"Glory to God in the highest, and on earth Peace, good will toward Men."

# SAINT JOHN. NEW-BRUNSWICK.

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### LITERARY NOTICES.

POPULAR GEOLOGY-A series of Lecture's read before the Philosophical Society of Edinburgh with descriptive sketches from a Geologist's portfolio, by HUGH MILLER, with an introductory resume of the progress of Geological Science within the last two years, by Miss MIL-LER, Published by Gould & Lincoln, Boston. This work cannot be otherwise than intensely

interesting to those who delight in Geologica studies. When these lectures were originally delivered in Edinburgh, they created an immense sensation in the public mind, and encircled the brow of the celebrated author with a new wreath of literary fame. The splendid genius of Hugh Miller is luminous in every page of this choice volume, rendering it peculiarly attractive to the student that is just turning his attention to this sublime science, as well as to those who are further advanced.

THE LIMITS OF RELIGIOUS THOUGHT, EXAMINED IN EIGHT LECTURES, BEFORE THE UNIVERSITY OF OXFORD, BY HENRY LONGUEVILLE MAN-

This is a book of unusual merit. As a literary publication, it ranks very high in the educated world, and its religious tendences are obviously in the right direction. While it regards with profound reverence the authority and purity of the Bible, it brings to the discussion of its doctrines and principles, rare philosophical and metaphysical ability. It is emphatically a book for the times. Gould & Lincoln are rendering good service to the cause of truth by its publication.

## JESUS -AN ADVERSARY. There are two passages in the Bible, which

above all others, have an import of dread. They are those in which Jesus is represented as taking a hostile attitude towards those whom He came to save -towards those who have no hope except in Him. The wrath of an enemy we can bearwe expect it- we are forwarned of it. But when the heart which loves us more than all others love us, is embittered, and the face which was wont to greet us with the tenderest smiles, and with gentle kisses, is turned to hatred and enmity and frowns upon us, and the voice-changed from tones of affection-denounces us implacably; there is no human heart which can bear it, How much more, if we can imagine that this friend or lover, was our only resource or reliance! What if we 'are condemned already,' and this is having deserted us, and the only loving One, who, 'when we were sick and in prison had visited us!' How perfect must be our despair!

The first of the passages to which we refer, is that in which our Saviour calls Himself 'an 'Adversary.' Who can read this without that mexpressible, painful uneasiness, with which one apprehends the estrangement of his dearest friend ? Agree with thine Adversary, quickly, while thou art in the way with him.3

The other is in that passage in the Revelation which describes the awful period when the love of Jesus shall be no more the hope and shelter of the poor impenitent; when, in the conclusion o things, the sixth seal shall be opened, which hitherto had enclosed the terrors of that day when there shall ' be a great earthquake, and the sun become black as sackcloth and the moon a blood; and the stars of heaven fall to the earth as untimely figs; when the heavens shall depart as a scroll, and the kings of the earth, and the great men, and the rich men, and the chief captains, and every bondman and every free man shall hide themselves in the dens and the rocks of he mountains, and shall say 'Fall on us and hide us from the face of Him that sitteth upon the throne, and from the wrath of the Lamb! For the great day of His wrath is come, and who shall be able to stand.—Zion's Advocate.

Bishop Janes, in a recent address to candidates for the ministry, said—"My young brethren, there are three things I hope you may never do; one is, to use tobacco; another, to make apologies; the third, to speak of your sacrifices in the

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INST., AND REPEATED IN THE PULPIT OF FOLLOWING, BY REQUEST OF THE PASTOR.

recent lecture in his own Cathedral on this subtime that it would be called for beyond the prewho heard it, and for whose judgment he entertains a very high respect, have solicited its pubfend the truth may receive the approbation of "He that believeth on the Son hath everlasting and happiness of such of the children of God as life: but the wrath of God abideth on him." may deem it worthy of a perusal.

" And as they were cating Jesus took bread and blessed, and brake it, and gave it to the disciples and said, take eat, this is my body. And he took the cup and gave thanks, and gave it blood of the New Testament which is shed for many for the remission of sins,"-Matt xxvi.

to the institution of the Lord's Supper in nearly the same language employed by Matthew, and suggesting precisely the same train of thought. There are two distinct and opposite views taken of this passage, both of which we shall do well to examine carefully and prayerfully, in the reason light of sound and holy Scripture; so that we may thoroughly understand the truth, and cleave to it with our whole hearts. As those who profess to adhere to the primitive faith we believe, that when Christ said of the bread "this is my body," he meant this is my body represented, o in a figure, and when he said of the cup, this is my blood, he simply meant that this is my blood in a figure. This is the view embraced by all Evangelical denominations of Protestants. On the other hand the Roman Catholic creed informs us that Christ teaches in these words the doctrine of Transubstantiation, viz : that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead, and that in this solemnity there are truly, really, and substantially the body and blood, together with soul and divinity of our Lord Jesus Christ; and there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into blood, and that under either kind alone. Christ is received whole and entire.

Now you will observe that the two views are as opposite as the poles; there is not the shadow

unscriptural and absurd.

6th Chapter of John, Christ says, "I am the He who was at once our only advocate, all others living bread which came down from heaven. If ever his character may be, enjoys eternal life, Christ.

of them. "Except ye eat the flesh of the Son PROVED TO BE UNSCRIPTURAL AND ABSURD IN A of Man and drink his blood ye have no life in DISCOURSE DELIVERED BY REV. I. E. BILL, IN VOIL." But how are we to fulfil these conditions? HIS PULPIT IN GERMAIN ST. ON THE 2ND Not surely by partaking of the wafer and calling BRUSSELLS ST. ON THE SABBATH EVENING it his body and blood; but by the exercise of This discourse was first delivered in reply to ing him as the the spiritual provision which God blood, or except ye eat my flesh and drink my arguments put forth by Bishop Connolly, in a has made for a starving world. Hence he says, "This is the will of him that sent me (mark the ject. The author had no expectation at the expression) that every one which seeth the Son and BELIEVETH on him may have everlasting at tuse it in every day life. For example, you cincts of his own church, but as several friends life, and I will raise him up at the last day."-This passage is the key to the whole argument. Not every one who says Mass or partakes of the lication, he is induced to comply with their holy Eucharist, but every one who BELIEVES ON wishes in the hope that this humble effort to de- CHRIST, Mass or no Mass, will get safe to heaven. Zion's King, and be blessed to the confirmation life, and he that believeth not the son shall not see

In like manner Christ speaks figuratively when he says, "I am the true vine, and ye are the branches." He is not literally a grape vine; but as a vine yields suitable nourishment to all its branches, so Jesus is the source of all Spiritual | Rome and so on, Now your guide means, as nutriment to his people, and as the branches de- | you know, that these pictures only represent to them saying, drink ye all of it, for this is my pend noon the vine for all strength, and progress, so believers depend upon Christ for all solidity and advancement in the divine life.

Again, speaking of his relation to his church Christ says :- " I am the door of the sheep." The Apostles, Mark, Luke, and Paul all refer Not a material door, that you can see and use: but the spiritual entrance into his Kingdom. It is by his merits and intercession that we come into his church and partake of the blessings of | choice memento of my loved one. So Jesus in

Again he says, "I am the good Shepherd." As the good Shepherd watches over his flock with interest and care, and supplies them with needful food, so Christ throws the mantle of his kindness and love over his people, and supplies them with all spiritual good.

Again, "I am the way." Thus indicating that by his obedience and death he has become the medium of access to the Father, and has open and whose holy blood mingled with the dust of ed up the path to heaven.

fountain of water literally: but as water cleanses that to which it is applied so does the atoning blood of the Lamb cleanse and purify the soul. Again he says, "I am the bright and the morning star." Simply indicating by this figure that as the morning star sheds light upon the material world, so he is the source of spiritual light to

those who believe on his name. We might greatly multiply passages of this discription; but let these suffice to show that the Saviour was accustomed to represent himself by appropriate metaphors, for the purpose of impressing truth upon the minds of his hearers : and why should we in all such passages under stand bim as speaking figuratively and in the one of a resemblance between them. If, therefore, referring to the supper interpret him literally,one is right, the other musts be wrong. The But take the very illustration suggested by the Protestant idea makes the ordinance simply figu- occasion. When the ancient Passover was celerative of the greatest event that ever occurred brated the officiating Priest distributed the in the history of the universe, viz., the propitia- reasted flesh of a lamb to the people saying tory death and sacrifice of our divine Redeemer, " This is the Lord's Passover." What would the and as such is adapted to excite in the mind the Jewish people understand by "This, is the Lord's deepest humility, and the most grateful emotions | Passover." Not surely the literal transubstanwhile the Romish dogma exalts it not only into tiation of the slain lamb into an angel of death the actual body, blood, and soul of our Lord, but commissioned to destroy the first born of the iato his absolute and eternal Godhead, and as Egyptians, but the commemoration of the presuch is an object of profane adoration and wor- servation of those on whose door posts was sprinkled the blood of the victim slain. It is in The former view I am prepared with the this figurative sense that Christ is called "the Word of God before me to defend as gospel Lord's Passover." Not that he is transubstantiatruth; the latter, I am prepared to show, is ted into the Paschal lamb, but was typified by that commemorative teast. In like manner he uses 1. Jesus took bread, and said, take eat, this the words, "This is my body," "This is my is my body. What did he mean? Simply that | blood." The bread and the wine are commemothe bread thus broken represented his body rative of his body, that was broken and of his which in a few short hours was to be offered blood that was shed. So in Revelations Christ upon the cross as a sacrifice for human guilt. explains to John, "The seven stars are the an-This definition perfectly accords with the usual gels of the seven churches; and the seven canphraseology of the Scriptures. Hence in the diesticks which thou sawest are the seven

churches"-are so symbolically. Paul in his epistle to the Corinthians in referany man eat of this bread he shall live forever; ring to the Jewish Fathers in the wilderness and the bread which I will give is my flesh, which says :- "They drank of that spiritual Rock that I will give for the life of the world. The Jews, followed them," and that Rock was Christ. Does therefore, strove among themselves, saying, how any body believe that the rock smitten by Moses can this man give us his flesh to eat? Then at Horeb, was literally and absolutely Christ? Jesus said unto them, verily, verily, I say unto Why not? If the bread and wine are converted your except ye eat the flesh of the son of man, into the body and blood of Christ, so that they are and drink his blood, ye have no life in you, literally the flesh and blood and divinity of our Whose eateth my flesh and drinketh my blood Lord, then why not believe that he was positivehath eternat life, and I will raise him up at the ly transubstantiated into that Rock at Horeb? last day." Romanism applies this language of If the phraseology in one case indicates transubour Lord to the Eucharist, but in so doing it stantiation, it does so equally in the other. But proves too much even for them; for according the obvious signification is, the Rock in the wilto this exposition every man who does not par- derness was symbolical of Christ as the foundatake of the Supper is without life and must per- tion of his church, and the elements used in the ish, and every one who does partake of it, what. supper are symbolical of the flesh and blood of

and will be raised up at the last day. This ab- It was customary among the Chaldeans, the eurd application of the passage, you perceive, Hebrews, and the Syrians, in speaking or writing sinks to perdition every one who does not go to to say, this is, for this represents, or, it is, for it mass, and elevates to heaven and glory every signifies : Hence we read in Genesis 41st chap one who does observe its ceremonies. Surely "The seven good kine are seven years, and the no intelligent Romanist could so pervert the seven good ears are seven years, the dream is Word of God. The idea inculcated is this, that one and the seven thin and ill favored kine that as bread is the staff of animal life, so Christ came after them are seven years and the seven in his person, doctrine and work is the great empty ears blasted with the east wind, shall source and support of Spiritual life. He calls be seven years." Again, in the 7th chapter. the bread his flesh, which, he says, "I will give of Daniel we read "The ten horns out of this But it is not enough that his flesh and blood two sons the one born after the flesh, and the

substantiation in these cases? certainly not; but who anticipated us and gained heaven first, come neverticless the kine, and the ears, and the horns to greet us. Then, sweeter than all, may we ening withheld not thy hand; for thou knowest

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faith in him as the true Messiah, and by accept- just as positive as this is my body, this is my our feet for evermore. blood, &c." But we should not regard this mode of address

as atall singular for we have adopted the same, enter a picture gallery, and you see hung upon the walls the paintings of different artsists. Ancientand modern historians, poets, philosophers, orators, warriors, statesmen, kings and queens of all nations, &c. You ask your guide for information, and he tells you this is Socrates, this is Dumosthenes, this is Cicero, this is Plato, this is Alexander the Great, this is Napoleon, this is Nelson, this is Wellington, this is Milton, this is Charles the First, this is Henry the Eighth, this is Prince Albert, this is Queen Victoria, this is the Emperor of France, and this is the Pope of the parties named.

So you go into your drawing room with your friend and you take up the daguerreotype like nesses from your table and you say, this is my absent husband, or this is my absent wife, this is my dangliter Ann, this is my son John, or James or Richard, or Thomas as the case may be. You only mean that this is a picture, a the language used in the sacramental ordinance meent this broken bread is a picture of my poor lacerated broken body. This wine, this pure joice of the grape, is a picture of my crimson efficacious blood shed for you. Choice picture, precious memento, as often as we partake we will do so, not vainly supposing that we are eating flesh or drinking blood, but in remembrance of him whose pure body was nailed to the tree, Calvary that we guilty sinners might be saved He is also spoken of as a fountain. Not a from sin and hell.

## [To be Continued.]

HOME COMFORTS.

One of the greatest comforts of home is a good rarden, well stocked with fruits, vegetables, and flowers. How pleasant and healthful to rise him. But a cheerful vigor and energy grows out early in the morning, spend an hour or two of intelligent and unvarying purpose. It gives among your garden pets, and then sweeten your dignity and honour to character. Men cannot breatfast with the fresh products of your own but admire the mind that marches steadily on laher! Much, very much has been done in this through sunshine and shade, calms, smiles, and vicinity within a few years to improve and extend fromns, glad for favor, but pressing on without it, these home comforts. You will hardly find a thankful for aid, but fixed on advancing at all respectable home now, without its little plot of events. Such men cut out for themselves a kitchen vegetables, its fruit-trees and shrubs, its character which can be seen and honoured. It grape and ornamental vines, its rose-bush and gives success. In any enterprise that is not flower-bed. And how much these add to the downright madness such a man must succeed. pleasure, the health, and the real wealth of the He has the chief element as a triumph over every occupants, it exceeds the power of arithmetic to difficulty, and if he is not an idiot he will do

Further out in the country, among the farmers vou want to find him, by-and-by, you will who have more land and less leisure, these small know where to look. You will look at the topcomforts are often quite neglected, in the eager- most round of the ladder of success, and you will ness to secure large gains. The common ex. find him about there so newhere. cust is, the want of time and the press of more important interest, but is this excuse a valid one? Is it prudent or judicious for a man to undertake more than he can accomplish? 'To engige so largely in agriculture, that he is com pelled to ne lect horticulture, home culture, nenal culture, and soul culture, to say nothing of the care of his personal health and his 'amily' Does not such a man lose more in the long run than he gains? Let him who doubts, cipher it out and see. - Fisk's Family Journal.

(From H. W. Beecher's Life Thoughts.) When engineers would bridge a stream, they often carry over at first but a single cord. With love. that, next, they stretch a wire across. Then laid for planks; and now the bold engineer finds bringing with her a child scarcely three years safe footway, and walks from side to side. So God takes from us some golden-threaded pleasure, and stretches it hence into heaven. Then bridges death, and teaches the thoughts of the looked on in childish wonder. She had never most timid to find their way hither and thither between the shores.

One of the best prayers ever offered is that which Christ himself ballowed, and set apart for verently folded her little dimpled hands as day our observation-" God, be merciful to me a sin- after day he craved God's blessing; ner!" There is no title, no " forever and ever. Amen," to it. It is only the heart broken out of and her mother returned to her distant home.

As,-in some summer's morning which wakes with the song of birds, and every thing is as distinctly cut as if it stood in heaven, and not on earth. when the distant mountains lie bold upon the horizon, and the air is full of the fragrance of flowers which the night cradled,-the traveller goes forth with buoyant and elastic step upon his journey, and halts not till in the twilight but pilgrims, go forth beneath the smile of God, upon our homeward journey.

May heaven lie upon the horizon, luring us for the life of the world." He did this when kingdom are ten kings. So also Paul in the and when at last, we sink to sleep, and dream hold he prayeth." he offered up his body in sacrifice upon the cross. 4th chap, of Galatians in speaking of Abraham's that we behold again those whom we have lost human guilt. We are told that we must partake nants." Does any body believe there was tran- for whom we have yearned, and the companions under God, to that old man's "blessing."

and the two sons are spoken of as if they were behold the face of the Lord Jesus, our Master, not whether shall prosper, either this or that, really and absolutely years, and kingdoms and co- our Life, and cast ourselves before him, that he or whether they shall be both alike good."venunt. The phraseology you will perceive is may raise us up with great grace, to stand upon

> [From the Moravian.] "WATCH THOU IN ALL THINGS." Be patient—life is very brief; It passes quickly by. And if it prove a troubled scene. Beneath a stormy sky, It is but like a shaded night. That brings a morn of radience bright.

> Be hopeful—cheerful faith will bring A living joy to thee, And make thy life a hymn of praise. From doubt and murmurs free: Whilst, like the sunbeam, thou wilt bless. And bring to others happiness.

Be earnest—an immortal soul Should be a worker true; Employ thy talents for thy God, And ever keep in view The judgment scene, the last great day. When heaven and earth shall pass away.

Be holy-let not sin's dark stain Thy spirit's whiteness dim; Keep close to Jesus 'mid the world, And trust alone in Him. So, midst thy business and thy rest, Thou wilt be comforted and blest.

Be prayerful-ask, and thou shalt have Strength equal to thy day; Prayer clasps the hand that guides the world O make it then thy stay; Ask largely, and thy God will be A kingly giver unto thee.

Re ready-many fall around, Our loved ones disappear; We know not when our call may come. Nor should we wait in fear; If ready, we can calmly rest,-

STERNNESS OF PURPOSE. -It overcomes difficulties. Not with a rush and a shout, but one by one. They melt away before the incessant pressure, as icebergs before the steady radiance of the sur. It gives one the strength of a happy conscience. A weathercock of a man whiffling about with every breeze, cannot have true quietness of mind. Dissatisfaction worries and annoys something in the world. But he will reach them. We speak here of city and suburban homes. He moves not rapidly, but assuredly. When

# WHY DON'T YOU PRAY?

Deacon A-was a simple, illiterate man. For more than half a century he had lived and toiled uyon his rugged New England farm, lead ing a du'l life, as the world might term it. It seemed to be varied only by the morning and evening family worship, and his Sabbath day's journey to the house of God. But he stil kept working and praying, till his head was as white as the falling snow, and his step tottered with every year, sown in Winter, when other work is the feebleness of age. he feebleness of age.

But mark the wonder working hand of God.

who knows how to accomplish his purposes of

A daughter came from a distant state to visit strand is added to strand until a foundation is the old homestead and her gray-headed father, old. The old man's heart warmed as they sat down with him at his simple board, and as he was wont, he bowed his head and folded his tremhe takes a child, and then a friend. Thus he bling hands to ask God's blessing. Little Mary seen anything like it before. No one noticed how the little one gazed at her prous grandfather during this exercise, nor how at length she re-

The visit was at length over, and little Marv The next morning, as the family sat dawn to table, the child again folded her little hands, and looking at her father, asked earnestly, "Father, why don't you pray as grandfather does?"

That question was the sword of the Spirit. "Ah, indeed, why don't I pray?" he involuntarily asked himself. The guilt and danger of his prayerless life flashed upon-his mind. He arose from the table, unable to finish his meal, and in shadows he reaches his goal so may we, who are great distress He felt that he was a lost sinner, and that his prayerless life was enough to sink him to perdition. He began to seek Christ in prayer; and he found him. Peace dawned upon

Another soul is saved, another family altar may we wake to find that it was not a dream, erected; another holy life commenced, another were offered on Calvary as a propitiation for one by promise says: "These are the two conve- but that we are in heaven; and may the children light kindled in this dark world; and all owing

"In the morning sow thy seed, and in the ev-American Messenger.

### FROM THE DEBATES OF THE AMERI-CAN INSTITUTE FARMER'S CLUB.

THE USE OF LIME AS A MANURE. - This, the regular question of the day, was now taken up. and an interesting discussion followed.

The Secretery read from an advanced sheet of the next number of The Working Farmer an article, translated from a French paper, upon the different kinds of phosphates of lime, which discusses very fully and scientifically of mineral phosphates, showing that although the chemical analysis of mineral phosphate and bone phosphate would be the same, yet the bones are altogether superior-in fact, of immense value to to the farmer, while the mineral phosphate would be useless. The same fact also exists in regard to carbonate of lime-that from animated life. for instance shells, is far more valuable to the farmer than that from mineral rocks.

The chemists of the Academy of Science—the national French Institute-Messrs. Boussingault and Morin, are fully satisfied upon the advantage of using bones dissolved by sulpheric acid. bones being always dissolveable in acid, while the mineral phosphate is not entirely so. This examination of the subject by such eminent chemists fully sustains the doctrine advanced in this Club, by Prof. Mapes and others, upon the subject of progression of primaries in organic

WM. LAWTON spoke at some length upon the power of plants to take up the substances that their roots came in cantact with; some of which produce healthy growth, and some certain death. The study of this fact shows how very important it is to feed the growing plants with the right kind of pabulem.

DR. HOLTON-The farmer should not only study chemical laws, but organic laws, because by the laws of progression in organization, a great change occurs in the chemical elements. He spoke also of the advantage of the use of the microscope to farmers who desire to study into the wonderful laws of nature. He also spoke of the fertility of the battle-field of Waterloo, in consequence of the bones and blood left to decay and fertilize the earth.

MR. LAWTON.—Marl Prof. Johnson savs varies so much in character that no certain rule can be adopted for its application. An excess of lime will injure soil not full of vegetable matter. In the common application of lime, the physical condition of the soil may be changed by an excess of the mineral. Sir Humphery Davy savs. that lime applied to common boggy grass will make the land productive of sweet, nutritious grass. An application of marl has the same effect as lime, and the effect continues many years. But a continuous use of lime without putting in vegetable or animal matter, will exhaust any land not very rich in vegetabe matter.

Gypsum is another form of line, its fertilizing powers being sulphuric acid and carbonate of lime. A person at New-Rochelle sowed plaster upon a nearly worn out field, several years ago. and that alone renovated it and made it very

MR. ATWATER of Springfield said he did not think there is a single acre of light land in the country that would not be benefitted by the use of lime. My plan, he said, is to use about 20 bushels per acre of lime, after it is slackened by brine; that is, one bushel of salt to three bushels of unslacked lime. As to plaster, I apply 80 to 100 pounds per acre, and prefer small quantities

Mr. Moody, of New Jersey-Tne course that I adopt on a clayey loam is to sow about 60 bushels of slacked lime per acre, and that eradicates a large portion of sorrel and sour grasses. I follow with two bushels of gypsum, in a moist day, upon the grain or grass when it is growing. This has increased the production of a small place, from the keeping of one cow and a horse, to ability to keep twenty head of stock, the manure of which will keep up the fertility without reneating the liming.

Mr. ATWATER-I sometimes mix finely pulverizes clay with lime before sowing.

Prof. RENWICK-There are many matters that occur in ordinary conversation that are not exactly scientific. It is stated that lime on sandy soil makes it more tenacious. So it is that vegetables are decomposed by lime, so as to fit them for assimilation by growing plants. The particular mineral constituents of plants show lime in some form in all useful food plants. Lime gives wheat its great value, and makes bread the staff of life. Lime is a constituent of bones, and rice eating people never have as large bones as wheat eating people, yet rice is nutritious, but it has not the bone material. Lime is a necessity of the peach tree. The stone is a calcarious substance. The locust tree cannot grow large where there is no lime in the soil.

There are many portions of our country where sulphate of lime has not been found advantageous. But where carbonate of lime, has been previously used the sulphate is generally found advantageous. The Carbonate of lime of all other salts, has the strongest attractions for gases. Manure in a sandy soil sends off its gases to other fields, but if hme is mixed with the soil