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The Financial and Business Department is under the

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All Communications, whether on business or fo publication, to be addressed

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other, the names of BOTH offices, and the county,

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Correspondents are respectfully reminded that

short communications, as a general thing are more

hould always be given.

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

SAINT JOHN, NEW-BRUNSWICK

in the depths of some humble heart, may be go-ing on the work of pious intercession; in an-swer to which the grace of heaven descends on seek it meekly and reverently at his feet. God A FIRST CLASS FAMILY NEWSPAPER, REV. 1. E. BILL, EDITOR.

> SPURGEON'S SERMON'S. A HOME MISSION SERMON.

A SERMON DELIVERED BY REV. C. H. SPURGEON, AT SURREY GARDENS, LONDON, JUNE 26TH.

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave.—Ecclesia-Ifpaid in advance, Seven Shillings and

2. And, now, How are we to do it? "Whatso-

payment of all arrearages, except at the discretion o. hte publisher. The names of persons and places should be written so plain, that they cannot be misunderstood, and in directing changes from one post-office to anintend to do to-morrow as being a recompense for the idleness of to-day. No man ever served God by doing things to-morrow. If we have honored Christ and are blessed, it is by the things which we do to-day. For after all, the ticking of the clock saith to-day! to-day! We have no other time in which to live. Ministers of the gospel and others, who will send us the advance, for six new subscribers will get the "Visitor" for one year free of charge. other time in which to live. The past is gone; the No Communication will be inserted without the author entrusts us with his name in confidence. Unless the opinions expressed by correspondents be ditorially endorsed we shall not consider ourselves let us do what our hand findeth to do. Young christian, are you just converted? Do you wait until your experience has ripened into maturity before you attempt to serve God. Endeavour now to bring forth fruit. This very day, if it be the first day of your conversion, bring forth fruits

meet for repentance-even now. And thou who art now in middle age say not, "I will begin to age." No. Now do it-do it-"do it with thy might." Oh that God would keep us to thisthat we would always do our day's work in our day, and serve him now. I have heard of a certain divine who was a preacher at Newgate. He first was to the saint, the second was to the sinbest adapted to his case. How often may we be found in the like light. We may be saying, "I will do him good by-and-by." But he may be dead then, and our opportunity will be gone; or, what is just as likely, we may be dead also; and then all our opportunities will be seen unfaithful, and have not discharged my Musters message, and faithfully told it, I cannot come back and tell it over again. Mother, you can pray for your children, now; but when death shall have sealed your eyes in darkness, there can be no more prayers lifted up for every will be totally out of our power to do anything. Do it! do it! This is what the church of Christ wants to have proclaimed as with the sound of a

Do it, at once. Serve thy God now; for now is

all the time thou canst reckon on.

Toen, the next words, "Do it with thy might." Whatever you do for Christ, throw your whole soul into it. Christ wants none to serve him with their fingers; he must have ther hands, their atms, their hearts. We must not give Christ a little slurred labor, which is done as a matter of course now and then; but when we do serve him, we must do it with all our heart, and soul, and strength, and might. Among the old Roman pagans, they were accustomed to slay the beasts and cut them open, in order to discover future events. If ever they cut open a bullock and could not find the heart, it was always considered by the people to be an ill omen. And depend upon it, if ye cut your works open and cannot find your hearts in them. it is an ill omen for your works-they are good for nothing, and their object shall never be accomplished. The worst it seems as if many of our ministers and their churches had lost their hearts. Step into your churches and chapels, everything is orderly and precise; but where is the life, where is the power? I confess that I would rather address a congregation of ignorant men who are alive and enthusiastic, than a congregation of the most learned and orderly who are dead and blank, upon whose ears all the preaching in the world falls as but a dull monotony. About three weeks ago I was addressing a Methodist congregation. They leaped on their feet, now and then, and the exhortation, I shall pray that God's Holy cried, "Hallelujah! Glory be to God!" My Spirit may be solemnly with me while very briefwhole soul was stirred within me, and I felt that | ly and very vehemently, I endeavour to STIR UP weary while these people drink in the word with DO WHATSOEVER THEIR HANDS FINDETH TO DO. real life. I am persuaded that real good was DO IT NOW, AND WITH ALL THEIR MIGHT. done, and that they did not forget what was said. If Christ Jesus should leave the upper world But, then, our people take things so orderly; they and come into the midst of this hall this come and take their seats so quietly; until it often morning what answer would you give, if seems that one might preach to a set of statues or after showing you his wounded hands and feet, wooden blocks, with just as much hope of effect and his rent side, he should put this question, as to preach to them. We want life, we want heart; heart in the ministry, heart in the deadone for me?" Let me put that question for cons, heart in all the offices of the church; and him, and in his behalf. You have known his until we have this we cannot expect the Master's blessing. You are going to teach in the Sunday school this afternoon, are you? How are you going to teach? "I am going to do as I have often done." Stand back! If you are going to have you doue for him? Turn over your diary? serve Christ, stand back till you have got your now. Can you remember the contributions you heart with you, and take with you all your have given out of your wealth, and what do they strength, and all your might, and say as David amount to? Add them up. Think of what you did, "Bless the Lord, and serve the Lord, O my soul, and all that is within me." Serve the Master and spend yourself in your strength. I would over another leaf, and then observe now much rather have no sermon than a dull sermon, no time you have spent in praying for the progress teaching than sleepy teaching, no prayers than of his kingdom. What have you done there? lifeless prayers. A cold religion is tasteless.— Add that up. I will do so for myself; and I can Let us have a hot religion that will burn its way say without a boast I have laboured to serve God,

But where is the might of the christian? Let from this day forward I should preach every us not forget that. The might of a christian is not in himself, for he is perfect weakness. His might lieth in the Lord of Hosts. It will be well for us if all we attempt to do is done in God's strength, or else it will not be done with might: it will be feebly and badly done. Whenever we attempt to serve God in the winning of souls, let us first begin with prayer. Let us seek his help strength, or else it will not be done with might:

us and our children, on the labors of the won-dering and joyful pastor, and on the hearts of the far heathen, until the wilderness and the so-thy might."

litary place are glad for them .- Dr. Williams. 3. And, now, the third part of the exhortation was Why? We are to do with all our might because death is near; and when death comes there will be an end to all our serving God on earth, an end to our preaching, an end to our praying, an end to our doing aught for God's glory amongst the perishing souls of men. If we all lived in the light of funerals, how well should we live. Some of the old Romish monks always read their Bibles with a candle stock in a skull. The light from a death's head may be an awful one, but it is a very profitable one. There is no way of living like that. There is an old monkish legend told ever thy hand findeth to do, do it with thy might. There is an old monkieh legend told first, "do it." That is to do it promptly; not did not finish it; and as the legend went, he prayfritter away your lives in setting down what you intend to do to-morrow as being a recompense for ed that he might come back on earth that he might finish that painting. There is a picture now extant, representing him after he had come back to finish his picture.

There is a solemnity about that man's look, as he paints away with all his might, for he had but little time allowed him, and a ghastliness, as if future hath not come; we have, we never shall have anything but the present. This is our all; let us do what our hand findeth to do. Young but a week or two to live, with what haste would you go round, and but farewell to all your friends; with what haste would you begin to set all matters right on earth, supposing matters are all right for eternity. But christian men like other men, forge: that they are mortal, and even we who profess to see into the future, and declaring serve Christ when my hair shall be fros y with age." No. Now do it—do it—"do it with thy see n to think that we shall live here forever. It is well that God puts a thorn into our nest, or else, often his own birds of Paradise would build thir nests here and never mount higher. Let us preached a sermon divided into two parts; the pause a moment, and think that in a short time we must die. The hour is not to be staved off. ner. When he had finished the first part, to the saint, in the morning, he said he would preach to the sinner the next Sunday morning, and then finish his sermon. There was a poor man who was hanged on the Monday, and who therefore never heard that part of the discourse which was best adapted to his case. How often more warn you. If I have been unfaithful, and have not discharged my Morning and them are my morning and my morning and them are my morning and them are my morning and them are my morning and my morning are my m them now in God's Word, and labor that they may be brought to know their mother's God, but it shall be all over then. You may now, O Suntrumpet in all her ranks. "Whatsoever thy hand day School teacher, instruct those children, and findeth to do, do it. Put it not off one hour. Do God blessin r you, you may be their spiritual father and bring them to Christ; but it shall it! Procrastinate not a day. "Procrastination is the thief of time." Let him not steal thy time. one day be whispered in your class, "Teacher is dead ;" and there is the end of your labour .-Your children may come to your grave, and sit down there and weep, but from the clay-cold sod no voice of warning can come up. There, your warning and your love is lost, alike unknowing and unknown. And you the servant of Christ, with great stores of wealth, you have this day money with which God's cause might be greatly helped; you have talent, too, which might fit you well to stand in the midst of the church and serve it. You are going the way of all flesh .-Grey hairs are scattered here and there. You know that your end is approaching. When once death shall have come your hand cannot devise liberal things ; your brain cannot form new devices for the spread of your Master's kingdom : neither can your heart, then, bend and weep over sinners perishing, or your tongue address them with earnest exhortation. Think, dear triends, that all we can do for our fellows we must part of the christian church at this time is, that do now. For the cerement shall soon enwrap us, the hands must soon hang down, and the eyes be shut, and the tongue be still. While we live let us live. There are no two lives accorded to us on earth. It we build not now, the fabric can never be built. If now we spin not, the garment will never be woven. Work while ye live, and live while ye work; and God grant to each of

II. Now, having thus explained and opened I could preach and preach again, and never grow ALL PROFESSORS OF RELIGION HERE PRESENT TO into the heart; this is the religion that will make and have been in labours more abundant; but its way in the world, and make itself respected, when I come to add all up, and set what I have even though some pretend to depise it. "What-soever thy hand findeth to do, do it with thy less than nothing, and vanity; I pour contempt upon it all; it is but dust of vanity. And the

us that we may discharge in this life all the de-

sires of our hearts, in magnifying God and bring-

WEDNESDAY, AUGUST 24, 1859

you have sometimes doled out a little from your love them, and mind you do not come back any abundance to the cause of Christ, but Oh, how more till you bring them all with you." So little when you think he gave his all for you! Whitfield recovered strength, and even found, as Others there are of you who out of your little have given much, out of your weakness have he could take these poor negroes with him. So been strong, in your poverty you have never may it be with us; may we live till we we shall been poor towards ('hrist's cause; ye shall not bring many souls home with us to glory, and

been poor towards Christ's cause; ye shall not lack your reward at last, but even ye will come with the rest of us and say, "Lord help us to love the poor, and by thy amazing love to us constrain us to devote ourselves wholly, unreservedly to thee."

Another argument let me give you, why you should serve Christ with all your might now. You believe, my dear hearers, that if men die unconverted, their doom is fearful beyond expression. You and I are compelled to believe abelieve and he that believeth not abelieve and he dammed." pression. You and I are compelled to believe shall be damned." from the testimony of the Spirit, that the puni-hment of those who die impenitent is beyond all that words can describe. They sink into a pit that is bottomless, into a fire that never can be quenched, where they are fed on by a worm that dieth not. You know, and sometimes your hair has almost stood on end with the thought that the wrath to come is more than the soul can fellow creatures are going post haste to this awful, this fearful hell, that you are idle and doing nothing? May God forgive you if such is your unfeeling state of heart-that you can contemlistless idleness. O children of the living God, I beseech you by the fires of hell, by the agony that knows no abatement, by the thirst that is not to be mitigated by a drop of water, by the eternity which knows no end; I beseech you by the wrath to come, be ye up and doing, earnestly striving together to be the means in God's hands of awakening poor souls, and bringing them to the mercy of Christ. Be ye earnest.— If ye do not believe this Bible, I care not what you are—earnest or dull. But if ye do believe it, act as ye believe; if ye think men are per-ishing, if the Lord's right hand is dashing in pieces his enemy, then I beseech you be strengthened by the same right hand, to endeavour to bring those enemies to Christ that they may be reconciled by the blood of the cross.

And, now, last of all, let me just appeal to you in this way. Possibly, 10 my explanation, I have is quite certain, whatever else may be your duty, that your duty as parents is first. As their pa rents you owe them a duty; you have responsibilities towards them, and it is your duty to bring them up in the fear and nurture of God. May earnestly beg and beseech of you, not to neglect this; for remember, you will soon be gone, and will not this be a thorn in your dying pillow, if, when your children stand around your bed to bid farewell to their dying father, or their dying mother, they shall have to say to you, "You are going from us, but we shall not miss you. We shall miss you as far as temporal things are concerned, but when you are dead we shall be as well off in spiritual things as we were before, for you neglected us." They will not say so, but do you suppose they will not think so, if such be the truth? Children are always quick, and if they say it not they would feel it. Will it not be far better, if God shail so bless you, that when you lay sick and dying, there shall be a daughter wiping the hot sweat from your brow, and saying, "Fear not, mother, though you walk through the valley of the shadow of death, God is with you, and you need fear no evil?" Will it not be a satisfaction to you, father, when you die, if, glancing at the foot of the bed, you can say to your son, "Farewell, my son; I bless God that leave you in this world to carry on the work which I have begun, for you are walking in your father's footsteps." I know of no greater joy than for some aged patriarch, and I know of one. -God bless him, he is preaching the word I doubt not this morning-to be able to look to sons and daughters converted to Christ, and then, to look to another generation and see grand. children converted to Christ. It must be a noble thing to die and leave behind three generations, and many of these already able to call the Redeemer blessed. O neglect not your present work I beseech you, or otherwise you shall lose the present blessing, and by neglecting this present duty which concerns your own house-hold, you shall incur a household curse, and make your death bed uneasy, so that you shall toss there with those eyes looking on you, and silently charging you with having neglected their

souls. Sunday school teachers, I give you the same exhortation. I pray God that when you die it may not be said in your schools, "Well, we do not miss so-and-so at all; she was not a teacher we could desire, she filled up a gap, and that is all we can say." I hope it may be said of you my brothers, and sisters, in the holy work of Sunday school teaching, "They are gone to their grave, and there is a vacancy made that will not soon be filled." But still your children shall gather round your coffin and say, "God be blessed that we ever had such a teacher!" And though they are not converted, yet shall their little eyes weep when they think, "Teacher will never weep over us again; teacher will never pray for us any more; teacher will never tell us of Christ again;" and that very thought may be more poworful in their minds than all you ever said to them, and may, perhaps, effect the work we took the resolution to be no longer the bond which was not accomplished when your soul left slaves of men. And that holy gospel which told

others have to think of us, that we went before our hands against our toes.

Once when The poor prisoner who was bound in a dark of the poor prisoner who was bound in a dark of the poor prisoner who was bound in a dark of the poor prisoner who was bound in a dark of the poor prisoner who are the poor prisoner when a friend the poor prisoner when a friend the poor prisoner who was bound in a dark of the poor prisoner who wa

FATHER CHINIQUY'S APPEAL.

We find the following touching letter in the Free Union, a Baptist paper, published in Baltimore. The conversion of the talented author, and his numerous flock, from Romanism to the conceive. And is it possible, can it be possible faith of the gospel, is bringing down upon them with this belief in your mind that many or your the strong arm of persecution; but it is no new thing under the sun for Rome to persecute those who dare to think and act for themselves. Father Chiniquy may well rejoice amid his persecution plate a fellow creature perishing in the fires of for great will be his reward in heaven. Hundreds hell, and yet permit your hands to hang down in of thousands of the truly christian of all sects will not fail to extend to him the warm hand

Messrs. Editors-Permit me to address a few words to the disciples of Christ in the United States through your paper. Since the days of the Reformation no fact in the history of the Church of Christ is more worthy of the attention of the Christian than the moral reformation which is occurring in this State of Illinois among the French, Canadian, and Belgian Roman Catho-lics. Many hundred families have publicly and in the most solemn manner renounced the abommable errors of the Church of Rome, to enbrace the truth as it is in Jesus Christ. The human and sacrilegious tradition of men

which we had been taught to revere above the divine words of Jesus have been given up, and of what you would do. Let me knock that all to pieces, because that is not my text. It is not a great scheme, but it is, "what soever your hand findeth to do," that I want you to do. No. findeth to do," that I want you to do. My dear us in our supplications to the throne of grace, and his blood shed upon the cross is only foundation of our hope of an eternal life. Swearing, gambling, playing cards on the Sabbath, are no mere heard of among these newborn children of Christ, These worldly and criminal amusements have given way to the lectures and meditations of the Holy Scriptures. The morning and evening services of the Lord's day are not sufficient to satisfy the piety of our new converts; twice every week they all meet

again in the chapel from seven to sine, and often to ten o'clock in the evening to praise the Lord and to sing his holy canticles, and to offer him the incense of their prayers and humble supplications; there is not a single one of their religious meetings that the angels of God do not rejoice over the conversation of many sinners. Many have attributed these extraordinary events to my zeal and ability, and have praised me very much; but this is very wrong and unchristian, for my zeal and ability, are of a very common scale. These admirable and numerous convers sions are not my work, nor the work of any man they are the work of our great and merciful God.

It would be too long to tell you all the different and wonderful ways by which Providence has brought us from a worse than Egyptian bondage to the liberty of the land of Promise. I will only tell you that our merciful God has done with us as he formerly did for Saul. You know well that that son of Kish, looking only for his stray asses, found a kingdom. We began our struggles with the Church of Rome by resisting the abominable abuses of her bishops. A church built by the French Canadians for their own use, and a parsonage erected by them for their priests, had been transferred from their hands to another congregation without their permission, and sold, and the money pocketed by the holy ambassador of Rome. And when we went to ask, in a respectful manner, from the Bishop, by what authority he had done all these things, ie dismissed my countrymen with these most sanctified words, " French Canadians, you do not know your religion; if you know it, you would acknowledge that I have the right to sell your churches and church properties, and pocket the money, and go and eat and drink it where I

Being assured by this good Bishop that we did not know our religion till that day, we began to study it with more attention than ever. Yes, we began to study that Roman religion which gives so much power to certain men over other men; we studied those laws by which a few mitred and haughty sinners keep in slavery so many millions of human beings purchased by the blood of Christ; but we made that study by the light of the gospel, and we were not long before finding that that awful power of the Popes and Bishops over us had no other foundation than in their unblushing impudence, and in our stupid ignorance of our unquestionable rights as men and Christians.

In that glorious gospel we found these words. written with the very blood of Christ, "Ye are redeemed with a price, be not made the bondslaves of men." (1 Cor. vii. 23.) From that day us our rights became dearer and dearer to our And now I charge myself most solemnly in hearts and precious to our souls; the word of this conclusion, to be more earnest than ever in God became from that day more than ever the preaching the Word to you,-to preach it in sea- delicious food of our intelligence, and the more on and out of season, to preach it with all my we tasted of that food the more did we find it night, for I shall soon be gone. Late lasts not delightful, and the more was it a light to our ag, and when we have all departed may not feet in all our ways, and a two-edged sword in

aid down by his friends by the fireside, and he age, is not more pleased and happy when a friend-

be blessed for this, for all their efforts have proved a failure. Lately, when I was absent in the East, and asking the help of the Christians in favour of my poor, persecuted colony, the priests of Rome made a last and desperate effort to deceive my countrymen. A grand vicar, who had a great reputation for holiness and wisdom among his fellow churchmen, was dispatched to this people to reclaim them; but a young man this people to reciain them; but a young man only twenty-three years of age, having had a public discussion with that priest of Rome, so completely and palpably confounded that holy man, that, rebuked by his own friends, he left the place the following day, but not without first shaking off the dust from his holy shoes.

But if we have the happiness of enjoying that Christian liberty of the children of God which is one of the most precious, privileges of a re-

is one of the most precious privileges of a redeemed people—if we have broken forever the chains of bondage which the Church of Rome had put on our feet and hands, do not believe that this has been done without the hardest struggle and the severest sacrifices. The Church is the same to-day as she was when imbruing her hands in the blood of your fathers, in the night of St. Bartholomew's, or in the days of the merciless Mary. Her bloody laws, by which she had proclaimed that every one who violated her authority must be put down by every means —that his goods must be confiscated and taken away from him, his persen imprisoned and destroyed by fire and sword—have never, no, have never been repealed; they are still written in her codes. If the Church of Rome does not torture and kill, it is not that she has not the desire and the will to do it; it is the power which is wanting. If to-morrow God in his wrath would restore to the Church of Rome the power she formerly had, we would be to-morrow in the hands of the executioner, and brought to the scaffold or the auto da fe. But it the Church of Rome has not the power to kill and burn those whom God in his mercy converts from her perishing ways, she still has more power of another kind than you can easily believe to injure and persecute, and in the end to destroy them.

The pulpits, the confessionals and the gazettes, are immediately at work to destroy their character by the most unblushing calumnies and the most infamous slanders. Bishops, priests, clergymen of every rank, and laymen of every station in life, are vieing with each other to invent the most venomous lies, and publish the most abominable inventions of human malice against the one they call apostate, renegade, Protestant, &c. I could fill a wt.ole volume in detailing the persecutions we have suffered, and the expensive suits we had to sustain. During the last three years we have not been a single instant of time without being obliged by our enemies to defend ourselves before the tribunals of justice. And though we have plways been victorious, we have still lost immense sums of money. Many of mg poor farmers around me have been ruined by these struggles. For my own part, I have been so completely ruined that a few weeks ago, all that I had-my library, my bed, my table, my

chairs, every thing, in a word, were taken away from me by the Sheriff, and sold in the market of Kankakee city. It is true that I have to acknowledge here with gratitude the charity of a few friends who have bought a part of those articles and have sent them back to me again. But to tell the truth, I must say that I owe still many thousand dollars which I have expended in that battle, and that more than the half of my friends around me are entirely ruined, and will lose their all, and will be turned away from their homes in consequence of the suits and persecutions we have had from the Priests of the Church of Rome, if no one comes to our help. Yesterday I was officially informed that I had to prepare myself tor a new and most vexatious and costly suit from the partizans of the Pope to achieve my ruin. But a thing which has added much to our difficulties is the failure of the last two years' crops. We had the hope that this year would be a better one, but we are threatened with a still worse one. if it be possible. Already our wheat and oats have been destroyed by drought and insects; and our corn fields, which looked so well a few weeks ago, are now attacked, and in a great

measure destroyed, also by a small insect which

leaves nothing where it passes.

My house is besieged from morning till night by my poor farmers, who, with tears in their eyes come and ask me, "What will become of us; our strugggles to obtain our liberties of censcience have begun cur ruin; the failure of our two last years' crops had almost completed it, and now our hopes for this year are destroyed. Our wheat and oats are not worth cutting. Our enemies of the Roman Church are exulting over our ruin; they say that we are punished by God for having rebelled against the authority of the Bishops and the Pope; our former friends and brothers and sisters of Canada are cursing us; and now, starvation, yes, cruel starvation, is at our door. O! dear Father Chiniquy, do tell us, for God's sake, what will become of us? For Jesus's sake we have renounced every thing and our dear fathers our good mothers, our kind sisters and brothers, and friends, are taught by their priests to look upon us with horror and disgust. To break the ties which united us to those dear parents and friends has called out all our christian energies. We have made our sacrifices without regret, though not without the most excrucisting soul sufferings. But how is it that God, after these sacrifices, seem to curse our fields, and to refuse his benedictions upon our lands, and takes away the last mouthful of bread which we hoped give to our children!"

No human words could tell you my position and the tortures of my heart. Dumb, and unable to answer my poor friends, I press their hands in mine, I raise my eyes to God, and only tell them that "Our Father is in heaven, and he will not forsake us." And I go to my little room and fall on my knees, and more with my tears than with my words, I say to my God, "Why hast thou abandoned us, O Father? For hy sake, Jesus, wo have renounced everything which was dear to us in this world! We have no more brothers, nor sisters, nor friends; and now thou destroyest also the crops of our fields; strongth, or else it will not be done with might; it is to shed back upon the earth? Perhaps, though now wandering over the tilled field and the peopled village, its stores were drawn from some shaded fountain in the deep forest, when the yet of man has scarce ever penetrated. In when we have concluded the work, let us commission the yet of lands that shall yet be gled for it. And we were when God with renewed faith and revent thus it is with the descending Spirit. Littled were find the strongth, or else it will not be done with might; it is to be feebly and badly done. Whenever we attempt to serve God in the winning of souls, let us one who shaded fountain in the deep forest, when the system of the eye of man has scarce ever penetrated. In when we have concluded the work, let us commission the yet of man has scarce ever penetrated. In when the seven that it is with the deep of with renewed faith and given that we do may be duty to do, much less have I done all to show the low I owe? Now will you think what we do mere the down of lands that shall yet be gled for it. And were thus it is with the descending Spirit. Little do we know often of the scoret origin of the seven thus it is with the descending Spirit. Little with the were indeed to make the provision of the scoret origin of the score of some lowly cottage, with that real might which God has promised to those who, to save their important the score of some lowly cottage, and that I can make the said throw not make the said and the provise and the core of some of the close origin that the core of

NEWSCHOOL STATE OF THE STATE OF

to her obedience again; but may Almighty God

acceptable to readers of Newspapers, than long ones and that a legible style of writing will save the printer time, which is always valuable, and insure Literary Notices. A NEW BOOK. A COMMENTARY ON THE EPISTLE TO THE EPHESIANS, by R. G. PATTERSON, D. D., LATE

PRESIDENT OF WATERVILLE COLLEGE, and published by Gould & Lincoln, Boston. The Epistle selected by the learned Doctor for expository remark, is one of the most comprehensive and tichest portions of God's word. It commences with the great plan of grace, as sketched upon the tablet of the Eternal min1 before the world was; shows how in the progress of the divine administration it was gradually unfolded to men, -Speaks particularly of its execution by the man Christ Jesus, and of its application to the heart by the power of the Sovereign Spirit; goes into minute detail in regard to the duties and obligations of the christian faith, and shows that obedience tothese conditions, the true test of religious character. All this opens a wide field for remark, and affords a fine opportunity for bringing out in bold relief the rich and precious truths of the gospel. Dr. Patterson has not failed to do this, and in a style especially adapted to the gen-eral reader of revelation. Christian pastors, Bible Class and Sabbath School teachers will find this work highly suggestive, and eminently instructive. We shall rejoice to know that it

has an extensive circulation. BAPTIST STATISTICS OF 1858

The Baptist Almanac for 1860 is unusually rich in its statistical information. The "grand total of regular Baptists in North America. shows that there are in the United States 590 As. sociations, 12,163 churches, 7,590 ordained ministers, 1,035 licentiates, 992,854 communicants, and that the number baptized in 1858 was 98,-508—nearly one hundred thousand baptisms, and a little less than a million of members! These are figures for which entire accuracy cannot be claimed, but they may be accepted as the closest practicable approximation to accuracy, and as more likely to be too low than too high. While we thank our God for the zeal which He is thus placing on our principles, let us ponder faithfully the immeasurable responsibility of a million of Christian prople, in such an age and such a country. The largest number of Baptists reported from any one State is Virginia-115,146. The largest number baptized in any one State is New York-10,802, and the next largest Georgia -7,944. The Almanac gives the names of thirtythree colleges, fourteen theological seminaries, twenty-nine weekly newspapers, sixteen monthlies, and two quarterlies, that depend on Baptists for their support. The names are also given of sixty-four new church edifices erected in 1858, of 230 new churches constituted, of sixty-five ministers deceased, and 304 ministers ordained -a number six or seven times larger than the whole number graduated in the same year, 1858, from all our theological institutions. The Almanne, containing full statements of other in-teresting denominational facts, is printed in excellent taste, and every Baptist family should

SPEAK LOW TO ME.

have a copy of it.—Ex.

Speak low to me, my Saviour, low and sweet
From out the hallelujahs, sweet and low,
Lest I should tear and full, and miss thee so, Who art not mis-ed by any that entreat. peak to me as Mary at thy feet-

And if no precious gems my hand bestow,
Let my tears drop like amber, while I go
In reach of thy divinest voice, complete
In humanest affection—thus, in sooth,
To lose the sense of losing! As a child,
Whose song-bird seeks the wood forevermore,

Is sung to, in its stead, by mother's mouth. Till, sinking on her breast, love reconciled, He sleeps the faster that he wept before.

CLOUDS OF MERCY. How vast the range of blessing your prayers may take. Who can tell the kietory, or trace the wandering of you cloud that sails in light and glory ecross the sky, or indicate from what source its bosom was filled with vapors which