"Glory to God in the highest, and on earth

VOL. XII

The Christian Visitor. to Religious & Secular Intelligence,

REV. 1. E. BILL, EDITOR. The Financial and Business Department is under the THOMAS MCHENRY,

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ent of all arrearages, except at the discretion o.

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anould always be given.

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munication will be inserted without the author entrusts us with his name in confidence. Unless the opinions expressed by correspondents be itorially endorsed we shall not consider ourselves responsible for them.

Correspondents are respectfully reminded that short communications, as a general thing are more 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

SPURGEON'S SERMON'S.

A HOME MISSION SERMON.

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

Whatsover thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave. - Ecclesiastes, 9: 10.

If God had willed it we might each one of us have entered heaven at the moment of our con-It was not absolutely necessary for our preparation for immortality that we should tarry here. It is possible for a man to be taken though he hath but believed in Christ a solitary ent. The thief upon the cross bad no long time for the process of sanctification; for thus spake the Savior, "Verily, I say unto thee this day shalt thou be with me in paradise." It is true that in our case sanctification is a long and continued process, and we shall not be perfected -the being of sin shall not be cast out-till we lay aside our bodies and enter the veil. But nevertheless, it is quite certain that if God had so willed it, he might have sanctified us in a moment. He might have changed us from imperfection to perfection, he might have cut out the very roots of sin, and have taken us to heaven instanter, if so he had willed it. Notwith standing that, we are there. And why are we here? Would God keep his children out of paradise a single moment longer than was necessary? Yet it is not absolutely necessary for them. Then, why are they here? Does God delight to tantalize his people by keeping them in a wilderness when they might be in Cannan? Will he shut them up in prison when he might give them instant liberty, unless there be some overwhelming reason for his delay in giving them the fullness of their life and bliss? Why are they here? Why is the army of the living God on the battle field? One charge might give them the victory. Why are God's ships at sea? One breath of his wind might waft them to the haven. Why are his children still wan-dering hither and thither through a maze, when a solitary word from his lips would bring them into the centre of their hopes in heaven? The answer is, they are here that they may glorify God, and that they may bring others to know his love. We are not here in vain, dear brethren. We are here on earth like sowers scattering good seed; like plowmen plowing up the fallow ground. We are here as heralds, telling to inners around.

What a dear Savior we have found." and heralding the coming of our Master, We are here as the salt to preserve a world, which else would become putrid and destroyed. We are here as the very pillars of this world's hap-piness; for when God shall take away his saints, the universal moral tabric shall tumble to its fall; and great shall be the crash, when the righteous shall be removed, and the foundation shall be shaken. Taking it therefore as granted that the people of God are here to do some thing to bless their fellow men, our text comes in very pertinently as the rule of our life. May God help us to practice it by giving us much of his powerful Spirit. "Whatsoever thy hand findeth to do, do it with thy might." This is what thou art here for. Thou art here for a certain purpose. That purpose will soon be nether it be accomplished or unished, there shell never be a second opportunity for attempting it, "for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." So far as this world is concerned, the grave shall be the burial of our wisdom, our knowledge, and our de-

Now, I shall this morning, first, endeavor to explain the preacher's exhortation; and then endeavor to enforce it by evangelical arguments.

I. First, I shall explain THE PREACHER'S EX-HORTATION. I shall do so by dividing it into three parts. What shall I do?—"Watsoever thy hand findeth." How shall I do it?—"Do it with thy might."—And then, why shall I do it?—"For there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou

are saying, "I hope I love Christ; I desire to serve hun, for I have been saved by his work upon the cross; what then can I do?" 'The anawer is—"whatsoever thy hand findeth to do."
Here we will observe, first, that this reters us to the works that are near at hand. You are not which your eve sees far away in Hindostan or Chica. The most of you are called especially to

SAINT JOHN, NEW-BRUNSWICK,

we ought most of us mainly to glorify mark in many christians, and possibly if you

out of all these shall I do first? for here is enough of humility, and how great a thing it is for a to fill an angel's hands, and occupy more than christian to do little things, to bow himself and all a mortal's time." Very often I find men amwill never move. Many say, " I wish I could wash the saint's feet, and perform the most me a Ladies' Visiting or Tract Distributing Society." in the sanctuary.

plans that are tangible, schemes that we can sorry I should have insulted you." The mountain was in labor, and labor it did.— of the saints, he can visit the sick and afflicted Now. I have been told that the secretary of the —he came from heaven to do this, and he will Chinese mission called upon the editor of the set you the example. Surely we should each be aloresaid magazine, and said, "I see you have a shamed of ourselves, and declare from this time proposal to send a hundred missionaries to China. forward whatever it is, be it great or little, if it Will you strike the two noughts off and find comes to our hand, and if God will but give us money enough to send one. It is said that they grace, we will do it with our might. I have thus who aim at the moon will shoot higher than explained what we are to do. those who shoot at a bush. It may be correct, they may shoot higher, but I do not think they are so likely to hit their mark. Shooting high is not the thing : it is hitting what you shoot at. Now, if they had said, "We will do our utmost to send one missionary to China," they might have effected it; but they were talking about a hundred; and they have not succeeded, nor

are they likely to do so. The exhortation of our preacher would come home to such people. They have got it in their hearts to do it; they say when they grow big enough they mean to accomplish great things. "Who art thou, O great mountain? before Zerubbabel shou shalt become a plain." Now, instead of meddling with that great mountain, suppose you try your faith upon a fig tree first; and, then, if you moved that first, you might have confidence to move a mountain. John Bunyan was a very wise man when he thought once he would try to work miracles. Instead of ordering the sun and moon to go back several degrees, as he rode along, he thought he would tell the puddles in the mud to become

It was a miracle that would not interfere with any body, and therefoe a very proper one to begin into his mind, " Pray first;" and when he prayed up the puddles, and so he determined to leave them alone. I hope those men who come with some splendid vision in their heads would only try to do what they can, and no more. When dwarf's work. Remember, the exhortation of the great man is, to do, not great things, but to do the less things, that thy hand findeth to do—present things possible things. Do not be scheming and fla eculating about what you would do if your old r what you would do if you were to become prime rister, and so forth. Do what you can, in your the most likely person to use your sceptre well

rd of exhortation which this G always desiring to be doing something miles off. seems to strike me as being very necessary when -- Presbyterian.

If they could but be somewhere else, what won-ders they would accomplish! Many a young man thinks if he could stand up under a banyan which lies against our door to be a very disagreetree, and discourse to the black faces in India, able one. A sad thing that any duty shall be how eloquent he might be. My dear fellow, disagreeable to the man who has been saved by why don't you try the streets of London first, Christ, but so it is. There are some duties, which and see whether you are elequent there. Many while we are nothing but poor flesh and blood see whether you are elequent there. Many while we are nothing but poor flesh and blood a lady imagines that if she could move in a high will always be less agreeable than certain others; circle she would no doubt become another Lady yet, mark you, though the duties seem to you Huntingdon, and do wonders. But why cannot to be degrading and disagreeable, contrary to you do wonders in the circle in which God has your taste, yet the exhortation hath it, " Whatplaced you? He does not call you to do that soever thy hand find to do, do it with thy might." woich is leagues away, and which is beyond your Whether it be the visitation of the poorest of power; it is that which your hand findeth to do. the poor or the teaching of the most ignorant our own lanes and alleys,-are the duties in if thy hand findeth it to do, do it. You will re-

Christ. Why will you be stretching out your are wise you will remark in yourself, how we all hands to that which you cannot reach? Do have a prefence to do those duties which we rethat which is near,—which is at your hand. gard as being honourable, as coming strictly People sometimes come to their minister and within the range of our own office, those which "What shall I do for Christ?" In nine probably will be rewarded by the praise of men. out of ten it is evidence of a lazy idle But if there is any duty that shall never be heard spirit, when men ask what they shall do. For if of till the day of judgment, if there is any work they were really in earnest, -wanting to do some- that never shall be seen until the blaze of the last thing, they would find themselves placed in the day shall manifest it to a purblind world, then midst of such a press of work, that the question we generally slur such a duty and seek another. would not be, "What can I do?" but "Which Ih, if we did but understand the true majesty bitious to serve God in an orbit in which they the flock than the greatest, and each of us try to become a preacher." Yes, but you are not call- nial service for the Master. Often, I think ed to be a preacher, it may be. Serve God in when you and I are standing back for some humthat which your hand findeth present. Serve bling duty, if Christ Jesus should come by that him in your immediate situation, where you now way and do it, how we should blush. Let me Can you not distribute tracts? "Oh give you Christ's own picture, There was a poor, yes," you say, "but I was thinking of doing wounded Samaritan, who was left half dead, something else," Yes, but God put you there to There was a priest coming to Jerusalem. He do that Could you not teach an inlant class in was busy with his sermon, looking over his notes, the superintendent of the Sunday School."— the people when he addressed them. Well, Were you, indeed? but your hand has not found there was a poor fellow the other side of the road, out how to get there. Do what thy hand has wounded. It was no business of his-he was a found; it has found an infant class to teach. preacher. If he went to interfere with that poor Could you not endeavor to instruct your family, man's wounds, he was quite sure it would be such and teach your servants in the way of God—God a ghastly sight that he would not be able to helping? "Oh yes," says one, "but I was preach half so well, so he passed by. Well, then thinking about organizing a Dorcas Society, or there came a Levite, a good respectable deacon Yes, but your hand has not found that out yet. make haste and catch the minister, or else I shall

Just do that first which is nearest to you. Begin not be in time to read the hymns." It was no at home. When Jerusalem was built, every man business of his to go and see after the poor man built before his own house. Do you the same? who was wounded. At last the Master himself There is a wise provision by our rulers, that every came that way, and he, the head of the church, man should cleanse the street in front of his own the prince of preachers, the great deacon, the wark, walk all the way to Islington to cleanse the bind up the broken heart, and to heal the poor street in front of somebody else's door? Stop man's wounds. There is a story told in the old and attend to your own work; and if everybody American war, that once upon a time George will do that which comes immediately under his Washington, the commander-in-chief, was going own eyes, and is found out by his own hand, then around among his soldiers. They were hard at how much may be accomplished. Depend upon work, lifting a heavy piece of timber at some forit, there is more wisdom in that than some of us tification. There stood the corporal of the redream. "Whatsoever thy hand finieth to do, giment calling out to his men, "Heave there, do it." Do not be prowling about for work, but heave shoy !" and giving them all kinds of direcdo it where it is when thy hand findeth it. | tions. As large as possible the good corporal Again, "whatsoever thy land findeth to do," was. So Washington, alighting from his horse, refers to works that are possible. There are said to him, "What is the good of your calling many things which our heart findeth to do that out to those men, why don't you help them yourwe never shall do. It is well it is in our heart; self and do part of the work." The corporal God accepts the will for the deed. But if we drew himself up and said, "perhaps you are not would be eminently useful, we must not be con- aware to whom you are spesking, sir; I am a tent with forming schemes in our heart, and corporal." "I beg your pardon," said Washtalking of them with our lips. We must get ingion; "you are a corporal, are you; I am really manage, ideas that we can really carry off his own coat and waisterat and set to work to out; and so we shall fulfil the exhortation help the men build the fortification. When he of Solomon, "Whatsoever thy hand findeth had done he said, "Mr. Corporal, I am sorry I to do, do it." I will give you an illustration, insulted you, but when you have any more for-Not many months ago in a certain magazine, tifications to get up, and your men won't help you which I will not mention, there was a supplement send for George Washington, the commander-in given upon China; in which supplement the chief, and I will come and help them." The corchurches represented by that magazine were ex- poral slunk away, perfectly ashamed of himself. horted to raise enough money to send a hundred And so Jesus Christ might say to us, "Oh, you missionaries to China. There was a very earnest | don't like teaching the poor; it is beneath your apreal made to the churches-a glorious blast of dignity; then let your commander-in-chief do rumpets as if something very great was coming. it; he can teach the poor, he can wash the feet

(To be Continued.

SOUL BROKERAGE.

The liquor dealer's wife, whose conscience was ill at ease in relation to the traffic in intoxicating liquors, availing herself of an auspicious moment, said to her husband.

"I do not like your selling liquor; it seems to me to be a bad business; you do not, I suppose, make more than one or two hundred dollars a year by it, and I should be very much rejoiced if

you would give it up."
"I know, answered the husband, "as well as you do, that it is a bad business; I shoul i be as glad to give it up as you would be to have me. and if I did not make more than one or two, or even five hundred dollars a year by it, I would give it up."

"How much, then, inquired the wife, "do you

"Why," replied the husband, "I make from two to three thousand dollars a year, and that is quite too much to be relinquished."
"What you say," she rejoined, "brings to my

mind the remarks of a lecturer I ones heard, who having repeated what Walpole said in relation to every man having his price in politics, added that it was much the same in religion. Satan, continued he, is a broker. Not a wheat, or gothe could not find any promise that he could dry ton, or money broker, but a soul broker. Some can be procured to labor in his service for a hun-dred, some for a thousand and some for ten thousand dollars a year. The price, dear husband, you estimate your soulat, I see, is three they become giants let them do a giant's work, thousand dollars a year. My husband, look well but as long as they are dwarfs, let them do a to it; to me it seems even three thousand dollars a year is a paltry price for what is truely price-

> flashed, and liberal as was his portion in those rewards of unrightnousness which Satan proffered, he resolved and avowed the resolution to re-

ceive it no longer. Are we not all morally chargeable with what ever evil we have the power but have refused or neglected to prevent? This wife did her whole and if ever you have a sceptre—which is not like-y-and you use your needle well, you would be duty on this great and important question now before the public. If all the women in the State would do their whole duty, Satan's brokerage in

WEDNESDAY, AUGUST 17, 1859

For the Christian Visitor.

NEW YORK CORRESPONDENCE. 28 Charlton Street, New York, August 6th, 1859.

MESSES. EDITORS :- We esteem the privilege of writing for the Visitor so great that we are unwilling to forego it even at the risk of weary-

As we passed along the streets of Brooklyn last Sabbath afternoon, on our way to supply the the French triny in the Crimea. At the prepulpit of a ministering brother, we were inform- sent time such calculations are interesting, and ed that the man commonly known as Awful Gardner was addressing the Sabbath School in M. Valliant. a Methodist Church. We could but listen, and The whole force sent by France to the Black the account he gave of his conversion, and his Sea, was 309,268 soldiers and 41,974 horses; of earnest, pungent appeals caused us to admire the grace of God which could save such a sinner as dered that 93,000 were wounded and survived. sinners in the whole country around. He not The great cuns, hawitzers, etc., were 644, beonly fought with men, but taught others to fight, illery for field service furnished 500 guns more, He not only blasphemed the name of God, but and in all there were 4,800 wheel vehicles for taught others to blaspheme. But God brought cannon sent from France. The missiles of death, him along the way that he knew not. Thousands too, were fearfully vast; 2,000,000 of shells and

derful in counsel and excellent in working. the Sunday School? "I was thinking of being and thinking of what he should have to say to of Jesus, is now pastor of a flourishing Church in 000 pounds of rice; 4,500,000 pounds of coffee sinner's hope. Well, may the sceptic blush and

> change wrought in men in so short a time. But although there are many things in this city to please the christian, there is much to make him sad. He sees poverty and crime, mivenge, jostling each other along the streets .share—of whose vigor and beauty they were cherished hopes, and on whom they looked as the stay of their declining years? It may be so--we cannot tell, but their hopes have not been rea-

"Not every flower that blossoms. Diffuses sweets around, Not every scene hope gilds with light Will fair be found,"

As one reflects on the sin and wretchedness wrong for parents to grieve on account of the maritime preparations for conveying the army early death of their children as some do. Feeling has its fount, it is true, and we do well betimes to let it overflow, but to weep immoderately were 40,000 tuns of American shipping, embracand think hard of God is sinful in his sight.

"Must childhood, with its sunny brow. Its laughter-loving, guileless heart, 'Mid prison-scenes its spirit bow, 'Mid prison-records bear a part? Better to find an early grave, And early reach "the shining shore," Where bitter waters never lave, And sin and sorrow blight no more."

We are ignorant, and to us the future is a seal ed book, but God knows what is best and that he will give to those that trust in him. And although our knowledge is exceedingly limited, tion we know very well. We know that God has commenced the good work and that he will darkness, and we may well leave them with our we expect. We frequently make plans, and seek divine guidance, but God blasts these projects and scatters them to the winds.

and it falls. Those who look on, exclaim that we in business) is at present in the employ, as bookare killed, but no such thing. The fall was just what we needed. It teaches us to trust in the Lord and seek happiness from him alone.

A good man once rose in a social meeting, and said he, "I have thrown away my paint brush." As all were trying to imagine what we meant, he went on to state that several years ago he used to sit by his fire in the evenings and paint for himself a picture of what was to be. One son was to be a minister, another a lawyer, another a death defaced it by taking away one son. For tion, the pale messenger came again and drew a black mark on his painting. A second child was gone. And not until the third was taken, did the father throw away his paint brush. Then let us learn to trust in God as a providen-

tial disposer, submit to his dispensations, and toltial disposer, submit to his dispensations, and fol-low his guidance. And then, though the way may sometimes be dark, we can go singing and smiling along, for soon the clouds will break— the mists will vanish, and a fulness of glery burst in upon our view.

CURIOUS FACTS ABOUT THE COST OF

When we divest war of the heroic and chivalric associations, which unfortunately give it a charm to man, from the romantic element that is a portion of every one's composition, and bring it down to a mere question of profit and loss, expenses and receipts, we shall find that war is a wasteful amusement, and a luxury that ing you. And though we may not have any should be too dear for the richest nation to inthing special to communicate, you will perhaps dulge in. The cost of the present war and the material necessary to carry it on, may be roughly estimated from the details of the supply of men, ammunition, provender, etc., which were sent to we are enabled to give these details, which have been furnished by the Minister of War in France,

the former 70,000 were killed or died in the hospitals, or were otherwise missing. It is consihe. He once boasted that he was the prince of Of the horses only 9,000 returned to France. of dangers he had passed through, and he still and 66,000,000 of ball cartridges. One hundred cursed the God who was leading him until the batteries and fifty miles of trench were construcdarkness was made light before him and crooked ted, besides ten miles of defensive works, and things were made straight. Surely God is won- five miles of subterranean galleries in the solid

The food sent from France, besides items of We were also pleased to learn that a converted smaller quantities, was 30,000,000 pounds of Jew who, not long since, scouted the idea of biscuit; 96,000,000 lbs. of flour, equal to 450,000 Christ's having come, and even reviled the name 14,000,000 pound of salt beef and lard; 8,000,barrels; 7,000,000 pounds of preserved beef; Brooklyn, and earnestly proclaims the Messiah- 6,000,000 pounds of sugar; 10,000 head live catship and death of Christ as the only ground of a tle ; 2,500,000 gallors of wine, and nearly 1,000,-000 pounds Chollet's preserved vegetables were among the larger items of sapplies. The horse hang his head in silence when he sees so great a feed, too. was immense; 170,000,000 poundsequal to 85,000 tuns of hav: 180,000,000 pounds -90,000 tuns-of oats and barley; 20,000 tuns coal, charcoal, and coke. There were 150 ovens to bake bread, and 140 presses to press hay. The clothing was another branch of large supply, sery and guilt, wealth and lust, jealousy and re- comprising garments in such hundreds of thousands that it would be tedious to enumerate And as he sees degraded, erring ones, homeless ber ranged from 250,000 to 350,000 of each artithem; but as some clew to the matter, the numand friendless, he is disposed to ask, Are these cle of clothing. For the piercing cold of the the children, at whose birth fond parents rejoiced Crimes there were 15,000 sheepskin paletots -in whose childish sports they kindly took a 250,000 sheepskin gaiters, and tents for 250,000 men. The harness and farriery departments present an immense quantity of supplies; among proud-in whom centred their long and fondly them were 80,000 horseshoes, and 6,000,000 horseshoe nails.

In nothing do the French so much excel as in hospital a rangements. They sent 27,000 bedsteads for invalids, as many mattresses, and 40,000 coverlets. There was the material for ambulances for 24,000 sick men, and 600 cases of instruments, and 700,000 pounds-350 tans of lint, bandages, and dressing of various kinds. Then for the sick there were the most liberal supplies for their sustenance, such as concentrated milk, essence of bouillon, granulated gluten, etc. The money expended at the seat of war was \$56,around him, he comes to the conclusion that it is 000,000. Marshal Vaillant also tells of the vast

and its supplies over the sea. Among the vessels employed between France and the Crimea, though not stated in the report, ing some of the finest and largest clipper vessels, as well as some steamers of the American mer cantile marine, and for whose services a liberal compensation was made. Taking the totality of all the voyages made by all the men, horses, and materials, there were conveyed by the French government during the two and a half years of the war, 550,000 men, 50,000 horses, and 720,000

ROMANCE AND REALITY.

A most extraordinary case is about to occupy the attention of Judge Culver, involving circumthere are two things which relate to our salva- stances nearer akin to romance than plain naked truth, as developed by the affidavits, which as we are informed, are now in progress of being submitted for legal adjudication. The following finish it. The beginning and end of the way we are the principle facts as set forth in the docuknow, but the intermediate steps are shrouded in ment alluded to :- About five years ago there came to reside in Brooklyn a lady of remarkably genteel and preposessing appearance, who repreheavenly Father. He will lead us, for he has sen ed herself to be a widow, from the vicinity promised to be our guide even unto death. It is of Mobile, Ala., and who evidently had means vain for us to map out the way for ourselves .- sufficiently ample to enable her to occupy a res-Our experience will be far different from what pectable social position. She was accompanied by a little boy of seemingly mullatto or negro parentage, then about three years old, which she inthen ask God to direct us-form schemes and variably spoke of as being the only cuild of a fav rite servant of her deceased husband. In the course of time she (being yet young and attractive) was wooed and won" by a gentlemen We often build a lofty scaffolding and raise who formerly was engaged in mercantile pursuits ourselves very high, but God breathes upon it in New York, but who, (becoming unfortunate keeper, of an eminent firm across the river. The fruits of this marraige are two fair haired children. and up to within a recent period the parents have lived harmoneously together.

A sad blight has, however, overtaken their dream of happiness! On the morning of the 4th inst., a man of satiwarth proportions, and somewhat handsome presence-but of marked ebony hue-called at the house of the party aliueded to, accompanied by two New York lawyers. and demanded the possess ion of the appearantly negro boy, alledging himself to be the father of the pretended slave child, and declaring that merchant, but just as the painting was completed its female custodian was its mother, and his devorsed wife so startling a diclosure has of course, created to a utmost consternation and alarm among the months the father tried his hand upan his picture friends of those who are most deeply interested again, at d just as he got it nearly to his satisfac- in unraveling the truth of this strange eventful history"-the lady stating in the most empathetic manner that the statements of her accuser, are infrmously false, and originate in a plot to destroy her peace. On the other hand the alledged husband and father of the boy has sworn to the truth of his averment, and says that witnesses G. E. DAY. fidelity on her part, and that until within a short Done at Villafrance, the 11th of July, 1859.

period past he was led to believe that she was n Europe. Mr. Atkins, Mr. Carpenter, and Mr. Miller, all of New York, appear for the Missourian, and Mr. Philips, and Mr. Morris, of New York, and J. Lomes and Mr. Parmenter, of Broom

THE LAST DAY.

klyn for the respondent-Brooklyn Eagle.

To everything beneath the sun there comes last day; and, of all futurity, this is the only portion that can, in all cases, be infallibly predicted. Let the sanguine, then, take warning, and the disheartened take courage; for to every joy and every sorrow, every hope and every fear, there will come a last day; and man ought so to live by foresight, that, while he learns in every state to be content, he shall in each be prepared for another, whatever that may be. When we set an acorn we expect it will produce an oak; when we plant a vine we calculate upon gathering grapes; but when we lay a plan for years to come, we may wish, and we can do no more, except pray that it may be accomplished, for we know not what even the morrow may bring forth. All : hat we know beforehand of anything is, that to everything beneath the sun there comes a last day-prompting to immediate and inspiring selfexamination. From this there is nothing to fear; from the neglect of it. everything; for however alarming the discoveries of evil unsuspected or perils unknown may be, such discoveries had better be made now, while escape is before us that in that day when the secrets of all hearts shall be revealed, and escape will be impossible,-that day which, of all others, is most emphatically called "The Last Day."-James Montgomery.

RELIGION IN SUMMER.

The wise man says there is a time and a serson for every purpose under the sun; and many acting on this maxim seem to feel themselves at liberty to devote the sunny season to the pursuit of pleasure. They have in some way got the idea that winter is the appropriate time for religion. Now we confess that we dislike all such division, as giving one portion of time to God, and another portion to the world. All our time is the Lord's, and it is both our duty and privilege to devote it wholly to his service. True, we need variety, but none to exclude religion. This we need at our work, and in our recreations, at home and abroad, in private and in company, in health and sickness, in time and eternity. It is not for us to say when we need it most. To suppose that there are times or occasions when we need it little or

Away then with the notion that religion is not to prosper in our hearts or in the churches during summer. Summer is a beautiful season, and therefore all the better for the service of God. I wenty four hours are as long now as at any other season; God is as good, heaven as glorious, souls as precious. We have no time to waste, no energies to expend on trifles. The summer is a good time for meetings, a good time for revivals, a good time to serve and enjoy God. All seasons have their adaptations and uses, but all are adapted to the work of glorifying Him .-

THE BAPTIST MISSION. TO CHINA.

Upon the invitation of Sir Morton Peto. M. P. and the secretaries of the Baptist Missionary Society, and with the permission of Dr. Angus, a large company of ladies and gentlemen assembled at the College, Regent's Park, on Wednesday evening, to be informed of the progress making for the accomplishment of the proposed Chinese Mission, and to hear addresses upon the subject. Mr. Robert Hanbury, one of the representatives for Middlesex, and a member of the Church of England, presided, and spoke heartily in support of the Mission, and of Christian union for missionary purposes. Christian men, he said, who reflected that all the blessings we enjoy, social and political, as well as religious, had sprung from the possession of the Gospel, could not fail to be warm supporters of the missions to the heathen. The Rev. F. Trestrail, following the chairman, stated the origin and progress of the present design of the Baptist Missionary Society. It was not thought advisable at first for the Society to send any Missionary to China, because they had as much as they could do in India and elsewhere. But two excellent missionaries had asked to be engaged by the society, and the committee felt that they could not refuse to comply with what seemed to be an evident call of Providence. The mission would be supported out of a Special Fund, which, up to that time, amounted to about £900. Dr. Angus said he hoped it would be £1,100 or £1,200 by the end of the week. Addresses were subsequently delivered by the Rev. F. Tucker, Mr. Hawkins from India, and the Rev. Mr. Klockers, one of the missionaries elect for China. The Rev. J. H. Hinton and the Rev. G.W. Lewis also took part in the proceedings. - Correspondence of the Albion.

The Text of the Villa Franca Peace. The exact words of this celebrated document dispel many illusions. Its wording does not seem to be generally known; we present it to our

Between his Majesty the Emperor of Austria nd his Majesty the Emperer of the French it has been agreed as follows :-

The two Sovereigns will favour the creation of an Italian Confederation.

That Confederation shall be under the hone rary presidency of the Holy Father. The Emperor of Austria cedes to the Empe

ror of the French his rights over Lombardy, with he exception of the fortresses of Mantua and Peschiera, so that the frontier of the Austrian possessions shall start from the extreme range of the fortresses of Peschiera, and shall extend in a direct line along the Mincio as far as Grazio; thence to Scorzarolo and Luzana to the Po, whence the actual frontiers shall continue to form the limits of Austria. The Emperor of the French will hand over (remettra) the ceded territory to the King of Sardinia.

Venetia shall form part of the Italian Confede ration, though remaining under the crown of

The Grand Duke of Tuscany and the Duke of Modena return to their States, granting a gene-

The two Emperors will ask the Holy Father to introduce indispensable reforms into his States.

A full and complete amnesty is granted on both sides to persons compromised in the late events in the territories of the belligerent parties.