"Glory to God in the highest, and on earth

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SPURGEON'S SERMONS.

THE TABERNACLE OF THE MOST HIGH. A SERMON DELIVERED ON SABBATH MORNING. AUGUST, 14TH, 1859, BY THE REV. C. H. SPUR SEON, AT THE MUSIC HALL, ROYAL SURREY GAR-

"In whom ye also are builded together for an habitation of God through the Spirit."-Ephe-

UNDER the old Mosaic dispensation God had risible dwelling-place among men. The bright ekinah was seen between the wings of the therabim, which overshadowed the mercy-seat]; and in the tabernacle while Israel journeyed in the wilderness, and in the temple afterwards, there was a visible manifestation of the presence of Jehovah in the place which was dedicated to his service. Now, everything under the Mosaic dispensation was but a type, a picture, a symbol of something higher and nobler. That form of worship was, as it were, a series of shadow-picworship was, as it were, a series of shadow-pic-tures, of which the gospel is the substance. It is a sad fact, however, that there is so much Ju-daism in all our hearts, that we frequently go back to the beggarly elements of the law, in-stead of going forward and seeing in them a type of something spiritual and heavenly, to which we ought to aspire. It is disgraceful to the present century to hear some men talk as they do. They had better at once espouse the Jewish creed. I mean it is disgraceful to hear some men speak as they do with regard to religious edifices. I remember to have heard a sermon once upon this text—" If any many defile the temple of God, him will God destroy." And the first part of the sermon was occupied with a childish anathema against all who should dare to perform any unhallowed act in the churchyard, or who should lean the pole of a tent during the fair of the couling week against any part of that edifice, which, it seemed to me, was the god of the man who occupied the pulpit. Is there such a thing as a holy place anywhere? Is there any spot wherein God now particularly dwells? I trow not. Hear ye the words of Jesus, "Believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." Remember, again, the saying any unhallowed act in the churchyard, or who to worship him." Remember, again, the saying of the apostle at Athens, "God that made the

When men talk of holy places they seem to be ignorant of the use of language. Can holiness dwell in bricks and mortar? Can there be such a thing as a sanctified steeple? Can it posssibly sappen that there can be such a thing in the world as a moral window or a godly door post? I am lost in amazement, utterly lost, when I think how addled men's brains must be when they impute moral virtues to bricks and mortar, and stones, and stained glass. Pray how deep doth this consecration go, and how high? Is every crow that flies over the edifice at that time in solemn air? Certain-ly it is as rational to belive that, as to conceive that every worm that is eating the body of an Episcopalian is a consecrated worm, and therefore there must necessarily be a brick wall, or a wide grave-path to protect the bodies of the sanctified from unhallowed worms that might creep across from the Dissenter's side of the cemetary. I say again, such children lay, such Popery, such Judaism, is a disguest othe cen-Popery, such Judaism, is a disgree to the century. And yet, notwits anding, we all find ourselves at divers times and seasons indulging in it. That at which you have just now smiled is but pushing the matter a little further, an error into which we may very readily descend; it is but an extravaganza of an error into which we all of us are likely to fall. We have a reverence for our plain chapels; we feel a kind of comfort when we are sitting down in the place which somehow or other we have got to think must be holy. Now lot us if we can, and perhaps it takes a

world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples

Now let us if we can, and perhaps it takes a great sturdiness and independence of mind to do tellet us drive away once and for ever, all idea holiness being connected with anything but it a conscious active agent; let us get rid once with a conscious active agent; let us get rid once and for ever, of all superstitions with regard to place. Depend upon it, one place is as much consecrated as another, and wherever we meet with true hearts reverently to worship God, that place becomes for the time being God's house. Though it be regarded with the most religious awe, that place which has no devout heart within it, is no house of God, it may be a house of superstition, but a house of God it cannot be. 'But still,' says one, "God hath a habitation; doth not your text asy so?" Yes, and of that house

through the Spirit." The house of God is built shaped and cut and polished, and put into their with the living stones of converted men and we- places. I see the workmen at their abour. The men, and the church of God, which Christ bath great saw of the law outs through the stone, and purchased with his blood-this is the divine edisthen comes the polishing chisel of the gospel. fice, and the structure wherein God dwelleth I see the stones lying in their places, and the even to this day. I would, however, make one church is rising. The ministers, like wise masremark with regard to places in which we wor- ter-builders, are there running along the wall, ship. I do think, albeit that there can be no putting each spiritual stone in its place; each tanctity of superstition connected with them, stone is leaning on that massive corner stone there is at the same time, a kind of sacredness of and every stone depending on the blood, and association. In any place where God has blessed finding its security and its strength in Jesus my soul, I feel that it is none other than the house Christ, the corner stone, elect, and precious. Do of God, and the very gate of heaven. It is not you see the building rise as each one of God's because the stones are hallowed, but because chosen is brought in, called by grace and quickthere I have met with God, and the recollections ened? Do you mark the living stones as in sathal I have of the place consecrate it to me. That cred love and hely brotherhood they are knit place where Jacob laid him down to sleep, what together? Have you ever entered the building, was it but his sleeping chamber for the time being, and see how these stones lean one upon another but his sleeping chamber was none other than the bearing each other's burden, and so fulfilling house of God. Ye have rooms in your houses, the law of Christ? Do you mark how the I hope, and closets there more sacred in truth church loveth Christ, and how the members love than any gorgeous cathedral that ever lifted its each other? How first the church is joined to the spire to heaven. Where we meet with God there corner stone, and then each stone bound to the ath ns connected with it. Where we hold fel-lowship with God and where God makes bare his and it is complete, and at last it is built. And arm, though it be in a barn or a hedgerow, or on now open wide your eyes, and see what a glo-a moor, or on a mour tain side, there is God's rious building this is—the church of God. house to us, and the place is consecrated at once, but yet not so consecrated as that we may regard it with superstitious awe, but only consecrated by our own recollections of blessed hours which we have spent there in hallowed fellow- Do you see it? Was there ever a structure ship with God. Leaving that out of the question, so comely as this-instinct with life in every I come to introduce you to the house which God has builded for his habitation.

and thirdly, as what she is soon to become, name--a glorious temple.

I. First, then we shall regard the church as A itself of the church, while other denominations botly contend for it. It belongs to none of us. The church of God consisteth not of any one pe-cular denomination of men; the church of God book of God's eternal choice : the men who were purchased by Christ upon the tree, the men who are called of God by his Holy Spirit and who being quickened by that same Spirit partake of the life of Christ, and become members of his body, of his flesh, and of his bones. These are to With regard to this building I have just a rebecause the life of Christ is in him. Now this churchiof Christ, the people of God, throughout the world by whatever name they they may be known are in my text compared to a building in which

God dwells. him, that mighty architect, also choosing to himself every stone of the building, ordaining its size and its shape; setting upon his mighty plan the position each stone shall occupy, whether it shall glitter in front, or he hidden in the back, or buried in the very centre of the wall. I see him marking not merely the bare outline, but all the fillings up; all being ordained, decreed, and settled, in the eternal covenant, which was the divine plan of the mighty architect upon which the church is to be built. Looking on, I see the architect choosing a corner stone. He looks to heaven, and there are the angels, those glittering stones, he looks at each one of them from

atone of this mighty building? An no! heither apostles, prophets, nor teachers would. Put them altogether, and they would be as a foundation of quicksand, and the house would totter to its fall. Mark how the divine mind solved the difficulty—"God shall become man, very man, and so he shall be of the same substance as the other stones of the temple, yet shall he be God, and therefore strong enough to bear all the weight of this mighty structure, the top whereof shall reach to heaven." I see that whereof shall reach to heaven." I see that foundation stone laid. Is there singing at the laying of it? No. There is weeping there. The angels gathered round at the laying of this first stone; and look ye men and wonder, the angels weep; the harps of heaven are clothed in eackcloth, and no song is heard. They sang together and shouted for joy when the world was made, why shout they not now? Look ye here and see the reason. That stone is imbedded in blood, that corner stone must lie nowhere else but in his own gore. The vermillion cement the world he heaved the mountains, and digged the mountains.

is a sacrednes, not in the place but in the associ- next, and the next to the next, till the whole

Men talk of the splendour of their architecture ; this is architecture indeed; neither after Grecian nor Gothic models, but after the model of the sanctuary which Moses saw in the holy mountain. part? Upon one stone shall be seven eyes, and each stone full of eyes and full of hearts. Was We shall regard the church this morning thus ever a thought so massive as this-a building. first, as a building ; secondly, as a habitation; built of souls—a structure made of hearts? There is no house like a heart for one to repose in. There a man may find peace in his fellow-man; but here is the house were God delighted BUILDING. And here let us pause to ask the ques- to dwel!-built of living hearts, all bearing with tion first of all what is a church—what is the holy love—built of redeemed souls, chosen of the church of God? One sect claims the title for Father, bought with the blood of Christ. The top of it is in heaven. Part of them are above the clouds. Many of the living stones are now in the pinacle of paradise. We are here below, the building rises, the sacred masonry is heaving. consisteth of those whose names are written in the and, as the corner stone rises, so all of us must rise until at last the entire structure from its foundation to its pinacle shall be heaved up to heaven, and there shall it stand for ever-the new Jerusalem-the temple of the majesty of

God.

dreamed of them; here and there a member of the church of God hidden in the midst of the darkness of accursed Rome; now and then, as if by chance, a member of the church of Christ con- But mark the church of God; it is built accornected with no sect whatever, far away from all ding to rule, and compass, and square, and it connection with his brethren, having scarcely heard of their existence yet still knowing Christ, one mistake, You, perhaps, my doar brother, one mistake, You, perhaps, my doar brother, are a little stone in the temple, and you are apt to think you ought to have been a great one.

There is no mistake about that. You have but one talent; that is enough for you. If you had two you would spoil the building. You are I must now indulge in a little allegory with regard to this building. The church is not a heap of stones shot together; she is a building. Or old her architect devised her. Methinks I see him as I look back into old eternity making the first outline of his church. "Here," saith he in his eternal wisdom, "shall be the corner stone, and there shall be the pinnacle." I see him ordaining her length, and her breadth, appointing her gates and her doors with matchless skill, devising every part of her, and leaving no single portion of the structure unmapped. I see him, that mighty architect, also choosing to himself every stone of the building, ordaining its

to heaves, and there are the angels, those glittering stones, he looks at each one of them from Gabriel down; but, saith he, "None of you will suffice. I must have a corner stone that will support all the weight of the building, for on that stone every other one must lean. O Gabriel, thou wilt not suffice! Raphael thou must lay by; I cannot build with thee." Yet was it necessary that a stone should be found, and one too that should be taken out of the same quarry as the rest. Where was he to be discovered? Was there a man who would suffice to be the corner stone of this mighty building? Ah no! neitner apostles. Prophets, nor teachers would. Put

"Then should our souls in Zion dwell, Nor fear the rage of Rome or hell."

The church is not in danger, and she never can be. Let her enemies come on, she can resist.— Her passive majesty, her silent rocky a rength, Her passive majesty, her silent rocky a rength, bids them defiance now. Let them come on and break themselves in pieces, let them dash themselves against her, and learn the ready road to their own destruction. She is safe, and she must be safe even unto the end. Thus much blood, that corner stone must lie nowhere else but in his own gore. The vermillion cement drawn from his own sacred veins must imbed it. And there he lies, the first stone of the divine edifice. Oh, begin your songs afresh, ye angels, it is over now. The foundation stone is laid; the terrible ceremony is complete, and now, whence shall we gather the stones to build his temple? The first is laid, where are the rest? Shall we go and dig into the sides of Lebanon? Shall we find these precious stones in the marble quarries of kings? No. Whither are ye flying ye labourers of God? Whither are ye going? Where are the quarries? And they reply—"We go to dig in the quarries of God, where he is represented as singing:—"Thy Sodom and Gomorah, in the depths of sinful Jerusalem, and in the midst of erring Samaria."

I see them clear away the rubbish. I mark them as them did not make them as them did now here else the world he heaved the mountains, and digged the world he heaved the world. When God made the world he heaved the world he heaved the world he heaved the world he heaved the world. When God made the world he heaved the sall year, and he made man in his own image, and when the saw, and he made man in his own image, and when t

1 . . .

WEDNESDAY OCTOBER 5, 1859.

Thus, then, have we in the first place regard- down. I will certainly catch you." ed the church as a building.

Peace, good will toward Men.

To be continued.

WHITEFIELD'S PREACHING. old Court House of Philalelphia, then tanding on Second and Market Streets, had a Whitefield, had been often used instead of a pulpit. In 1736 we find that Mr. Noble had Monday, to a large congregation standing in Market Street, on keeping the Sabbath. In the same year Michael Weltare appeared there to give his "warning voice," and now, in 1739, it became one of the favorite preaching stands of and in a moment was in his father's arms, overbecame one of the favorite preaching stands of the great evangelist, Whitefield. Here he stood, nded by many thousands, even down to the side of the Delaware river, not a few bathed in

that attended his sermons were enormous; and it was a matter of speculation with me to ob- father was strong, and able to catch him. And serve the influence of his oratory upon his hear-ers, and how much they admired and respected that his father would save him, and then drophim. notwithstanding his common alruse of them. ped, trembling, into his arms. by assuring them that they were naturally half so, when we feel that we are sinners. There beasts and half devils. It was wonderful to see is only one way to escape the punishment.—We the change soon made in the manners of our in- cannot save ourselves. We do not see Jesus, habitants. From being thoughtless and indiffer. but we hear his voice in the Bible, and know he ent al out religion, it seemed as if all the world is here. We believe his word; we tear no long-was growing religious; so that one could not er; Jesus will not deceive us, and we fall into walk through the town in an evening without his arms. aring psalms sung in different families in every

But not only does Franklin bear witness of Whitefield's eloquence as to his voice, but still iciously located. Soon after, I happened to at every roll. and he finished so admirably, that I emptied my spirit rely upon it, some selfish motive actuates mptied his packets before he came from home. Towards the conclusion of the discourse, however he felt a strong inclination to give, and applied to a neighbour who stood near him to lend him some money for the purpose. The request was made to, perhaps, the only man in the company who had the firmness not to be affected by the preacher. His answer was, 'At any other time, friend Hodgkinson, I would lend thee freely; but not now, for thee seems to be out of thy

ght senses."
Both at Philadelphia and New York printers ight senses." applied to Whitefield for copies of his sergions its original price.

Watson, in his "Annals of Philadelphia," speaking of Whitefield's first visit to that city, states that he preached to a crowd of fifteen in one week, during the session of the Presbyte-

Mr. Whitefield died at Newburyport, Massachusetts, September 30, 1770, in the fifty-sixth year of his age. A monument is erected to his

## THE LITTLE BOY'S FAITH.

It is very important that every little boy and girl should understand what faith in God means, t is important, because they may be called to die at any time, and then they ought to hear the voice of Jesus, the blessed Saviour, calling to th m, though they cannot see him. The follow-It was a dark night; a high wind was blow-

ing without, while all the family of Mr. H. were lying quietly in their beds, breathing calmly in

All at once Mr. H. was aroused by the terrible

Immediately the father hastened to rescue him, feeling but little anxiety for his property, if his family only might all be saved. On his way he met the maid: Where is Charles ?" said Mr. H., surprised

to see her alone.

"Crying in his room," answered the frighted girl. "I but just escaped, and the stairs are now

The fire had broken out in that part of the ouse, and the flames were now spreading with

who hath made her to be his peculiar dwelling- moved father. " Here I am; fear not. Lay hold of the sill of the window, and drop yourself

Charles crept out of the window, and chinging with the grasp of a drowning person, he hung trembling, and afraid to let go.

"Let go my son," cried the father.

"I can't see you, fether."

" But I am here, my son." "I'm afraid, father, that I shall fall."

" Let go; you need not fear," again shouted

The flames began to approach the window hed "from the Court House steps," on a the casement grew hos-if he stayed there he

powered, and weeping with joy at his wonderful Now notice, little friend, that Charles first felt tears, and inquiring after the way of salvation. his hopeless situation. He could not escape any Dr. Franklin said of Whitefield's preaching: other way save by the window. He could not The multitudes of all sects and denominations see his father but he heard his voice. In the second place, he thought with his mind that his

JUDGE NOT LEST YE BE JUDGED.

How much trouble would be avoided, if we all nore strongly to its persuasiveness. The follow- followed this beautiful maxim! How many a ing is his own account of an incident often al-luded to. He says:—"I refused to contri-bute to his orphan house in Georgia, thinking it Scanda!, like a snowball, doubles and redoubles

attend one of his sermons, in the course of which | "Let us speak of a man as we find him," is perceived he intended to finish with a collect an excellent and safe rule of conduct. No man tion, and I silently resolved he should get noth- of talent and independence of character, ever ing from me I had in my pocket a handful of lived, who had not bitter enemies, who, be he ocket money, three or four silver dollars, and ever so pure, would make him out as black as pistoles in gold. As he proceeded, I began Erebus. Envy and jealously, those detestable to soften, and determined to give the copper. - vipers, are sure to throw their deadly venom up-Another stroke of his oratory made me ashamed on noble, independent worth. When you hear of that, and determined me to give the silver; a man assailed with virulence and a vindictive b, who, being of my senuments respecting see in print—it is as easy to print a lie as to building at Georgia, and suspecting a colting might be intended, had, by precaution, ter that have emanated even from judges, on the bench were true, Pope would never have penned these two true lines :

> nor those other lines, written of Lord Bacon, an eminent judge of England, who, before his death, admitted that many of his opinions and decisions delivered in court, and involving the dearest interests of suitors in his court, had been bought with gold, and a sacrifice of honor and virtue: "If parts aliure thee, think how Bacon shin'd

The brightest, wisest, meanest of mankind." joice. In an after period, Benjamin Franklin out from those most intimate with him. Ask printed "Whitefield's Journal in New England," those who have summered and missing the stant, a copy of which were added to the stant, a copy of which were added to the stant, a copy of which were added to the stant, a copy of which were added to the stant, a copy of which were added to the stant, a copy of which were added to the stant, a copy of which were added to the stant and the st still extant, a copy of which was sold at auction him, No amount of cunning or deception can in Philadelphia, in 1855, for about thirty times conceal his true character around the fireside.— Western Recorder.

## THE ALPINE HEIGHTS.

The pen and pencil may attempt, and not unthousand persons on Society Hill (Second and successfully, to reproduce the soft gradation of the Streets.) No less than fourteen sermons the beautiful or the abrupt contrasts of the picwere preached on Society Hill in the open air turesque, but they are alike powerless and paralyzed before the awful grandeur of the Alpine Heights, where there is never life or motion, where a stern, unsmiling sublimity has moulded every form, and stamped upon the scene a frown of perpetual winter. There is nothing in the memory in the church beneath which his remains are interred.—Belcher's Life of White-field. rustle of foliage, no pulse of vitality. There is no provision for animal life in the pitiless granite, ice, and snow, that make up the landscape. The solitary eagle, whose slow circling form is painted on the dark sky above, seems but a momentary presence, like ourselves, and not a part of the scene. Nature is no longer a bounteous and beneficent mother, but a stern and awful ing story will help each one to understand what it is to trust in God and believe in Jesus: and becomes only a part of the solar system. Hillard's Italy.

## APOSTACY AND TEARS.

The Rev. Andrew Fuller is better known by All at once Mr. H. was aroused by the terrible cry of Fire. He was not sufficiently waked at first, to understand the cause; but the sound grew nearer and nearer, and soon many were gathering under his window.—" Fire! fire! your house is on fire!" they shouted, as they pound ed heavily upon the doors. Throwing a few clothes around him Mr. H. rushed to the door; and what was his surprise and fear to discover that his own dwelling was in flames! He hastily returned, called up his terrified wife, and taking the babe and the next older child, they quickly sought a shelter in an adjoining house. His oldest son, about ten years of age, slept in a chamber in another part of the house, near the his writings than his preaching and yet that chamber in another part of the house, near the omission of the services on account of the state room of the servant maid who lived in the of the public mind, but to this arrangement Mr. Fuller very decidedly objected.

The usual session was held, and Mr. Fuller

himself was appointed to preach. A vast crowd assembled, expecting, of course, some allusion to his former friend, nor were they disappointed. The his former friend, nor were they disappointed. The sermon was on the sins of professors of religion—their frequency, causes, and awful results. His feelings throughout were very tender, and many of his hearers, both clergy and laity, were during most of the sermon in tears. He however, restrained his emotions within bounds till he apme marise quaries or sings? No. Whither place becomes for the time being God's house. The sings if the regarded with the most religious awe, that place which has no devout heart within its the most religious awe, that place which has no devout heart within its no house of God, it may be a house of God, proached the close of his sermon. Then addres-

would be eternally lost if you rejected it. The ord Jesus Christ is the standard of character, and not poor sinners like us."

The preacher for some time stood without word, for he was unable to utter one; sighs and even sobt mingled with the tears of the whole congregation for several minutes. Many years after these solemn events had occurred. I visited the town, and was impressed with two facts; on was, that none who were present could, even so long afterwards, speak of that meeting without deep emotion; the other was, that none, even those who professed infidelity, were afterwards in that community heard to throw the blame of sin on the religion of Christ. "I was there," said a gentleman to me, "and though I do not profess to be a Christian, I never before so strongly felt that the religion of the Bible is a grand reality." -American Messenger.

#### AGRICULTURAL.

AN AGRICULTURAL ODE. BY W. C. BRYANT.

Far back in ages
The plow with wreaths was crowned,

The hands of kings and sages Entwined the chaplets round, Till men of spoil
Disdained the toil By which the world was nournished

And blood and pillage were the soil, In which their laurels flour shed, Now the world their fault despairs-The guilt that stains her story, And weeps her crimes amid the cares That form their earliest glory.

The throne shall crumble, The diadem shall wane, The tribes of earth shall humble The pride of those who reign; And war shall lay His point away;
The fame that heroes cherish,

The glory earned in deadly fray Shall fade, decay and perish. Honor waits o'er all the earth, Through endless generations
The art that calls the harvest forth, And feeds the expectant nations.

SALT FOR FARMERS.

"What's the use ?" is the most common ply to the recommendation of salt for agricultural purposes. We will briefly answer a part of this question. To do so fully would make an article so long that we fear it would not be read by as many as we hope this short item will be.

Its value is pretty thoroughly proved by the fact that English farmers use two or three millions of bushels of salt annually for fertilizing purposes. Careful, scientifically conducted experiments in England have proved that one of the functions of salt is to absorb ammonia as it escapes from animal or vegetable substances in a gaseous form. This, it does most energetically; but as it does not retain it permanently, and, in to the recommendation of salt for agricultu-

but as it does not retain it permanently, and, in fact, it would be useless to growing crops if it did, it is necessary to provide for its absorption by growing crops, as it escapes from the salt, which it does more gradually than from decaying manure. For instance: if a shovel-full of good manure is placed in a hill of potatoes in sandy soil, the ammonia will escape laster than the growing plants can absorb it. But if a handful of salt should be scattered over that manure, it would absorb the ammonia and hold it until a new chemical change occurs, when it would be gradually given off just in time for the young plants to convert it to their use. The probability then is, that this handful of salt would be of

more value to the farmer than an additional shovel-full of manure.

Salt, mixed in small quantities in the manure heap, or with compost, hastens decomposition, but it is questionable whether it will prove perbut it is questionable whether it will prove permanently advantageous used in that way, where manure remains long in the heap, unless it is covered with plaster, charcoal, muck, or something to absorb the second escape of ammonia.—
The use of salt with guano is highly recommended in England, because its tendency is to check the forcing power of guano, causing it to give off its fertilizing power more slowly, and thus store up the ammonia for the future use of plants.

All the experiments that have been made, and all theoretical considerations of the nature arruces action of salt, go to show us the six a PERKINS. most valuable substances it.

cure at a low rate LBtiS -Fur Coats well trimmed and of his exhausteem real Blue and Black Seal Skins, Frost is attainabled Watesproof.

salt, in satu I R ST FALL GOODS els of hot lim STEAMER "ETNA," via Bosto the muck at thVIES & MARSHALL,

lime to a cord of to 46 King Street—South Side, heap for decomposited for inspection this day—The whole mass will become puascidity, and may be applied was to every sort of land, and to all sorts LES;
The greatest benefit will be be derived BE SILKS; salt, lime and muck compast, upon the piWILLS

light soils.

Salt, however, may be used profitably it cted an crude state, sown breadesst over the fields, particulary old mowing or pasture lots, where the grass is "running out." The quantity recommended in England, and also by those who have used it in this country, ranges from three to

twenty bushels per acre.

As a preventive remedy for worms, our opinion is that there is nothing to be compared with salt. For this purpose it must be used liberally; that is, at the rate of ten or fifteen bushels per

Salt is one of the best things that can be used

upon garden walks, either graveled or paved, to prevent weeds from growing. For this purpose enough must be put on to kill vegetation. Weeds in an asparagus bed may be salted to death, and the asparagus benefitted.—II. Y. Tribune.

## JESUS TRAVELLING.