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TOWANDA: Gainrdan Morning, Nonember 27, 1852.

Belerted Boeten.

THE DIM OLD WOODS.

The dim old woods in the wintry time! How solemn and sad their tone; When the winds sweep thro' the moaning chime The aisles of the forests lone! When the root its wonted thirst hath lost. For the flow of he hidden rill-And the fragile shoot is stiff with frost. And the sap in its cell is still— When each gay leaf, that threw so soft is shades o'er summer's brow. Has flown from its wavy sphere aloft, To rest 'neath the starry snow-When each sweet flower, scented cup. Frail withering where it grew, Bith closed its faded petals up, Vo more to drink the dewand when each trembling note that gushed. In soft and silvery song, An' the insect hum, are silent hushed. The leafless boughs among! Ah! sorrowing seems those woods so dim Asthey lift their branches bare— The shivering twig and the rigid limb, To the clasp of the frosty air; And they seem to mourn, 'mid the wintry storm,

For the flush of the the greenwood bough, And sigh for the sere and ruined bloom That sleeps on the earth below. And yet, those dark, sad solitudes! I love their music well-When whispering Echo fills the woods

With tones of her murmaring shell— For though the wind no voice doth own; As it sleeps in the silent trees. Yet the forest breathes with hollow moan. Like the sound of the ceaseless sea-As if the spirit forms of leaves and flowers That grace warm summer's smile. Were rustling still among the bowers, Where erst they shone the while-And the spangled frost work, cold and bright, That gleams on twig and stem, Seen a throne from each frozen light. With a diamond diadem! Oh! I love those gems by the sunbeam kissed,

As they swing in the sparkling air. And I love in the dim old woods to list To the voices stirring there. SERMON TO YOUNG MEN.

Preached at Christ Church. Comanda. BY REV. B. J. DOUGLASS,

November 14, 1852, CORRESPONDENCE.

Towarda, November 15) 1882.

B J Dot it ass.—The undersigned having been pregene delivery of your very excellent Sermon to
the on Sonday last, and thinking its careful perusal
also ween and instruction to those who were unable
a to fance, as well as those who were, respectfully
there are the same for publication. The latter as well as those who were, respectively and the same for publication.

W. W. MANGERIAN PROPERTY OF THE ANDER LONG, W.M. ELWELL, Jr. 19 WALL, JR. 19 WA " ARD KINGSRURY B. S. RUSSELL, E. O. GOODRICH.

Towanda, November 17, 1955. we war -I received your pole requesting a copy of my warn'—I received your note requesting a common, for an better the Young Men, on last Sanday afternoon, for the solvent in the same of the solvent preparing it, was the wish that I might be served to you I cheerially submit it to your disposal. With the project that God's blessing may attend its perusal, tenta,

Succeedy and Truly, Yours,

BENJ, J. DOUGLASS.

SERMON.

Wherew that shall a young man cleaned his way? By tak at according to thy word.—Pleas 119; 9. Our text presents us with a question; it also furrefles the answer. We have thus a clear division which we shall with God's blessing proceed to consee is that simple and suggestive one-wherewhat shall a young man cleanse his way; or by what means shall he rectify his conduct? to which an answer is implied in the words of David, By due [teffection, coupled with the devout study of the wird of God.

The way of a man is his manner of life, his con-32t. Thus in the same chapter, the Psalmist illusara es the meaning of the term, when he says: Through thy precepts I get understanding, therefeel hate every false way." And Solomon in the tack of Proverbs often refers to conduct under the ague of a way or path. "Ponder the path of thy ket and let all thy ways be established." (Prov. or 26.) "Enter not into the path of the wicked, and go not in the way of evil men." (Prov. iv : 14) " I (Wisdom) lead in the way of righteousness, in the midst of the paths of judgment." (Prov.

No man can go through the world without leav-113 a distinct and marked impression, either for good o for evil. " Even a child," says Solomon, " is known by his doings"-much more those who are acrancing to maturity, whose powers are more deresoped, and whose influence is more decided.

ldle, indeed, it is for us to suppose that our life lows, if we take no heed to our way-if when wrong we will not retract our errors; if when in decomes at every step further from the straight line our best resolutions, and which has constantly to be | mands. singgled against, and prayed against. The engi-

a pathway bright and luminous must be mindful of He who has no settled principles of action-no them? Let their profligate and demoralizing dei not laid upon some dusty shell, valuable only on all, of that ever present force of natural corruption he who has wrong principles is adding the bitterwhich is dragging him to the earth. This sense. ness of misery to the guilt of transgression. Awake answer. however, of difficulties to be surmounted, should drowsy man. Live for something. What use not deter but quicken to new diligence, and lead are you making of your time? How do you em-

the victory over self-to the true source of strength, intended-for His glory? We have spoken of the tendency to sin inherent in our natures. With equal propriety might we mortal being, are you living for heaven? With the have spoken of this prompting of our souls as that solemn reality every day brought to mind that you for the gospel; our own erring nations seize and the same charm, the same comfort, the same in there obtained, and especially should you look to which pollutes and defiles. It is viewed in both of are mortal—are you prepared to die? With the these lights by the sacred writers (Gen. vi : 5, 11, feeling almost intuitive, that there is a God who 12. Ps. li, 2, 3.) And here, at the very outset is judgeth the earth, are you seeking to propitiate His started the momentous question-how shall this favor through the blood of Christ? With the con- is supplied, that the key now given fits every ward the custain falls upon the see..es of time. foul nature be cleansed? Where but in that blood | viction that your sine are many, and your transgress- in the lock. that cleanseth from all sin, can this polluted soul be ions great, are you seeking pardon through faith in washed? In the precious out-pouring of the blood Him who alone can act as Mediator? With the of Calvary, do we find the fountain opened for all pressing sense of the guilt and corruption of your uncleanness—there can we be tid of that guilt nature clinging to you, are you asking carnestly which we have inherited-of that penalty which and sincerely "wherewillal shall a young man hangs over the head of the unrepentant and unbe- cleanse his way? Are you really striving to get the lieving.

But we need to be delivered not merely from the laging. penalty, but also from the present power of sin .- It bids us take heed to our way. The traveler We need the provisions of the gospel to be applied who passes over a region with which he is not fato our hearts in all their wondrous adaptation to the miliar often stops and recasts in his mind his genefrom the dominion of the Destroyer. We are not structions. Travelers we all are through a thorny, conscience the results of experience, and the dealpardoned through faith in the all-atoning blood of briery, wilderness world, with a thousand by-paths lings of God in this present world, leaves us in the Jesus, that we should continue in sin, but that we to intercept our course, and to lead us aside. But dark in regard to the future. It cannot overleap your devious course cannot injure your maker— deep, the manure to be applied at the second plow. should die daily to its influence, and wage war what must we do? We must do what every bethe grave. It reveals certain truths entirely in acagainst its power by the strength of the Holy Ghost, nighted traveler would do-what every bewildercordance with what God has plainly declared in his

experience is the language of revelation: 'He tof the first plowing, if the land were sub soiled and with the sword of the Spirit, which is the word ed and lost mariner would do-examine his bear- word and not a syllable does nature utter which is that sinneth sgainst me wrongeth his own soul." also. of truth. The word of inspiration must reach down ings, and look to his chart. Where am 1? whither dissonant to the voice of God in the Bible It is (Pr. viii: 36.) In foreaking the narrow way that Don't sell your corn on the cobs; but save the into the secrets of our hearts, and must bring to am I going? am I in the right road to Heaven !-- natural to expect that when God would in his own light every hidden thing.

has his besetting sine. To each one of us there are certainty, that you have the narrow way that lead would be given to us as to our duty. We have peculiarities of temperament—of education—of sta- eth unto heaven. Remember that Christ speaks of this full information. We are now instructed cleartion or employment, which hinder our usefulness, another way not very difficult to find-tut one that | Iy and completely in our relations to the Father, and mar'the completeness of our character. It be- ends in everlasting misery. Thought, was bestow- Son and Holy-Ghost, into which blessed name we comes us well to scan our characters, and in sim- ed upon you for this very purpose, that you might have been baptized. We are now fully informed plicity and sincerity to ascertain in what points we choose wisely and well. "I thought upon my as to our duties to our tellow men, whom we are are most vulnerable-where we present least resis- ways, and turned my feet unto thy testimonies," to love after no stinted measure. We learn more in tance to the unseen foe of our good. To say that said David. Think upon your ways, beloved.— the Bible than we would from nature, but we learn we have no need of attention to these things-that | Call home your wandering thoughts. You, though | nothing different. our faults are few if any-that our conduct is so a young man, are but an infant in the scale of your fect," said the patient Job, "my own mouth will condemn me."

Hence there is need in all of us of constant selfcorrection-of a thorough revision and cleansing of ready ? Are your loins girt, and your lamps trimour way. We must call to mind our weak points -our special sins which are not hid from God-and should ask Him in the language of the penitent David: " Cleans thou me from my secret faults."

and character as young men, which need to be their natures, because there is but little occasion for | bright angel visitants from the realms of bliss .such an admonition, the fire of youthful vigor is dy. Cherish them, they are your life.

his perpetual restlessness. without consideration of the means and degrees; giveth understanding to the simple." pursue some few principles which they have chancknowledge or retract them."

thoughts. We are too fond of doing things in a hurpresent some novelty, or are little out of the ordinary vaguest and most-whimsical theories. Against

disciplined judgment should be brought to bear. Bu would that these errors of judgment were the only ones against which we had to contend. The the snow capped waves of the stormy sea. And shall the creature be allowed to run mad in his wild racklessness? Yes-if you would uncage the ment of his presence in heaven. It teaches us both thou shalt be saved. (Acts xvi : 31.) will be acceptable to God, or even useful to our fel- tiger, and unbar from his pent up prison the chaled | what our duty is, and how we may perform it. In | Dojour broken resolutions indispose us to future lion. Self-denial is the only watchword that will secure the boon of lasting peace. "The worst eduand we reluse to confess it. No solid improve- cation" says some, one "which teaches self denial, ment can be made if we persist in that which we is better than then best which teaches every does the state of the Pagan world present upon the spiritual life. Let us betake ourselves to prayer, thow by our own experience, or by the voice of thing but that." Learn above all things to conquer conscience, or by the word of God to be wrong - self. Get the mastery of your passions or they will We need no argument on this point. It is plain to get the master of you. It is somewhat pleasant to asked—why amid the highest intellectual cultivabe seen that he who is pursuing a devious course enjoy a view from the peaks of the high Alps—to behold far down below our feet, the dark thunder of recentpide and of honest duty. One thing must cloud, and the vivid flash-to hear the jush and te and downshis a fundamental truth in all our rea- fail of the mountain torrent as it pours down from 400 ings and that is the proneness of the creature to glassy heights—but this gratification is purchased How can we account for this except in the absence prayer of David be upon our lips; "purge me with treere from sectifule by the very force of his natu. at too dear a price if immediately below us slopes of these powerful motives to duty, which the bible byssop, and I shall be clean; wash me, and I shall The systems of the heathen are a fair be whiter than snow : create in me a clean heart, makes an effort to throw it out, which it will almost improvement for this natural tendency, or we us with lightning speed to the death grasp of the and inevitably make a tailure when we put our yawning cavern. The intoxication of anger—the nature, and of the practical effect upon the conduct. Guided by the directions of the word of life, the The language of our Article is exhileration of the wine-cup are purchased at too which this imperfect scheme produces. We do not young man pursues his bright and shining way, so confirmed by the word of truth when it states that dear a rate; if the loss of health—of inward quiet— say that it is the object of the religion of nature thus cure from many enares, dangers and temptations man " is of his own nature inclined to evil." It is of happiness hereafter, is the to demoralize the heathen world—for the God of which befall the ungody and profane. He has

gravitation, so he who would mark out for himsel! ence of his own heart; is, whateam I living for !- this light! Did they live up to the light given to him the sole rule of faith and practice. It is value to us.

him who strives for that greatest of all victories ploy your talents? Are you living as your Maker

With the deep consciousness that you are an imvictory over self and sin? Then one text is encour-

wants of tallen man. We need a present salvation rat direction, while he endeavors to recall his in-

med ? There are faults not a few, peculiar to our age Do you reflect upon your condition as a sinner - tration will hold good. It is reserved for the goschecked. "Young men" writes St. Paul to Titus, which reveals to you your sinfulness and exposure Its blessed radiance guides us safely through the exhort to be sober-minded." Titus was enjoined to condemnation—your obligations to your Redeem- windings and turnings—the trials and difficulties to urge upon those who were approaching manhood er-your need of repentance and fanh. In the mulpose—as if they stood in particular danger from the do not thoughts of a different kind often steat across up the narrow house appointed for all living, with carried into excess. And who can gainsay the upon the night wind? Do not drive them away.wisdom of this apostolic precept? Old men are Do not seek to silence them in the din of revelry, not warned to beware of the untamed energy of or of noisy mirth. Entertain them as you would for those who sleep in Christ. It summons the liv.

test which we propose to follow. The question is his worst enemy-his headlong energy, and brought into conformity with God's written word. - John v : 29.) We are not left to ourselves-to be our own coun-"Young men," says Bacon, "in the conduct and sellors. If any man lack wisdom, let him ask of God manage of actions, embrace more than they can The scriptures are able to make us wise unto salvahold; stir more than they can quiet; fly to the end tion. "The entrance of thy word giveth light; i

When then, we ask-" wherewithal shall ed upon absurdly; use extreme remedies at first, young man cleans his way." We are pointed to love, are we are entreated to present ourselves and that which doubleth all errors, will not ac- the word of God as to the lamp of our feet, and to our souls and bodies-a living eacrifice, consecratthe light of our path-" by taking heed thereto accord This it must be confessed is sheded heavily, but ing to thy word." We should reflect, we should alhere is much in it that is worthy of our serious so read. We should consult the oracles on Zion's pleading with you, think how oft you have grisved hill, and meditate upon those treasures new and old Him, and how your impenitence must still grieve ry-of jumping at conclusions-of taking up with which are profitable for doctrine, for reproof, for Him. We are not told of our duty, and then hasty and unduly assumed premises-and of cling- correction, for instruction in righteousness. Where left to ourselves to know how to perform it. We ing to tenets and cogmas simply because they else can we learn our duty better? Not in uninspired are not left with the problem, with no clue to its writings-not in the schools of ancient philosophy, or solution. We are first to entrust ourselves unretrack of thought. And hence, often the rejection indeed of modern. The world by wisdom knew not servedly to Christ for salvation and to his Spirit for of long established truths and the adoption of the God It is in the armory of gospel truth-with the strength. We may seek to wash ourselves with washining weapons which the Spirit provides that we ter of the driven snow, we may think that we comthese mental aberrations, the force of a severely are thoroughly furnished. There we may lay hold ment ourselves to God by our stainless obedience of the bleast-plate of righteousness, and the shield as the meritorious ground of our pardon. But it is of faith, and the helmet of salvation. The law of not so. "By the deeds of the law there shall no the Lord is perfect converting the soul. (Ps. xix. 7) | flesh be justified." "By grace are ye saved through passions now are in their full strength and revel like It is the direct purpose of the scriptures of truth to fuith; that not of yourselves; it is the gift of God teach us our duty, to instruct us in our obligations not of works, lest any man should boast" (Enh to our God, and to fit and prepare us for the enjoy- ii: 8.9) Believe in the Lord Jesus Christ, and both these respects the mere light of nature is defi- exertions? and teach us a lesson of our weakness cient. The heathen felt most painfully the need of -let us look away from ourselves to God, the more light. What a said yet truthful commentary | Spirit, who is the author of sanctification and of efficacy of merely moral motives without the goe- and calling upon God. Let us endeavor to realize pel. Look at facts, and then let the question be the strength and power of religion. Let us seek to tion, amid the classic eloquence of Greece, and the | -let us not rest satisfied with an external reformamatchless rhetoric of Rome-amid, moreover, tion-a washing of the outside of the cup and platschools of Philosophy and wiedom-the cause of ter-but let the heart out of which are the issues of exponent of what man can learn from the light of O God, and renew a right spirit within me."

the hindrances that will beset his way, and above marked course of conduct, is living to little purpose, ties, who were exalted to this high honor not un-

ble by our helplessness, our ignorance, our pronewant the Bible. And when God parts it into our hands we feel from our inmost souls that the want

We now rest assured that the Bible would not have been given if we could have learned our duty as well withou: it as with it. The fact that it is cent from Heaven as an authoritative guide should make gladly would you embrace the boon, and earnest comprised as tollows: 10 double horse carr loads it rank far above all human and uninspired writings. We should prize it not as the word of man, but as the word of God, whose we are, and whom we ought to serve, and whose will in whatever manner

make known, should be the law of our conduct. We are not, however, to suppose that revealed religion is contrary to natural. Natural religion that which draws its motives from the dictates of This last is the all-important question. You have good time communicate his will by prophets, by holy pleasantness and the paths of peace—you stand in cattle, mixed with cut hay or straw. And besides our general corruption, each one but one life to live, and you had better know of a men and by his own dear son, that full information

The light of nature, dim and shadowy tho' it be, correct that it needs no improvement, is to attain to being-just starting out in a life which knows no is not contradicted by revelation-and in the absence a higher degree of sanctity than patriarchs and end-and are you prepared to enter upon the real of any proof from the light of reason or of natural saints, and holy men of old. "If I say I am per- dujies of your after life ? You are soon to start ont. religion-what is laid down as a fact in the Bible, on a voyage across the boundless expanse of eter can never be overthrown by an appeal to any infenity-you are soon to meet death, and after death rior law or rule. The whole tenor of God's deatcometh, we are told, the judgment. Alas! are you | ings with man in this world goes to show that sin will be followed by suffering-the whole tenor of revelation gives us to understand that this indication "Wherewithal shall a young man cleanse his of nature is substantiated by express declaration of way? By taking heed thereto;" are you pondering holy writ, and that in a future state, of which, nathe path of your feet, and looking well to your steps? ture can give us no idea, the same law of adminisyour relation to a just God-to a righteons law pel of Christ to bring life and immortality to light. -the temptatives and dangers-the snares and the the mourner not to sorrow as those without hope ing to the realities of death, and with clear, unvaied note, from the time that Paul stood on Mars ing out-but while the young man is not taught to put But our text proposes something else besides the hill till the present, speaks of the resurrection both on the cold, calculating formality of declining years, mere exercise of thought. Thought must be prop- of the just and the unjust, and of the terrors of of a

> By the hell of which it warns us, and by the heaven which it urges us to win, by the goodness mercies which are over all his works-by that crowning mercy of the gift of our Saviour, and by the constraining summons of that Saviour's dying ed to God.

And, then again, think of the Spirit who is now

the tendency to self and sin which so often thwarts | price which it in the most of cases peremptorily de- nature is the God of the bible—his revelation by his about him a wall of detence on the right hand and work agrees with his revelation by his word - on the left. He is living for some purpose, and They are without excuse, writes St. Paul, because I that purpose, the highest conceivable, the glory of

account of its beautiful prints, or its superb binding frequently from the very notoriety of their crimes, but it is read and re-read. In doubt and difficulty its weighty maxims are consulted-in for its pre-From all this, we are led to believe that God's cious promises are brought to mind-in the hour wish revealed in language is not at all improbable, of sorrow its healing balm soother the wounded but highly necessary. The Bible is made indispensa- spirit. In no condition and circumstance of life are its searchings valueless. Under the shade of ness to sin even in the face of conscience and of the parental roof, or far away amid the forests of the

7: . .

evil-doing what you know to be wrong and say. under. ing to an accusing conscience, I shall have peace, Lund to be set in an orchard should receive at your own light, and as you add sin to sin, you plant your dying pillow with many a thorn, and add fuel to that fire of retribution which is never quenched. There is no peace, saith my God, for the wicked. You are either living for God, or you are not. If the former, your course is as the the perfect day-if the latter, your flattering fancy not. You are afraid to be seen with God's people You have no relish for God's worship. You are seldom in your place at the sanctuary. You have no ardent wish to be Christ's, and confess Him, cost what it will. Religion is clothed with the sombre livery of annumn, and its disties are draped with the livery of the grave. Yours is the frolic

and the song-the joke and the social glass-you cannot be disturbed in your gay beason of minh, -religion will do when youth has passed, and when the trosts of age make their appearancebut now, is the time to dance, now, is the time to langh-but, alas, now is too often " the time to die" Youth is the time-for what ! To neglect God ! ed. come when thou shalt say, I have no pleasure in them. In no passage in the Bible are you bid to defer repentance to old age-but everywhere youth the propriety of self denial and of sobriety of pur- littude of your thoughts of business or of pleasure, pit-falls of life-but it leaves us not there, it lights is pointed out as the best, as the most convenient season for securing God. Remember now, thy reshness and vigor of their buoyant spirits of being your mind, like the strains of solemn music borne the cheerfulness of day. It whispers peace to the Creator in the days of thy youth. In these days bereaved-consolation to the dying saint. It bids then, of youth and high health, remember whose you are, in whose hand your breath is, and whose are all your wars. In these days-when hope beams from your eye, when energy is graven on your countenance, and strength is written on your form, when as yet the keepers of the house do not tremble-nor the grinders cease because they are A our subject arising from the very terms of the he is cautioned against that which unless checked, erly directed. Our views and principles must be judgment to come. (Acts xvii : 31; Acts xxiv : 15. lew—nor those that look out get the windows be darkened-remember thy God, thy Creator-Now, when the dew of youth is resting on youere yet the long drawn shadows of the even-tide of God which leadeth us to repentance, and by his of life are shed around you-now, not to-morrow, not the next year, but now, remember thy Creator in the days of thy youth.

> MATERIALS FOR MANURE -Let us again urge you to collect and compost everything on your farm that is susceptible of being converted into manure; and there is nothing that ever formed part of living body that is not-add to these materials, as you throw them into heaps, a few bushels of ashes per load, and a bushel of plaster for every twenty loads. Or i you have not the ashes, aid one load of barnyard or stable manure to every two loads of the rough material-and it matters not whether the la'ter be peat, marsh mud, creek mud, woods-mould and leaves, pine-shutters and mould-by the time next spring that you are prepared to haul it out to your corn ground, it will all be good manure-all sufficiently fertilized to teed and vastly increase

voni corn crop. In the spring, previous to hauling it out, shovel t over, so as to mix the mass thoroughly and equalize its fertilizing properties. If when you are subjecting your manure pile to this process, you were to add two bushels of salt to every twenty loads, you would add greatly to its value

CHOKING CATTLE. We recollect well, when up

on a larm, some years ago, in the lall, a fine cow got choked, as cattle often do, upon apples and potatoes, and would have died, if the obstacle had not been at once removed from the passage to the stomach, where it was lodged. Various old remsdies were tried to no purpose. Presently one rec- to the finished and classical tration of the statesman. olected a remedy proposed in an agricultural paper, they more readily comprehend the meaning of the a few weeks before. It is to put a stout line around lext, and consequently analyze its construction with the neck just below the substance, which can be accuracy. morals has been retarded rather than advanced - life receive our first, our greatest attention. Let the felt with the hand on the outside, and draw it rhose. 5 They write better compositions, using befter This prevents the piece of apple or potato, or what ever it may be, from falling back when the animal and connectedly expressed. always do directly, when assisted in this way. The readers of the newspapers, are always taking the remedy was at once successful. The offending Wead in the debating society, exhibiting a more exmorsel proved to be the half of a hard green upple. So this little scrap of newspaper knowledge was in and expressing their views with greater fluency, this instance, worth a fine cow of thirty or lorly dol. cleamess and correctness in their use of language. lars. How can we know before hand, what kind of knowledge is going to be most beneficial to us? We cannot. And there is hardly any information of the United States in the hands of the stereotypers. heer who would plant his cannon so as not to fail fixed course of action. And surely, the great quesof his mark must allow for the downward force of tion which each one of us should settle in the si- them. But what avail did the heathen make of realizes true and solid comfort, for the Bible is to time or other, in the long tun, but out to be of great large manber of twenty thousand copies is under

Marienstural.

Setting out New Orchards.

If you have an apple orchard on your farm, it is a duty which you owe yourself, your family, and your neighbors; by way of example, that you should supply that deficiency. In selecting your fruit trees consult your location, and procure trees from nurknowledge. The dark place of the earth cry out boundless west-this book of books carries with it series in your own latitude, if good sorts are to be appropriate it as the only effectual guide. We struction. It is the staff of middle age, the soluce of this in selecting your winter fruit. Apples which declining years. It is the first book that warns the are celebrated in the North as excellent winter fruit childish heart-it is the last that is laid aside when when grown in the South often turn out tall apples; this difference is maturing being effected by a few Could I put into your hand, my brother, a title to | degrees of latitude. The ground to be selected, an immense estate, you would scarcely selvee it- should be fertile-should be such as will bring a could the riches of California or the wealth of the large crop of corn, and, before being planted in ap-Indies by some magic etroke be laid at your feet, ple trees, should receive, per acre, a compost would be your protestations of gratitude-that we of marsh mud, river mud, peat or woods-mould ask you in all affection, and in all sincerity to make | and leaves, 10 double home can loads of stable or good your title to the skies-we ask you to lay up barn-yard manure, & bushels of bone-dust, 10 bushfor yourselves treasures in heaven where neither els of ashes, 2 bushel of salt, and 1 bushel of plasmoth nor rust doth corrupt, and where thieres do ter, to be formed into a heap, and permitted to renot break through and steat. Are you estranged plain in bulk one month, then to be shoveled from God, following it may be the multitude to do over, evenly distributed over the land, and plowed

though I walk in the imaginations of my heart- least two plowings, one very deep, the other not so

leadeth unto life you have forsaken the ways of cobe to be ground into cob meal to leed out to your

To Ctre Hams.

As I have seen numerous receipts for cuting hams, and and as I have rised the annexed for several years, and found it to excel every other in my esshining light that shineth more and more unto timation, I take the liberty to send it to you, that you may publish it for the benefit of any who may may promise you peace, but the word of truth does be disposed to try it. By letting my hams remain in the pickle, it is less trouble to keep it than by other method which I have found, and it keeps sweet and tender all summer.

Take a barrel, and turn over an old pan or kettle, and burn cobs, (I think the best.) or hard wood, for seven or eight days, keeping water on the head to prevent drying. Make a pickle with 8 pounds of salt, six ounces saltpetre, two quarts of molasses, and three gallons of water, to one hundred pounds. Boil and skim the pickle thus prepared. Then pack your ham in the barrel, and when the pickle is cold, pour it on the meat, and in tour weeks you have excellent ham, very tender and well smok-

Measuring Corn in the Crib.

As larmers frequently wish to know how to estimate the amount of com contained in a crib or the storehouse, we give the following rate relating thereto, which may be considered as reliable:

Having levelled the cora so that it will be of equal depth throughout, ascertain the length, breadth and depth of the bulk, multiply those dimensions together, and their product by 4, removing one, figure from the right of this last product. This will give you so many bushels and decimal of a bushel of shelled corn. If it be required to find the quantity of eared corn, substitute 8 for 4, and remove one tizure as before.

Example - For a bulk of corn in the ear, 12 feet long, 8 feet broad, and 10 feet deep, there will be 384,0 bushels of shelled corn, or 768,0 of eared com. Thus, as 12X8X10X4-3840, or 12X8X10-X8-7630. The decimal 4 is used when the object is to find the quantity of shelled com: because that decimal is one half the decimal 8, and it requires two bushels of ear-corn to make one bushel afshelled com.

Influence of a Newspaper.

A school teacher who has been engaged a long time in his profession, and witnessed the influence of a new spaper, upon the minds of a family of children, writes to the editor of the Ogdensburg Sentinel as follows:

I have found it to to a universal fact, without exception, that those scholars of both sexes and of all ages, who have had access to newspapers at home, when compared with those who have not,

1 Better readers, excelling in pronounciation and emphasis, and consequently read more understand-

2. They are better spellers, and define words with greater ease and accuracy.

3 They obtain a practical knowledge of geogra phy, in almost half the time it requires others, as the newspaper has made them familiar with the location of the important places, nations; their gov-

ernments and doings on the globe. 4. They are better grammarians, for having become so familiar with every variety of style, in the newspaper, from the common place adventisement

language, containing more thoughts, more clearly

6. Those young men who have for years been lensive knowledge poon a great variety of subjects

Ma Bancaorr has the fifth volume of his History stood to have been already sold.