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

VOL. X11

REV I. E. BILL, EDITOR The Fluancial and Business Depart nent is under the

THOMAS MedeNRY, At the Visitor Office, Nr. 12, Germain Street, (Oprod e the Country Market.)

Sixpence. If payment be delayed over three months, Ten Shillings.

No paper can be discontinued without the payment of all arrearages, except at the discretion o. The names of persons and places should be written so plain, that they cannot be misunderst sod and in directing changes from one post-office to another, the names of BOTH offices, and the county

Ministers of the gospel and others, who will send us the advance, for six new subscribers

CORRESPONDENTS: author entrusts us with his name in confidence. Unless the opinions expressed by correspondents be endorsed we shall not consider ourselve

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

SPURGEONS' SERMONS. THE TABERNACLE OF THE MOST HIGH.

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

"In whom ye also are builded together for an

habitation of God through the Spirit."- Ephe II. But the true glory of the church of God there is always in melancholy thought connected with it. In riding through our country, we often come upon a dismantled tower, or eastle ; it is beautiful, but it is not a thing of joy ; there is a sorrowful reflection connected with it. Who loves to see desolate palaces? Who desire in that the fand should case out her sons, and that her houses should fail of tenants? But there is joy in a house lit up and furnished, where there is the sound of men. Beloved, the church of God hath his for her peculiar glory, that she is a ten anted house, that sie is a habitation of God through the Spirit. How many churches there are that are houses, yet not habitations! I might picture to you a professed church of God; it is built according to equire and compass, but its model has been formed in some ancient creed, and not in the Word of God. It is precise in its discipling according to its own standard, and accurate in its observances according to its own model. You enter that church, the ceremony is imposing; the whole service perhaps attracts you for a while; but you go ou' of that place conscious that you have not met with the life of God there-that it is a house, but a house without a tenant. It may be professedly a church, but it is not a church possessing the indwelling of the Holy One; it is an empty house that must soon be dilapidated and fall. I do fear that this is true of many of our churches, Established and D. senting, as well as Romanist. There are too many churches that are nothing but a mass of dull, dead forma ity ; there is no life of God there. You might go to worship with such a people, day after day, and your heart would never best more

quickly, your blood would never leap in its veins your soul would never be refreshed, for it is an

empty house. Fair may be the architecture of the structure, but empty is its storchouse; there is no table spread, there is no rejuting, no killing of the fatted call, no dancing, no sin ing for

joy. Beloved, jet us take heed, lest our churches

become the same, lest we be combinations of

men without spiritual life, and consequently

houses uninhabi ed, because God is not there

But a true church, that is vi ited by the Spirit of

God, where conversion, instruction, devotion, and the like, are carried on by the Spirit's own I ving influences—such a church has God for its And now we will just turn over this sweet thought. A church buil of living souls is God's own house. What is meent by this? I reply, a house is a place where a man solaces and comforts 'imself. Abroad we do battle with the world: there we strain ev ry nerve and sinew that we may stem a sea of troubles, and may not be carried away by the stream. Abroad, among men, we meet those of a range language to us, who often out us to the heart and wound us to the qui k. We feel that there we must be upon our guard. We could often say, "My soul is among lions. I lie even among those that are set on fire of hell." Going abroad in the world we find but little rest but the day's work done, we go home, and there we solice ourselves .-Our weary bodies are refreshed. We throw away the armour that we have been wearing, and we fight no more. We see no longer the strange face, but loving eyes beam upon us. We har no language now which is discordant in our ears. Love speaks, and we reply. Our home is the place of our soluce, our or rest. Now, God calls the church thunderbolt and lifting up of his might, he drives the over the battlements of heaven down to depths of hell. Behold him as ne lifteth hi in the majority of his strength! Who is this that is glorious? It is Ged, most high and terrible. But see he lays asi le his glittering sword; his spear he bears no longer. He cometh back to his home His chi dren are about hun. He taketh his solrce and his rest. Yes, think not I

SAINT JOHN, NEW-BRUNSWICK,

he shows his inner self. You meet a man at the ed upon the top of the mountains, and then, who marke', he dea's sharply with you; he knows all nations shall call her blessed, and him have his little one upon his knee, and well tell seen. it childish tales, and repeat the ballads of the And now, brethren and sisters, in conclusion l nursery? And yet it is even so. See the king make these remarks. If the church of God is as he tides through the street in his pomp; God's house, what sho ld you and I do? Why thousands gather round him; acclamation rends we should earnestly seek as being a part of that the sky. With what majestic port he bears temple always to retain the great inhabitant .himself! He is all a king, every inch a monarch Let us not grieve his Spirit lest he leave his as he towers in the midst of the multitude .- church for awhile; above all let us not be hypo-Have you seen the king at home? He is then crites lest he never come into our hearis at all. just like other men; his little ones are about And if the church be God's temple and God's him; he is on the floor with them in their games. house, let us not defile it. If you defile yourself Is this the king? Yes, it is even he. But why you defile the church, for your sin if you be a did he not do this in his palace? - in the street-? church member is the church's sin. The defi e-Oh, no, that was not his home. It is in his ment of one stone in a building virtually mars home that a man unbends bieself. Even so its perfection Take care that thou be holy with regard to our glorous God; it is in his even as he is holy. Let not thine heart become church that he manifests himself as he does not a house for Be'ial. Think not that God and the unto the world. The mere worldling turns his devil can dwell in the same habitation. Give thytelescope to the sky, and he sees the pump of se f wholly to God. Seek for more of his Spirit, God in the stars, and he suys, "O God how in- that as a living stone thou mayest be wholly con finite art thou ?" Devootly he looks across the secrated; and never be content unless thou feelsea, and beholds it lashed with the tempest, and he lest in this elf the perpetual presence of the disays, "Beho'd the might and majosty of the vine mabiant who dwelleth in his church -Deiry!" The ana omist dissects an insect, and May God now bless every living stone of the discovers in every part of it divine wisdom, and temple. And for you that as yet are not bewn he says, "How wise is God!" Ay; but it is out of the quarries of sin, I pray that divine only the believer who as he kneels in his cham- grace may meet with you, that you may be reher can say, "My father made all these," and newed and converted, and at last he partakers of then -ay, "Our Father, which art in heaven, the inheritance of the saints of light. hallowed be thy name." There are sweet revelations which God makes in his church, which he never maked anywhere else. It is there he takes the children to his bosom; it is there he opens his henart, and lets his people know the fountains of his great soul, and the might of his

me now. A man's home is the centre of all he doth. Yonder is a large farm. Well, there are outhouses, and hay ricks, and barns, and the house, the centre of all busbandry. No matter how much wheat there may be, it is to the house the produce goes It is for the maintainance of the household that the husband carries on his but the fleece cometh home, and the full udders must yield the milk for the children of the house, for the house is the centre of all. Every river It is for his church. Not an angel divides the There is not an archange that fu fits the behests of the Most High but really carries the church upon his broad wings, and hears up her children lest they dash their feet against a stone. The storehouses of God are for his church. The depths beneath of h dden treasure, of God's unutterable riches—all these are for his people.— There is nothing which he hath from his blazing crown to the darkness that is ben-a c his throne, sen church of God which is his house-his daily habitation. I think if you will turn that over and

of everything with God. have heard much talk of late about the French invasion. I shall begin to be slarmed about it when I see it, but certainly not till then. However there is one thing we may say pretty safely. We are many of us peace men and would not like to wield the sword; the first sight of bood would sicken us; we are peaceful heings, we are not for fighting and war. But let the most peaceful man imagine that the invader has land. ed on our shore, that our houses he in danger, and our homes about to be sacked by the foe, our conscientiousne-s I fear would give way; notwithstanding all we might say about the wrongfor our home; there would be no command so atern that it could quiet us; we should break through every band and bond, and the weakest

the place in which he takes his so- that the church is, hy-and-bye, to be God's GLOhath desired it for his habitation. This is my ret for ever; here I dwell; for I have desired it.

Forthermore, a man's home is the place where he shows his inner set.

Yes the Lord hath chosen Zion; he Rious TEMPLE. It doth not yet appear what she shall be. I have, however, already mentioned this precious fact. The church is rising to day, and she shall continue to rise until the mountain of the Lord's house shall be establish. with whom he has to deal, and he acts with you sed too -when they shall all say, "Com and le as a man of the world. You see him again at us go up to the house of our God that we may home, talking with his children, and you say, "What a different most I could not have be-begin. When this earth shall pass away, when have it was the same being," Mark, again, all the monuments of empires shall be dissolved the pre'esor in his chair; he is instructing stu- and run down in the common lava of the last dents in science. Mark his sternness as he burning, then shall the church be caught up in speaks upon recondite themes. Would you he the clouds and afterwards be exalted to heaven lieve that that same man will in the evening itself, to become a temple such as eye hath not

For the Visitor New York, October 5th, 1859. MR. EDITOR,-We have been so busily enconsists in the fact that she is not only a build- infinite affection. And is it not a sweet thing gaged of late in teaching classics in the McElling, but that she is a Habitation. There may to think of God at home with his family, happy not Collegists I setting during the same of the collegists I setting during the same of the collegists I setting during the collegists I setting got Collegiate Institute during the week, and in trying to preach on the Sabbath, that we have But yet, furthermore, another thought strikes had scarcely a moment of leisure to devote to the very pleasant employment of writing for the Visitor. And even now we have no special news like; but just in the middle of these there is the to communicate, but as you receive so many New York papers it is not necessary for us to attempt to give news in detail. We may observe, how ever, that the citizens generally have returned husbandry. You may hear the catile lowing, from the country, the busy season has fairly set yonder, you may mark the sheep up in the lills, in, and everybody is hustling along the streets intent on the accomplishment of some purpose. The church-going people, and perhaps some of industry cometh down towards the sweet soft others, have been greatly interested of late in the inland lake of home. Now God's Church is accounts of the Revival in Ireland, furnished by God's centre? He is abroad in the world, he is the Ir'sh Delegation, the Rev. Drs. Edgar, Dill what does all his business tend? To his courch, and Wilson. They are talented, eloquent men. Why doth God clothe the hil s with plenty?-- and the good news they bring from that gem of For the feeding of his people? Why is Provi- the ocean begets for them a very large amount dence revolving? Why those wars and tem of respect, while it cheers the hearts of those who seek the advancement of the Saviour's kingdom ether who hath not a mission for the church. It and are anxiously looking for the time when the may be ind rectly, but nevertheless truly so .- initlenial dawn shall be ushered in. One fact in connection with the revival we thought very interesting, inasmuch as it conclusively shows the work to be of the Lord. In a town in the Southwest of Ireland, while the priest was performing service in the chapel, the Spirit of the Lord came down and touched the hearts of several in the assembly, and then and there they sought for that is not for his redeemed. All things must mercy, and it is thought, obtained it. And notminister and work together for good for the cho-withstanding the priests are selling pills to keep persons from catch ng the disease as they call it. over again, when you are away, you will see the glorious work goes on. The Bible is sought there is much in the beautiful fact, that as the for and studied, while little attention is paid to nouse is the centre, so is the church the centre the missa! or the reading of Latin prayers,---Surely the time is drawing near, when the watch-One other thought and I will have done. We men on Zion's walls shall cry, "Lo! the Prince of Peace, lo ! the Son of God has come." THE crops, which have been abundant and of the best quality in all the States, are safely harvested, and the sower and the reaper have reason to rejoice together. Not very many weeks ago, an early trost threatened to blight the wheat crop. Men murmured and complained. "The wheat." cried they, "is rouned." But not so. Instead of blighting the crops, the frost merely destroyed the wevil which had begun to appear in great numbers, withstanding all we might say about the wrongness of war, I query whether there be a man
among us who would not take such weapon as
he could find next to hand to repel the enemy.
With this for our war cry, "Our hearths and our
they to repine. But surely the man whose eyes who he may or whithe may. There is no might have been purged and strengthened by the so tremend us that it cou'd paralyze our arms; power of religion, can see in this circumstance until we were frozen in death we would fight the finger of God. The best of men, however, are only men at the best, and the disciples of Christ, we have reason to believe, are frequently ould be a giant, and our women would disposed to murmur at the providential dealings become heroines in the day of difficulty. Every hand would find its weapon to hard at the invader. We have our homes, and we must and will delend tuem. Ay, and now lift up your thoughts not thyself in any wise to do evil." We are not so he not detend much in danger of fretting against God when we his own house to be sacked meet with great troubles as when a trifling casumed? shall the hearth of divinity be ality overtakes us. For great troubles generally the church is overthrown, and her bat- give rise to great virtues, such as self-possesits stor ged, her peaceful habitations given sion, wisdom and patience. But petty annoyto fire and sword? No never, not while God ances commonly produce pevishness and muiath a heart of love, and while he calleth his murings which are injurious to the Christian, people his own house and his hab ta ion. Come, and offensive to his God. And we fail to rememall in arms a road, we dwell in perect peace, for ber that we do not endeavor to avoid the eauses our Father is in the house and he is God Al- of our troubles. Many of these we have in the

WEDNESDAY OCTOBER 12, 1859.

pushed out of life by the ruins of its westing, and the resources of the people greatly dimin-

tear of regret will intrusively swell, and the sigh the way to get the money." of a complaining spirit will probably arise as he Mr. Frith, in urging that this effort be carried begins to sing-

" No father near to guide me now, No mother's tears to soothe my brow, No sister's voice falls on my eur, No brother's smile to give me cheer."

Is any disposed to murmur at the providence of God? Let him trust in the Lord, and not al-

we arrive at glory perhaps the angels will fold blessing. their wings and drop their harps to listen to the be to do good and bless the world,

For the Christian Visitor. The efforts of the Episcopal Churches of New Brunswick in support of the various benevolent objects, as shown in their Twenty-third Report of the "Diocesan Church Society for 1858-9," might be employed to "provote" the Baptists of these Provinces "to love and good works." Article 8th of their Constitution defines the objects of the Society, as follows: 1st, Home Missions; 2nd. The establishment of divinity scholarships at King's College, Fredericton, and assistance when necessary to those who may be under preparation for the ministry, especially sons of clergymen; 3d. Sunday Schools; 4:h. Religious Publications; 5th. Building Chapels; 6th. Building l'arsonages; 7th. Aid to poor Clergymen; 8th. Support of Widows and Orphans of Clergymen.

The Report published after the anniversary 10, a sum which when compared with the amount ment of the community. Brother W. Crandal

ing is reported to have said, "They had now ar- and is doubtless doing a good work. He preaches rived at the 22d anniversary of the formation of at Flat Lands, Mill's Village, Campbellton, and the Society. During tia: long period what I believe occasionally at Dalhousie. Having changes had taken place in the Christian world; abundance of labour north of Armstrong Brook more particularly was there a great change in he is anxious to relinquish this station. The our own Church. At the time when this Chris- following places, therefore, present an inviting tian project was founded the Church had taken field for the operations of your Board :- Ba very little part in christianizing the world; Co- thurst, Lettagouche, New Bandon, and Armlonial Dioceses were scarcely known: but now strong Brook. Should a faithful missionary en the Church had planted Dioceses in all parts of ter upon this field, making Bathurst his home and the world. Our own Chu ch Society (i. e. N.B.) centre of operations, the result would be highly

falling habitation. 'there are also many sources isked, the moome of the society had increased of trouble in the mind. Legion is the number from about £1,470 in 1857, to upwards of £1550 of those who suffer from overworking mental in 1858, and with a probability that that amount powers. The mind, like the body, needs an oc- will be still larger before the report can be printcasional cessation of its toils. And if we employ ed." As to the lanours of the missionaries, Dr. its faculties in the acquisition of knowledge or tiray added, "It had been said by some critics wealth without the necessary cost, we must of that in the ancient church a distinction was made necessity suffer. Bur so inconsistent are we between pastors and evangelists, that the formthat we are prone to complain of our hard for- er were stationary in their operations, while the time. The malignant feelings are a source of latter were itinerants. If so then surely our mistrouble. If we commence our labours in the sionaries in this Province ought to be called morning in a spirit of despondency and prevish evangelists. As a proof of this it would be seen ness, every thing will seem to go wrong the from the statements in the report that had been whole day. But if we put on kind y feelings, read, that one missionary had travelled 1700 seek the blessing of the Most High, and set about miles in the course of the year, in his pastoral our work cheerfully, all will be well. Angels labours, a second had travelled 2500, a third will seem to hover over our path, and Jesus to 3500, and a fourth over as much as 5500 miles, becken us onward, for God's morning smiles bless whi e another missionary who had travelled 1746 miles, had performed 1218 of them on foot. The The sources of our annoyances and perty trials was no doubt very laborious, but at the same are numberless. Pride, anger, envy, fear, super- time very primitive, for St. Paul was a great trastition, and covelou-aess are among the first in veller, and a great part of his travels were perthe category. No situation in life, no part of the formed on loot." Dr. Gray then urgod his breworld is exempt from them, for they cling to the thren to follow the example of Nova Scotia, mind rather than to the post of duty. Does a where £40 000 is being raised to endow the esstranger in a strange land, in the midst of his tablishment, recommending the clergy to preach standerings hear, from some palace-like dwell- on the subject, and an agent to be appointed to ing, the song of " Home-sweet Home" warble hold meetings throughout the country. "He with melting melody? or "Do they miss me at was a great advocate for these meetings; the home" float out upon the evening air? The Society wanted money, and these meetings were

even to the poorer and more destitute places, said this method was warranted by the course of nature. "Let any one walk out of a fine summer morning, and no matter how arid the soil, or how great the drought, he would see the verdure which covered the earth glistening with the beautiful drops of dew. It might strike him that low the vapours of the Slough of Despondency if those dew drops were rolled down upon the to begrim his telescope of faith. Let him look roots of the plants it would be the better place, backward, and he will see that the whole way he and that they would be refreshed and strengthhas come has been thickly set with the marks ened thereby. But the course of nature was not and memorials of civine goodness. Let him look so. Instead of that the sun shone out bright and inward, and he will find much that is offensive to hot, exhaled the dew, gathered it up towards God, and that loudly calls for punishment. Let himself, and held it there, till after a time it fell

him look around, and he will see that the lot of again in copious and fertilizing showers, and thousands is far worse than his. Let the Christ the whole earth was refreshed. And so it was tien look forward, and he w." see in the distance with that Society-it gathered up to itself the the palm-branch and the crown, for however contributions even of the poorest an I most desrugged the way may be, it will not be long - titute districts, that it might shower down upon Let him look upward, and he will see a ray of them again, in more copious and useful streams heaven's own light, and will hear the voice of the means they so much required." 'Phis beauhis Master saying, " yet a lutle while, and you tiful figure shewed, that our poorer Baptist Churches instead of withholding, should give Let us then hear up in our afflictions, for when what they can, in order to enjoy the greater

Why can Episcopaliuns raise so much for bestory of our trials. And as we go forth into the nevolent purposes? They have a system faithworkfield of the Lord, let "Excelsior" be our fully worked by all the people, especially by the watchword, and " Nil desperandum" our battle- ministers. What might not a system like that cry. Let our chief aim, the prime object of our life, of our Union Societies accomplish for us, it faithfully carried out? Seven thousand Baptists giving a dollar each will be seven thousand dol lars. Let us remember this. A system like this, carried out in due subordination to the higher principles of christian love, would accom plisa great results. Moreover, the time has come hen we may not only adopt some plan of bene-

> SYSTEMATIC BENEVOLENCE. New Brunswick, Oct. 4th, 1859.

volence, but when we must do it or suffer irre-

For the Christian Visitor.

NEWCASTLE, Sept. 28th, 1859. Secretary Home Missionary Society.

DEAR BROTHER,-You requested me to give you some account of my recent visit to Restigouche. In compliance I proceed with a few observations.

On the first evening after leaving home, I preached at Bathurst. This is a beautiful little town on a small Bay connecting with the Bay. held in St. John, Jan. 29th, 1859, presents, with Chaleur. Here there is a good opening for Bapother things, a statement of the sums contri- tist preaching. From Bathurst I proceeded up buted by each Church, together with a full list the Bay as far as Armstrong Brook. Here I of contributors. The contributions of indivi- found a fine agricultural country, and a rising duals range from seven pence halfpenny to twen- village delightfully situated. I preached several ty pounds. Those of the churches compare well mes in this place with most favourable indicawith the contributions of our churches. For tions, On the Sabbath we had the pleasure of holdinstance, the three churches in Saint John gave ing the first service in the new meeting house now last year £478 6s. 6d; Saint Andrews, £34 1 7; in process of erection there. Several friends Woodstock, £61 1 1; Norton, £23 6 3; Richi- from Albert County and Nova Scotta have setbuchto, £34 3 5 1-2d; and other churches in thed there, and they se m exceedingly interested proportion. Total paid in last year, £1,556 13 in the spiritual as well as the temporal advancereported to our two Associations in N. B. com- a young Baptist preacher from Nova Scotia, has recently settled in Campbellton, and extends his The Bishop in his speech at the annual meet- labours to this place. He is highly spoken of, mighty. Let them come on against us, we need not fear, his arm shall fell them, the breath of his nostrils shall olastothem, a word shall destory be shall destory tending to the rules which nature prescribes and the stations—Arm—that is, if they do commit this erime they are immediately fined or imprisoned. wenture too far—he shall rest in his love! and he doll do it. He rest them they shall melt away like the fat of rams, now is he love and ki dness and sweetness. They cannot be acted the disjointed notes of his chuldren's prayer, and the disjointed notes of his chuldren's prayer, at the communitation of the post present to us to go on and induced by gluttony and drunkenness. They induced by gluttony and drunkenness. They children's prayer, without making at the post present to us to go on and induced by gluttony and drunkenness. They children's prayer, without making at the doll his nostile shall destory them they shall melt away like the fat of rams, as fat of limbs able way like the fat of rams, as fat of limbs able way like the fat of rams, as fat of limbs able way like the fat of rams, as fat of limbs able way like the fat of rams, as fat of limbs able way like the fat of rams, as fat of limbs able way like the fat of rams, as fat of limbs able way like the fat of rams, as fat of limbs able way like the fat of rams, as fat of limbs able way like the fat of rams, as fat of limbs able way like the fat of rams, as fat of limbs able way like the fat of rams, as fat of limbs able way like the fat of rams, as fat of limbs able way like the fat of rams, as fat of limbs able way like the fat of rams, as fat of limbs able way like the fat of rams, as fat of limbs able way like the fat of rams, as fat of limbs able was an encouragement to us to go on and indicately fine of the limbs able was as encouragement to us to

have spent a week or two in that region, but in consequence of the illness of my child, together with other circumstances, I was obliged to hasten

I was pleased to hear that brother Crandal had recently bartized one, and that his pros pects are hopeful. He occupies an important field, and is carrying forward the good work commenced years ago by his venerated grand

The impressions received by my recent visit with regard to the people and the country, of the Nothern counties, are of a decid-uly pleasing character. The land is exc llent for tillage, and there are yet many fine tracts ungranted. Were others to imita'e the example of my Albert county friends, and seek a home in Restigoushe they would do well. Your's in christian love,

ISAIAH WALLACE.

For the Christian Visitor. OBITUARY.

Peter Mills, Jr., the subject of this brief memoir, was the youngest son of Deacon Peter Mills, of Moncton. He was born on the 12th day of May, 1837, and at the time of his death was in the 23d year of his age. He had been absent from home about six years, duri g which time he resided in St. John, where it pleased his Heavenly Father to lay upon him his afflicting hand, and he was brought home to his parents in August last an invalid, and as it ultimately proved to die. During his sickness, which was o used by hat fell destroyer, Consumption-he felt the vast importance of having an interest in the blessed Saviour, and a fitness for Heaven; and on the Friday previous to his death-which took place on Monday, the 19th Sept .- the Lord was pleased, in his infinite love and mercy, to reveal himself graciously unto him, so that he was enabled, although very weak in body, to rejoice aloud. And such was the rich display of God's to his death to speak with calmness and composure of his departure. His last words were, "I am going home, I am going to Jesus." He has left a young widow, to whom he had been married about ten and a half months, his parents brothers, and sisters, and a number of relatives and friends, to mourn their loss. The solemn and mournful occasion was improved by Elder G. F. Miles from Rev., chap 14, and verse

14 .- " Blessed are the dead." &c. Moneton, Oct. 4th, 1859. [Christian Messenger please copy.]

REMARKABLE FACTS.

THE AWFUL BENEDICTION.

General Steenbock commanded the Swedish rmy, which in 1713 reduced the city of Altona to ashes. In order to avert this calamity from the city a deputation was sent to the General at the head of which was seen the Lutheran minister. John Sasse, who, on appearing before Steen bock, went down on his knees, and for the sake of Jesus' wounds sued for mercy in behalf of the city. Spurning the clergyman away, he exclaim-" For the sake of the wounds of Jesus, the Russian gave no quarter to a single Swede !"-Sass e, however, determined not to be repulsed. endeavoured at the last interview to prevail up-on the enraged General to adopt more pacine principles. But all his prayers and intercessions proved unavailing. Steenbock pleading that he was acting under orders from his superiors. Sasse

said, in a firm tone of voice : " If that be the case, if you must apply the torch to the ill-fated city, according to the command of your superiors, while yourself are innocent of the dreadful deed, take hence with you, upon your conscience, the blessing of that Lord, who will one day be the judge of us ali !" and with that, he blessed the General in that awful and with that well known benediction :- " The Lord bless thee and Steenbook trembled and quivered under this

benediction; yet, netwithstanding, he executed his horrible design. But from that very hour, like General Tilley, (who, during the 30 years' war, had laid waste the city of Magdeburg, with inhuman crue ty,) nothing but misfortunes befel him, and the close of the Swedish war in Germany saw their General ground his arms, and sur. re..der himse f with his whole army prisoners of war to the Danes, near Tonnigen Sometime after, Steenbeck himself died in prison. On his dying couch, he said to the clergymen, who adninistered the sacrament to him : " No curse, of il those with whom I have waged war, rests with such weight upon my soul as the benedic-tion of that minister; it will continue to torture me, even in my dving mements, for it proved to me the source of dreadful consequences!

BAPTIST EFFORTS FOR CHINA, AND EOR RELIGIOUS LIBERTY IN DENMARK

The Baptist churches are taking up the cause of China in good earnest. We are trying to raise funds for sending out six or tea missionaries.
Two are already engaged; Mr. Klockers, a Dutchmar, who has already lived in China and is a very zealous self-denying man, with a charming simplicity of manner, and Mr. Hill, a minister now in China, who has been labouring hitherto for another Society, but has recently became a Baptist. Our Young Mens' Missionary Association has determined to raise £1,000 towards it. I hope they will accomplish their design. Sir Morton Peto is just gone to Denmark and the Baptist Union have resolved on presenting through him the Kir resolved on presenting ing through him to the Kirg a remonstrance in behalf of the Baptists in Schleswig Holstein, who