the steps taken by our last General Conference in recommending the dissolution of the Bible Society connected with our own Church; and we presume this was done with the intention of sustaining the American Bible Society. It is viewed in this light, we are happy to see, by the Quebec Conference. From a report of that Conference we extract the following, furnished at our own hands with commentary remarks by the New York Spectator.

"It is well known to this conference that the general conference at its late session recommended to the officers of the Bible society of the Methodist Episcopal church the dissolution of that institution. The board has adopted the recommendation, and the society is accordingly dissolved. It is equally well known, the general conference, while it advised the dissolution of our denominational association, did not recommend any course for the future action of our church."

Your committee cannot but regret that the general conference did not give some specific directions to our church on this subject; but, since they are not permitted to enjoy the advantage and safety of the fatherly counsels of that body, on a subject involving the highest and holiest interest of the church of God, they respectfully, but diffidently, recommend to the consideration and adoption of this conference, the following, as the course which they deem important to be pursued by our ministry and membership in relation to that noble institution. They advise—

- 1. That all our ministers and members immediately unite with the country and town associations; and act in hearty and vigorous concert with them in carrying forward their plans for circulating the holy Scriptures.
2. That our churches be open to the regular agents of the American Bible Society, and that they be invited to lecture and take up collections in our congregations.
3. That a meeting for the promotion of increased interest in the Bible cause, be held at each succeeding session of this conference.

Your committee will conclude this extended view of the subject committed to their consideration, by calling your attention, and through you the attention of our people, to a few of the more prominent objects which are now receiving the attention and vigorous support of the American Bible Society.—As,

- 1. The re-supply of the destitute families in the U. S. and territories.
2. The furnishing of a Bible or New Testament to every child in the U. States, who can read, and is under 15 years of age. (This is, in every respect, of light, a

most noble and important work, upon the success of which, depend, in a great measure, the glory of the Sunday School institution, and the future triumph of the Christian cause. Let this work be brought to its consummation, and the funeral dirge of infidelity, and the absurdities of catholicism, will soon be heard.)

3. The furnishing of seamen and boatmen on our canals, rivers and lakes, with the Scriptures.

4. The supply of emigrants from foreign countries.

5. The supply of the blind.

6. Advancing funds for publishing translations of the Scriptures in foreign countries.

Finally, The supply of every family of our race with a copy of the Holy Scriptures.

THE WORKINGS OF MY HEART IN AFFLICTION.

(By Corbet.)

August 5, 1830.

The will of God in laying this affliction upon me, I unfeignedly approve as holy, just, and good. And I am unfeignedly willing to bear the affliction, as it is an evil laid upon me by his will, till the time come, in which he thinks fit to remove it. I watch, and pray, and strive, that I may not give way to a repining thought against his holy hand. In this point the spirit is willing, but the flesh is weak. My mind doth really consent to God's dispensation, and to my submission, as being most agreeable to his wise and gracious government, and most conducive to my salvation. But my sensitive part, and my mind also, as it is in part unrenewed, weak, and sinful, doth greatly oppose; so that I am put hard to it, and I must say, I am willing, Lord, help my unwillingness. I have not observed, in the several days, that a thought of direct or positive discontentment, or vexations commotion of mind, hath been admitted by me; nevertheless, I see to my grief, that I talk exceeding short of that quietness, contentment, and cheerfulness to my condition, and of that freedom of self-resignation to God's will, that I desire, and his goodness calls for. I wrestle with God by importunate prayer, that this thorn in the flesh might depart from me; that this distemper might be removed; or so mitigated, that I might be in some comfortable ease, and get a more cheerful freedom in doing my duty. Yet I would not wrest this relief out of his hands unseasonably, and without his good will, and his blessing. I would wait his time, desire to have it with his love and favour, and with a saving benefit. And so my earnest desire thereof is limited with submission to his holy will. Yet I find that this submission is no easy matter, but that I must take pains with my own heart, and that it is God, who must work my heart to it, and keep under the flesh, which is always ready to rebel. It is hard to be willing to bear my wearisome condition? and, oh how weak is my heart, and ready to sink, if it be not upheld by a strength above my own! Oh let his grace be sufficient for me, and let his power be made perfect in my weakness.

I feel myself bettered in the inner man, by this chastening. It hath furthered mortification, and self-denial, and done much to the breaking of the heart of pride, and to bring me on towards that more perfect self-examination for which I labour. It hath much deadened the world to me, and my desire to the world. It makes me know in earnest the emptiness of all creatures, and how great my concern is in God. It drives me close to him, and makes me to fetch all my comforts from him. I see of how little value all outward contentments are; and not only in my present afflicted state, but if I were at ease, and in full prosperity. The sense of this benefit to my soul is the great means of bringing my will to that weak degree of submission to God's will, to which I have attained.

Oh that I could live more by faith in this trying affliction. I endeavour to impress upon my soul those arguments which the Scripture affords for patience and long-suffering with joyfulness. But this will not do the work, unless the spirit of faith and patience be given from him, from whom comes down every good and perfect gift. I pray, cry to my Father, he would give me the Holy Spirit, according to his gracious promise, that I might show forth the power of his grace, and that I might not dishonor him, nor discourage his children, nor reproach religion by my weakness. And in my bearing of it well, my reputation is nothing regarded by me, in comparison with the honour of Christ. Him I desire to glorify both in my obedience and patience. I do not love God the less, because of his correcting hand upon me. As my necessities drive me, so his love draws me, and my love brings me to him. I look to him as my Father; and shall I not honor my Father, and give him reverence when I am chastened of him? The Lord is my portion, saith my soul, therefore will I hope in him. I will wait for the Lord, who hideth his face; I will look after him; he retaineth not his anger forever, because he delighteth in mercy. Therefore he will turn again, and have compassion upon me. If he kill me, I will put my trust in him; for he will not cast me off forever, if I cleave to him with faith unfeigned; but even through death itself will he save me. He will bring me forth to the light, and I shall behold his righteousness. When I say, What shall I do, in case of such or such troublesome or dangerous consequences? my heart answers, Be not careful, God will provide; I will leave it to him.

From the Advocate of Moral Reform.

BEGIN IN SEASON.

May I take the liberty to ask all mothers to accustom their little families to the respectful and affectionate language which children owe to their parents and elders, by recommending the constant use of the pleasing words, sir, and madam, dear father, dear mother, and to cultivate more a spirit of tenderness and love among brothers and sisters, who (though they may in the main, feel a natural regard for each other) often grow up together, without manifesting that sweet,

affectionate, yielding disposition, that love in all their words and actions, which would be so delightful to behold, and would contribute so much to their own happiness, as well as the happiness of the parents. We long to see this state of things, when every Christian family will become a family of love and benediction; when the development of the sweet sensibilities of youth will be considered an important part of education; for while we would by all means enlighten the understanding, and enlarge all the intellectual powers, we would never omit to unfold the amiable qualities of which the tender mind is susceptible. But for want of this care, and the frequent exhortations of parents on the subject, we are constrained to say, that we are often grieved and wounded to hear many of our youth address their kind and affectionate mothers, and other dignified matrons, ladies eminent for piety and experience, with precisely the same forwardness, and destitution of all respect, which they evince towards those of their own age and habits. Parents, it is feared, yield too much in these instances, thinking it immaterial, until the language of the young gradually deteriorates into that dangerous familiarity which lessens the sacred character of parental authority, annihilates all the sweet sympathies of that most endearing connection, and prepares the way for remoter evils.

FIDELIA.

EXTRACT.—Few men suspect, perhaps no man comprehends, the extent of the supports given by religion to every virtue.—No man perhaps is aware, how much our moral and social sentiments are fed from this fountain; how powerless conscience would become without the belief of God; how paralyzed would be human benevolence; how the whole social fabric would quake, and with what a fearful crash it would sink into hopeless ruin, were the ideas of a supreme being, of accountability, and of a future life, to be erased from every mind. Once let men thoroughly believe that they are the work and support of chance; that no superior intelligence concerns itself with human affairs, that all their improvements perish forever at death; that the weak have no guardian and the infirm no avenger—that there is no recompense for sacrifices to uprightness and the public good; that an oath is unheeded,—in heaven,—secret crimes have no witness but the perpetrator; that human existence has no purpose, and human virtue no unfailing friend,—that this brief life is every thing to us, and death is total, everlasting extinction,—once let them thoroughly abandon religion, and who can conceive or describe the extent of the desolation which would follow!

We hope, perhaps, that human law and human sympathy will hold society together. As reasonable might we believe, that were the sun quenched in the heavens, our torches could illuminate, and our fires quicken and fertilize creation. What is there in human nature to awake respect and tenderness, if man is the unprotected insect of the day? and what is more, if Atheism be true?—Erase all thought and fear of God, from a community, and selfishness and sensuality would absorb the whole man.—Appetite knowing no restraint, and poverty and suffering having no solace or hope, would trample in scorn on the restraint of human laws. Virtue, duty, principle, would be mocked and spurned as unmeaning sounds. A sordid self-interest would supplant every other feeling, and man would become, in fact, what the theory of Atheism declares him to be, a companion for brutes.

Channing.

ROMAN CATHOLIC CEREMONIES.

Extract of a letter from an American lady dated, ROME, July 6, 1836.

We have been fortunate in being at Rome just at this time. The 29th of June is St. Peter's day, one of the principal festivals of the Catholic Church. At 9 P. M. the 29th, there was grand mass in the church of St. Peter's. We went early, and secured a good situation for seeing the whole ceremony. A little chapel in front of the high altar, called the "sacra confessione," was beautifully decorated with flowers, and illuminated with more than one hundred lamps. There were, besides, a vast number of candles; many of them were in candelsticks that looked like pure gold, and were six feet in height. You have heard of the famous bronze statue of St. Peter, in this church, the great toe of which the faithful are accustomed to kiss.* This statue was a conspicuous object during the festival. A magnificent scarlet mantle, wrought with gold, was thrown around it, and fastened in front by a large ornament, thickly set with precious stones. On the head was a gold tiara, glittering with diamonds and other precious stones; it was, in truth, such an one as an emperor might be proud to wear on his coronation day. On one of the fingers was an immensely large diamond ring! We had sufficient time to notice these objects before the Pope, with his train, arrived. At length the trumpet, with other instruments of martial music, proclaimed his approach. All eyes were turned to the front of the church. First, came a company of military, composed of the first nobility of the Roman States, armed, and wearing a splendid uniform; then the Pope's Swiss guard, in their picturesque dresses. Then followed the Cardinals, in their scarlet robes and white mitres; the canons, bishops, priests, &c. all clad in their robes of state. At length his Holiness appears, seated in his chair of state, and borne by twelve men! Two men walk directly behind him, each bearing a large fan, composed of ostrich feathers, and I mounted on long poles. He is carried in this manner to his seat at the farther end of the church, which, you must recollect, is 900 feet long. There he is seated on a kind of throne, and all the ecclesiastics come forward, and pay their homage to him. The cardinals kissed his hand, the canons knelt before him, while the inferior order of priests knelt and kissed his slipper. Then followed mass, and as soon as it was concluded the train left the church in the same order they had entered. Wherever the Pope passed the People knelt before him.

When we left the church the illumination had commenced. More than four thousand wax lights were shedding their united lustre over the vast edifice. The lofty dome, and even the cross which rises above it, seemed bedecked with glittering stars. The spacious area in front of the church was filled with hundreds of carriages; we entered ours and sat with the multitude, enjoying the brilliant spectacle, till nine o'clock. Precisely as the clock struck nine, the whole scene changed, as if by magic. Thousands of lighted flambeaux took the places of the pale wax lights, and the whole edifice seemed one blaze of fire. I never saw any thing so brilliant, or so much like enchantment. The next day, very nearly the same scene was repeated in the church, and in the evening there was a grand display of fireworks.

What will you say when I tell you that we had, yesterday, the honor of being introduced to his Holiness Gregory XVI. It is even so. We were presented, in company with some others of our countrymen, by Signor Cicognani, the American Consul at this place. The Pope received us very graciously. He was dressed with simplicity; his manner is gentle and unostentatious, yet sufficiently dignified. The Consul, being an Italian, and, of course, a Catholic, knelt as he approached him; but this is not expected of Protestants. His Holiness is a little over 76 years of age, but is quite active, and, from his temperate habits, may probably live many years yet.

*Dr. Andrew Combe, of Edinburgh, in his valuable essay on the "Physiology of Digestion," when treating of the effect of constant attrition upon bodies, says, "The same effect is forcibly, though rather ludicrously, exemplified in the great toe of the bronze statue of St. Peter at Rome, which, in the course of centuries, has been worn down to less than half its original size, by the successive kisses of the faithful."—p. 18.

PRIZES TO VIRTUES.—Among the list of persons to whom were recently decreed the Monthly prizes of the French Academy for virtuous actions, the following cases are mentioned. Claudine Teille received a medal of one thousand francs value. This woman has devoted her whole life, all her time, all her property, to primary instruction, without any other recompense than the pleasure of teaching little shepherds to read. These children are fed and taught, and now, though grown decrepit, leaning on two crutches, spinning at her distaff, she still continues her noble and modest business. Jeanne Paselle also received a medal of a thousand francs value. This woman during twenty years, was the nurse of her father, and was compelled every time he took nourishment, to force open with her feeble hands his mouth, which was convulsively pressed together, from whence a torrent of blood flowed, and in the effort her own fingers were lacerated and finally became entirely mutilated.

Another prize of smaller value was decreed to the widow Anconin, the daughter of a sea captain, and whose husband had been master of a coasting vessel.—She, without any fortune, by her own labor alone, had supported, nursed, and assisted for fifteen years, six children of a sister and the husband of that sister, who had fallen into decrepitude. The two first prizes of four thousand francs each belonged to right to Lawrence Queter, a fisherman of Donia, who at fifteen years of age had already saved the lives of twenty nine persons, and to Louisa Renee Manard, a young lady born rich and destined to a life of ease and pleasure, who had chosen charity as her only pleasure.—this was her vocation, her hope and her reward. At the age of nineteen, when one is so happy in living for happiness, or for the hope of gaining it, she thought only of others, and fed at that time two hundred families. Nicholas Plege received a prize of two thousand francs. This man was by trade a rope dancer, and used the agility he had learned in his profession in striding over burning joints and shaking rafters, and running from danger to danger to save men wherever there were men to be saved.

ANCIENT CAVERN IN OHIO.

On the Ohio, about twenty miles below the mouth of the Wabash, is a cavern, in which are found many hieroglyphics and representations of such deliberations as would induce the belief, that their authors were indeed, comparatively refined and civilized.

It is a cave in a rock, or ledge of the mountain, which presents itself to view a little above the water of the river, when in a flood, and is situated close to the bank. In the early settlement of Ohio, this cave became possessed by a party of Kentuckians, called "Wilson's Gang." Wilson in the first place brought his family to this cave, fitted it up as a spacious dwelling, and placed a signpost on the water side, on which are these words, "Wilson's Liquor Vault and House of Entertainment." The novelty of such a tavern induced almost all the boats descending to the river, to call for refreshments. Attracted by these circumstances several idle characters took up their abode at this cave, after which, it continually resounded with the shouts of the licentious, the clamor of the riotous, and the blasphemy of gamblers. Out of such customers, Wilson found no difficulty in forming a band, with whom he formed the plan of murdering the crews of every boat that stopped at this tavern, and of sending the boat manned by some of his own party to New-Orleans, and there sell their cargoes for cash, which was conveyed by land, through Tennessee and Kentucky; the party returning with it being instructed to murder and rob on all good occasions on the road.

After a lapse of time, the merchants of the upper country began to be alarmed, on finding their property made no returns, and their people never coming back. Several families and respectable men, who had gone down the river, were never heard of, and the losses became so frequent, that it raised a cry of individual distress, and general dismay. This naturally led to inquiry; and large rewards were offered for the discovery

of the perpetrators of such unparalleled crimes.

It soon came out, that Wilson, with an organized party of forty-five men, was the cause of such waste of blood and treasure; that he had a station at Hurricane Island, to arrest every boat that passed by the mouth of the cavern, and that he had agents at Natchez and New Orleans, of presumed respectability, who converted his assignments into cash, though they knew the goods to be stolen, or obtained by the commission of murder.

The publicity of Wilson's transactions soon broke up his party; some dispersed, others were taken prisoners, and he himself was killed by one of his associates, who was tempted by the reward offered for the head of the gang.

This cavern measures about 12 rods in length, and 5 in width; the entrance presents a width of 8 feet at its base, and 25 high. The interior walls are smooth rocks. The floors very remarkable, being level through the whole length of the centre, the sides rising in stony grades, in the manner of seats in the pit of a theatre. On a diligent scrutiny of the wall, it is plainly discerned, that the ancient inhabitants, at a very remote period, had made use of this cave as a house of deliberation and council. The walls bear many hieroglyphics, well executed, and some of them represent animals which have no resemblance to any now known to natural history.

Enraged Bees.—On Tuesday, says the Alexander Gazette, the bees in a gentleman's garden became enraged at the near approach to their hives of horses and carts, which were backed up for the purpose of unloading wood; they sallied out at once and attacked with vigor the horses and drivers. In a few minutes the drivers were put to flight, but the horses not being able to disengage themselves, had to bear the brunt to the onset as they best could, and that was feebly indeed. One of the poor animals was stung so severely that he actually died in a short time, and the other was rescued by the servants wrapping themselves in blankets and going with determination to his assistance.—This accomplished, all hands, we believe, precipitately retired from the vengeance of the winged warriors. The bees, finding that their enemies had "ingloriously fled" from the field of battle, resolved "to carry the war into Africa." Mustering their forces they invaded the village, scattering themselves abroad, stinging pigs, dogs and cows, and chasing men, women and children. They absolutely held entire possession of the enemies' territories for some time, driving off several pedlars who attempted to cross the stone bridge with their wagons; the approach of night put an end to the contest.

LIBERALITY.—We understand that Mr. Delavan, of Albany, recently purchased three thousand copies of the book of Temperance Facts, lately published, to present each Sunday-school child in that city with a copy. The expense could not have been much less than \$300.—Ibid.

GREAT PRODUCT AND USE OF RUTA BAGA.

Mr. R. Gordon in a communication published in the Farmer and Mechanic, states that he last year raised from an acre of ground planted in ruta-baga, 1510 bushels of that fine root; that he expended on it 30 days labour. But this is not the most pleasing part of Mr. Gordon's experiment in the culture and use of this nutritious product of the earth. He tried the experiment of feeding two yoke of working oxen. To the one yoke he allowed two bushels of ruta-baga in the same time that the other yoke consumed a bushel of corn; and he is entirely satisfied that two bushels of ruta-baga is better than half that quantity of corn for working oxen or other neat stock. This experiment of Mr. Gordon's corresponds with most of those which have been made by other feeders in Europe, and America. A prejudice exists against the culture of the ruta-baga in this country with many farmers; but why it should exist we know not, unless it be,—1st. because the method of cultivation is different from the mode pursued generally with the other varieties of the turnip—2dly, because among the first plans suggested, was that of the transpiration by dibbling, a plan of culture too monstrous for the advocates of the good old ways of their grand-fathers to even think of contemplating, much less acting upon. The truth is there is no mystery about the culture of the root. It may be successfully raised in the same manner of other turnips; but we believe the best way to cultivate either, is by drilling, whether regard be had to product or the saving of labor and manure.

Mr. Gordon raised 1510 bushels from an acre, and for the purpose of feeding working oxen or other neat cattle, proved that two bushels of this root is better than one of corn: now let us for argument sake presume, it is as good, and that instead of 1510 bushels being produced on an acre, 500 bushels may, with proper manuring and culture, be raised thereon. That this quantity may be raised we do not in the least doubt, and thus believing, we will not stop to make the calculation here, as to saving, but shall leave that to the farmer to do at his leisure for himself. But we would respectfully remark, that, if the ruta-baga will answer for the feed of working oxen, we can see no possible reason why it will not answer equally well for working horses also.

In England many distinguished farmers do feed it to them, with the addition of a little bran of some sort, and salt sprinkled over the roots cut into pieces sufficiently small to be eatable by the animals. At first it is said some horses will reject such feed; but after a few trials become not only used to, but passionately fond of it. The culture of this root does not require more labor than that of corn, and if ten or twenty times the quantity can be grown on the same space of ground, we would ask those who are in the habit of sustaining their cattle through the winter on corn, to stop for a few minutes, and calculate how much they would save by substituting the ruta-baga in its place.—Farmer & Gardener