

THE CHRISTIAN VISITOR. Published every THURSDAY, by BARNES & CO., AT THEIR OFFICE, Corner of Prince William and Church Streets, SAINT JOHN, N. B. TERMS—Cash in Advance. One Copy, for one year, \$3.00. Fifty Copies to one Address, \$1.50. Advertisements inserted at the usual rates. THE CHRISTIAN VISITOR affords an excellent medium for advertising.

The Christian Visitor.

"Hold fast the form of sound words."—2 Timothy, 1:13

SAINT JOHN, N. B., THURSDAY, DECEMBER 27, 1866.

THE OFFICE OF THE CHRISTIAN VISITOR, Corner of Prince William and Church Streets, SAINT JOHN, N. B. REV. I. E. BILL, Editor and Proprietor. Address all Communications and Business Letters to the Editor, Box 104, St. John, N. B.

GRAND PRE SEMINARY, at Wolfville, N. S.

The above Institution will be re-opened on the 1st of August. Principals: Messrs. O'Brien, Emerson, and Anderson. Teachers: Music, Prof. Saffery; Drawing, Mr. French; A. J. Hill, Esq., A. B.; Matron, Mrs. Thibault; Committee of Management—Rev. J. A. Higgins, Dr. Crawford, Rev. W. Deane, Dr. Trueman, S. H. Scrimgeour. Terms—\$20 per quarter for Board and Tuition; Music with use of Piano, \$5. Extra charges for Drawing and French. Pupils furnish their own Bedding, Towels, and Linen. Delays incident to a change of management of the institution prevent us from giving, at present, full particulars; but an arrangement will be made whereby satisfaction in all respects will be given to all who may favor the institution with their patronage. W. J. HIGGINS, Business Manager, Wolfville, July 19.

LORILLARD INSURANCE COMPANY.

Capital \$1,000,000—all paid up and invested. Surplus in hand, last Aug., 1865, \$21,194. Policies issued at the lowest rates, payable on loss. The Premiums are returned on application in full, and every information afforded on application to W. J. STARR, Agent, Princess Street, opposite Commercial Bank, Oct 15—17.

CONTINENTAL FIRE INSURANCE COMPANY.

Capital \$500,000—all paid up and invested. Surplus in hand, last July, 1865, \$250,000. Policies issued at the lowest rates, payable on loss. The Premiums are returned on application in full, and every information afforded on application to W. J. STARR, Agent, Princess Street, opposite Commercial Bank, Oct 15—17.

LIFE ASSURANCE COMPANY OF GLASGOW.

Incorporated by Act of Parliament. Governed by the Right Honourable the Earl of Glasgow. Subscribed Capital, £1,000,000. Annual Revenue, £100,000. Existing Assurances, £7,000,000. Water Bencakak, of Shandon, Esq., M. P., Chairman. W. J. STARR, Manager and Agent, Princess Street, opposite Commercial Bank, Oct 15—17.

GEORGE THOMAS, Commissioner Merchants and Ship Brokers.

Water Street, St. John, N. B. Central Fire Insurance Company Agent at St. John, N. B. GEORGE THOMAS.

LIVERPOOL AND LONDON AND GLOBE FIRE AND LIFE INSURANCE COMPANY.

Capital £1,000,000—all paid up and invested. Surplus in hand, last July, 1865, \$250,000. Policies issued at the lowest rates, payable on loss. The Premiums are returned on application in full, and every information afforded on application to W. J. STARR, Agent, Princess Street, opposite Commercial Bank, Oct 15—17.

THE ROYAL INSURANCE COMPANY.

Lombard Street, London, and Royal Insurance Buildings, Liverpool. The Royal Insurance Company is one of the largest and most successful of the kind in the world. At the Annual Meeting held in August 1865, the following highly satisfactory results were shown:—

SAMUEL J. SCOVILL, BANKER.

AGENT FOR THE ST. STEPHEN'S BANK. OFFICE—Corner Prince Wm. Street and Market Square.

LIFE, FIRE & MARINE INSURANCE.

First Class English and American Companies. Total Capital, TWENTY-SIX MILLION DOLLARS. Risks taken at the lowest rates. Claims promptly and liberally adjusted. These Companies are distinguished by extreme caution and prudence in their management, the large amount of reserve funds, and afford the most ample security to Policy holders. The stock of the IMPERIAL FIRE INSURANCE COMPANY, of London, market at \$750 for every \$1000 paid up capital. THE PREMIER FIRE OFFICE, LONDON. ESTABLISHED IN 1783. Capital, \$5,000,000. Insurance effected at the lowest rates. C. W. WELDON, Agent for New Brunswick, 107, Old Market Street, Prince William Street.

A CHRISTMAS CAROL.

I sat in my easy chair all the day long, And list to the flow of a jubilant song; At first 'twas so low I could scarcely rehearse, But the melody grew with the consonant verse; And it filled my ear with a rapturous cheer, All such as only immortals are wonted to hear.

'Twas all about shepherds, and magi, and crowns, And precious aromas, ethereal sounds; And a marvellous infant, whose ominous birth Should govern the fate of the civilized earth.

Then I knew the song hailed a Christmas morn, And it mingled its melodies all the day long.

It began with the centuries—one, two, and three, And told of strange issues on country and sea; Old monarchies shaken, commonwealths intense, And a Force that should banish all turbulence.

And all through the day, keeping glorified way, Ran the jubilant strain of a glad Christmas day.

I caught through the syllables "Peter" and "John," And the love of a Father which ever is warm; And something was said of a pitiless Orise, But 'mid the glad chorus the sentence was lost.

A river of sound filled the ether around, And by sweet jubilant my spirit was bound.

I thought they had finished, when proudly there Swelled the strains of a Beethoven's "All's well!" Give praise to the Father for benefits given— Give praise to Jehovah, who ruleth in heaven— And the radiant song seemed afar to prolong, As though distant assemblies were joining the throng.

This I sat in my easy chair all the day long, And list to the flow of this jubilant song; And the awe-inspiring measures still ravish my brain, And I pray I may catch the glad echoes again; For they filled my ear with celestial cheer, Such as only immortals are wonted to hear.

THE FAMILY IN HEAVEN AND EARTH. 'Tis but one family—the sound is balm, A seraph-whisper to the wounded heart; It lulls the storm of sorrow to a calm, And draws the venom from the avenger's dart.

'Tis but one family—the accents come Like light from heaven to break the night of gloom; The banner-cry to call the spirit home— The shout of victory o'er a fallen foe.

Death never separates; the golden wires That ever tremble to their names before, Will vibrate still, though every form expires, And those we love, we look upon no more.

No more indeed in sorrow and in pain, But even memory's hand ere long will cease; For we shall join the lost of love again, In endless bands, and in eternal peace.

THE SUBSTANCE OF A DISCOURSE DELIVERED AT THE MEETING OF THE ASSOCIATION IN NEW BRUNSWICK, BY REV. C. A. BRICKER, Recording Secretary, American Bible Union, 300 Broome St., New York, December, 1865.

It is a matter of course, that the subject of the meeting, the substance of a discourse, is a subject of great interest to all who are engaged in the work of the Bible Union.

It is a matter of course, that the subject of the meeting, the substance of a discourse, is a subject of great interest to all who are engaged in the work of the Bible Union.

It is a matter of course, that the subject of the meeting, the substance of a discourse, is a subject of great interest to all who are engaged in the work of the Bible Union.

It is a matter of course, that the subject of the meeting, the substance of a discourse, is a subject of great interest to all who are engaged in the work of the Bible Union.

It is a matter of course, that the subject of the meeting, the substance of a discourse, is a subject of great interest to all who are engaged in the work of the Bible Union.

It is a matter of course, that the subject of the meeting, the substance of a discourse, is a subject of great interest to all who are engaged in the work of the Bible Union.

It is a matter of course, that the subject of the meeting, the substance of a discourse, is a subject of great interest to all who are engaged in the work of the Bible Union.

It is a matter of course, that the subject of the meeting, the substance of a discourse, is a subject of great interest to all who are engaged in the work of the Bible Union.

It is a matter of course, that the subject of the meeting, the substance of a discourse, is a subject of great interest to all who are engaged in the work of the Bible Union.

It is a matter of course, that the subject of the meeting, the substance of a discourse, is a subject of great interest to all who are engaged in the work of the Bible Union.

It is a matter of course, that the subject of the meeting, the substance of a discourse, is a subject of great interest to all who are engaged in the work of the Bible Union.

It is a matter of course, that the subject of the meeting, the substance of a discourse, is a subject of great interest to all who are engaged in the work of the Bible Union.

It is a matter of course, that the subject of the meeting, the substance of a discourse, is a subject of great interest to all who are engaged in the work of the Bible Union.

It is a matter of course, that the subject of the meeting, the substance of a discourse, is a subject of great interest to all who are engaged in the work of the Bible Union.

It is a matter of course, that the subject of the meeting, the substance of a discourse, is a subject of great interest to all who are engaged in the work of the Bible Union.

It is a matter of course, that the subject of the meeting, the substance of a discourse, is a subject of great interest to all who are engaged in the work of the Bible Union.

It is a matter of course, that the subject of the meeting, the substance of a discourse, is a subject of great interest to all who are engaged in the work of the Bible Union.

It is a matter of course, that the subject of the meeting, the substance of a discourse, is a subject of great interest to all who are engaged in the work of the Bible Union.

It is a matter of course, that the subject of the meeting, the substance of a discourse, is a subject of great interest to all who are engaged in the work of the Bible Union.

much speculative error as moral obliquity; the feelings, not the intellect, are in fault. Divers lusts and passions, worldly conformity, the snare-creating fear of man, pride and vanity, are often the fatal causes which shut the eyes and stop the ears to truth.

When secret sin is cherished, self-indulgence bribes the understanding to forge a shield of scepticism against the shafts of conscience, and even against the arrows of the Almighty.

It was the cares of life and the deceitfulness of riches which choked the word, and rendered it unfruitful, as our Lord has taught us. Speculative error is frequently but the cloak which is thrown over inward corruptions, to justify their iniquity.

The idols of the heart, therefore, and not the idols of the mind, are the chief obstacle to the reception of truth. And how are these idols to be cast out? By the truth itself. This is the grand instrument divinely appointed for the purpose.

Thus are we led by a correct analogy to the same conclusion which common sense arrives at, that the most effectual way of maintaining the faith is to establish the truth rather than to confute error.

Apply this method to an example or two, and its correctness will appear evident. The denial of the divinity of our Lord and Saviour Jesus Christ, is an error of itself, and is necessarily combined with other erroneous views touching his work.

Now I affirm that the most effectual mode of combating that error, is to set forth the divine nature of the Word, who was with God in the beginning, and who was God; and yet became flesh and dwelt with men, so that his glory was beheld by human eyes, the glory as of the only begotten of the Father; and also to set forth the divine character of the works wrought by him, both in creation and redemption.

Because we believe in the unity of the Godhead as firmly as any Unitarian does, and we believe with him in the proper humanity of Christ. We travel together as far as he goes, we part company, because he stops short, whereas we advance onward. Can we expect to induce him to accompany us farther by cavilling at the manner in which he chooses to travel, and requiring him to tread exactly in our footsteps? Shall we not be more likely to succeed if we describe the safety of the road beyond, the beauty of the prospect, the magnificent abode to which it leads, the delicious fruits, the cool shade, the still waters and secure retreat, that await the weary traveller at the end of his journey.

Let it ever be borne in mind that the great object of all contending for the faith, is not to gain for ourselves the palm of victory, but to win souls to Christ, to allure from error, to gain the victory for truth, and thus to bear some humble part in the reconstruction of the once glorious temple of truth to gather up some fragment of the shattered edifice, and thus contribute to the grand result of glory to the Father, Son, and Holy Spirit, for ever and ever.

Take, as another example, the truth for which our own denomination is a witness, namely, that men and women ought to be immersed in the profession of their faith in Christ.

The subversion of the ordinance of baptism by the substitution of infant sprinkling for the immersion of believers, cannot be regarded as a trifling error by any one who calls to mind the cognate error of baptismal regeneration, and the false principle that lies at its base, namely, that our consecration to Christ can be done for us by another, when we are altogether unconscious of the act, just as truly as it can be done for ourselves, with the full consent of our intellect, our will, and our affections.

With regard to this error, I affirm that in general the wiser and more effectual course is to present the truth, and let that grapple with the error in the hearer's own mind.

When a divine appointment is brought face to face with a human device, and an act of the religious life replete with meaning is placed beside a meaningless observance, it requires the operation of strong extraneous causes to resist the conclusion. I conclude, therefore, that we ought to contend for the faith by such a manifestation of the truth as will commend itself to every man's conscience in the sight of God.

AMERICAN BIBLE UNION. INTERESTING BOARD MEETING—LARGE GRANTS OF SCRIPTURES.

DEAR BROTHER, I send you the following account of our deeply interesting Board meeting. The Managers met on Wednesday afternoon, 5th December, Rev. Dr. Armitage presiding, assisted by Rev. Dr. Hodges. Letters of deep interest were read from Prof. N. V. Hull, of the Alfred University, announcing that he had nearly completed the organization of an examining Board, to investigate the merits of the revised Testament of the Bible Union; from Hon. Thomas Maguire, of Australia, announcing the reception of the revision in that country, and enclosing funds to aid in revising the Old Testament; from Rev. Messrs. Humphrey, Orsath, Baxter, and Taliaferro, all of Texas; Alexander & Ryland, of Virginia; Prof. L. E. Smith, Geo. H. Anderson, and Rev. W. S. Hall, of Pennsylvania; E. W. Peterson, and Prof. S. Price, of Missouri. These letters, selected from a correspondence of several hundreds of a similar character, expressed the interest felt in the work of the Bible Union, and contained applications for aid, especially for the mission fields of the West and South.

A letter from a Methodist minister was also read, expressing his profound gratitude to the Union for the translation. He writes: "It sheds a flood of light on the Word of God. I am studying theology over again. I am determined to be right, regardless of preconceived notions."

The electrolyte plates of a beautiful edition of John's Gospel were presented by two benevolent ladies to the Board, for its perpetual use. It contains eighty-eight pages, and is profusely with a few pages of "Easy Lessons," every letter and every word taken from the Gospel itself, to help the child or grown person to read this "History of Jesus." The book is especially adapted for the Freedmen.

In response to applications for aid, the following grants of Scriptures were made:— For Virginia, 1,100 copies, to Rev. C. H. Ryland, General Superintendent of Baptist Sunday schools for that State.

For Alabama, 225 copies, to Elder G. W. Neely, Christian Missionary, for his field at Greenville.

For Louisiana, 4,000 copies, to Rev. Charles Stokell, who is laboring among about thirty churches in the vicinity of New Orleans, having a membership of about 8,000 souls, and scarcely one in fifty possessed of a Bible. In one church there are seventy members lately converted from the Catholic faith.

For Texas, 200 copies, to Rev. L. H. Taliaferro and Elder Wm. Baxter, for use in the Baptist and Christian schools and churches at Austin and Mesquite, including the colored members.

For Missouri, 614 copies, to Elder S. Price, W. Hillman, and J. W. Patton, for two mission

schools in St. Louis, and the freedmen elsewhere in the State.

To Baptist Home Missionaries, 300 copies, for various fields in the West and South.

The Metropolitan Bible Union, for New York, Brooklyn, and vicinity, has entered upon its work of supplying the needy and destitute with God's pure word with great earnestness. At a meeting of the Executive Board, held Dec. 5th, Committees were appointed, having in view a faithful visitation of the poor by Bible-readers, and a public meeting was appointed for January, to bring the wants of their mission prominently before the churches.

Other applications are now pressing upon the Board, and it is earnestly hoped that the friends of the Bible Union will immediately canvass the churches and forward their donations; and enable the Board to respond to every call. Its benevolent contributions this month will reach 8,000 copies, and there is great need of largely increased receipts. Will our friends now lay this case upon their hearts, and send their contributions to the Rooms as early as possible?

Yours truly, C. A. BRICKER, Recording Secretary, American Bible Union Rooms, 300 Broome St., New York, December, 1865.

POPULAR ENGLISH PREACHERS.

The Rev. J. P. Thompson writes to a Boston paper from England, giving sketches of some of the most noted preachers of that country. We extract:

"I heard Mr. Newman Hall, and Canon Wordsworth in carefully written discourses, and Mr. Spurgeon and Dr. Candlish in sermons entirely without notes—all fine examples of the men and their gifts; but the written discourses were to me the most impressive, and seemingly the most effective upon the hearers."

I adhere to the judgment formed fourteen years ago, that the ablest preacher in Great Britain—within my knowledge—is Dr. W. Lindsay Alexander, of Edinburgh; clear, strong, earnest, instructive, spiritual, able to teach others also, and "apt to teach," according to the requirements of the text or of the time. Dr. Alexander preaches written sermons, usually prepared with great care. "He always has something worth saying, and he always says it well; and when these conditions are fulfilled, the question of written or oral discourses is altogether secondary. Dr. Alexander represents the solid thinking and the cultivated scholarship which we so much admire in certain men, whom we place in the front rank of our New England preachers."

I heard the Rev. Newman Hall in a finished address before the Congregational Union, which he had evidently expended his whole force. It was a masterly performance, and I could discern in certain parts of it the secret of his popular power. Mr. Hall does not seek to sway men by mere rhetoric, though he is capable of very fine effects of style. He thinks, thinks, closely and sharply, and speaks to his hearers as thoughtfully, in well-defined sentences, that carry home his mind to theirs. Many of his sentences have a ring that causes them to vibrate in the memory long after their utterance. The fervor and earnestness of the speaker in his argument, showed with what power he might move the plain masses of men, giving them thought and argument in clear phrase, and with that glow which kindles the brain through the heart. Some of his figures were exceedingly beautiful, and they had always the merit of being pertinent and well sustained. His manner is easy, graceful, and effective.

I heard Spurgeon in his own tabernacle, when I sat a humble unit in the gallery, amid a congregation of 6,000 human atoms, drawn together and held together by the strange power of an voice and mind. I must own, however, that Mr. Spurgeon himself did not get hold upon me very deeply, though the congregation did, and the singing, and the whole sublime spectacle. His sermon, as to substance and structure, was about what one would carry with us to an evening lecture of a conference talk, but would hardly offer to one of our trained congregations for their Sabbath-day food. Yet it was good, wholesome, profitable, with occasional passages of real power, and with very few objectionable phrases. His rare felicity of utterance, his homely philosophy, with much of the quaintness of Bunyan, his unselfishness, his evident sincerity, his earnestness, his close adherence to Scripture, with somewhat of that spiritualizing habit which is always fascinating, his strong theology, his downrightness in asserting the truth—these seem to me the qualities that cause the common people to hear him gladly.

I had the opportunity of meeting Mr. Spurgeon quite at his leisure at Lowwood Inn, near Weymouth, and was deeply interested in the simple, resource character of the man; in his devotion to principle, his charity toward men, his catholicity for the saints, especially his advocacy of communion with all believers, irrespective of the question of baptism. He said to me, by the way, that in his breadth and variety of mental endowment, Mr. Beecher seems to him more like Shakespeare than any man who has lived since his time.

MR. CANDLISH. Mr. Candlish, with his broad shoulders wriggling and twisting spasmodically with every utterance, his hair, fringed and untwisted by the nervous jerking of his fingers, his broad Scotch jutting itself out first in all periods, then rushing like a torrent, but always keeping its channel, and finally broadening out into a full, steady, clear, flowing stream. His text was, "The foundation of the Lord standeth sure, and his treatment of it was textual to a most minute degree. Yet, without forcing the construction, he contrived to put a rich meaning of doctrine or precept into every word, and he lodged that text in my mind by so many points of suggestion and instruction, that it will be sure to remain. This is a good test of preaching, and a good fruit also."

I did penance at Westminster Abbey, in standing through a long service. When Canon Wordworth appeared, had I judged only from his general expression, I should have said that Professor Hitchcock, of New York, had put on the surplice. But the sing-song tone of delivery soon undeceived me. The sermon was on the promise of Paradise to the penitent thief. Instead of linguistic criticism and patriotic lore, such as Wordsworth's Commentary had led me to expect, there was a grand simplicity of statement, a clear and forcible setting of the Biblical doctrine—showing the Paradise of immediate felicity to be the haven of perfected bliss as the King's garden is a palace—and an application at once to tend to, and suggest that I could have fancied myself in an old New England meeting-house in a tin of revival. I came away from that sermon with the conviction that the preaching which brings

out clearly and strongly some truth of the Bible, and that presses this home with force of conviction, so that it carries both judgment and conscience with it, is the preaching that lives, and however commissioned of men, is ordained of God unto life from the dead.

HOW TO MEED THINGS.

POOR PAY FOR PREACHERS.

The church is often called niggardly in the support of the ministry. Many sit with their heads on their hands, complaining of their hard lot. They have talents, they think; they have devoted many years to hard study and preparation; their education fits them for little else than preaching. A shallow-pated, brawling neighbor, without education or brains, goes to Congress and puts "Honorable" before his name. Another is becoming eminent in the law, training position and wealth. Another, distinguished for nothing but a certain shrewdness, with an aptness in all his trades with the boys, to get the better bargain in marbles and jack-knives, has gone into trade, and is on the high turnpike to wealth. The poor preacher thinks, "Had I devoted my time and talents to merchandise, the law or medicine, I should not be at the mercy of a handful of mercenary men, nor at the beck and call of a set of unreasonable women. I could have laid up something by this time for my children, and not, as now, have been fighting the battle between genteel appearance and want." Such is the complaint.

That there is much truth in this complaint, no one will deny. That many are more niggardly in the support of the ministry, than of anything else, is too palpable to be ignored. Many give but little, and excuse themselves from attending church, because religion costs so much. "But it is not God's poor who complain." If it is a woman, her lace, jewels, and extravagances in a week, should pay her pew rent for twelve months. It is a man, you will find him ready to spend ten dollars for a Sunday ride, fifty cents for a cigar, and five cents for the support of the ministry, and then complain that worship is so dear.

But want of adequate support is not peculiar to the ministry. Men of genius, men of talent, inventors, the benefactors of the race, have been notoriously poor. No man, I presume, enters the ministry for the purpose of getting rich. If he does, he has mistaken the road. Like a man who travels north when he should travel south, he will not reach his destination unless he turns.

An average support that attends the profession, an average support that marks the income of his congregation, in all that a minister can fairly expect. He chooses his profession with his eyes wide open. He has no right to complain that he has got what he bargained for, or that he has not the emoluments of a calling that he deliberately rejected.

If ministers are not liberally supported, the fault is often with themselves. The Bible makes it the duty of the church to support the ministry, and this duty is to be enforced as all other duties are. And if, through modesty or delicacy, or a dislike to plead his own cause, the pastor allows his church to become penurious, giving what it does give grudgingly, he must reap what he sows. Our Lord sent out the twelve apostles without purse or scrip, and with one coat. They were to get their living where they did their work. If they were faithful, before the old coat was worn out they would get a new one. Paul was not at all bashful in arguing upon the church the support of the ministry. He gave a new application to the old law, that also he had preached to the minister should not be muzzled—that they who ministered at the altar should live of the altar. It was of the support of the ministry that he said: "No man goeth a warfare at his own charge." If churches neglect their duty, they are to be exhorted and rebuked. Without the ministry, what would households be worth, homes, or society? What would become of education? Men would as soon have lived and brought up their children in Sodom, in the time of Lot, as to live in a town where there are no schools or churches. Men pay for the police, for courts, and for the military. Ministers are a better protection than armed men, or bristling bayonets.

There is often a cross purpose between the pastor and the church. In the old salary pay, as it will bear. The pastor thinks the salary mean, but the position is desirable, the church is able, so he accepts with the expectation that they will see his necessities, and raise the salary. The people know that the support is not what they ought to be. If anything is said about the church, it is said by the remark: "Well, the minister don't know why he should not be."

No profession among us has a better average support than the ministry. Men who are disgraced with the small pay given to preachers are very certain, if they had taken to law, or to trade, they would have had men of renown and wealth. But they would have had all the same grade and position, in any other profession that they are in the ministry. If they are first-rate men or third-rate men now, they would be the same in any calling. If a preacher had become a merchant, what guarantee has he that he would be the one out of a hundred to succeed, and not one of the ninety-nine to fail? In the overworked profession of the law, the average pay is very small—below the average salaries paid to ministers—and few live on their profession that. The equally crowded profession of medicine is as poorly paid. Men begin on the low round of the social and financial ladder, and work their way up by painful toil and economy. Often the doctor leans on a rich father, or a rich wife, or years before his profession pays.

No matter how lowly the family of the preacher may be, he takes his social position at a bound. With his first sermon he becomes the equal of the leading families in the town. His income may not be as large as that which some profession allow to a few favorites. But it is quite as much as he would have earned in another calling; his bread is given to him, and his water is sure. His children rise to positions of honor. Among the most eminent men in the forum or in trade, and women eminent in social life—will be found the children of ministers. The culture, the economy, the discipline of the paragonage convey untold blessings to children.

My father was a poor minister. He lived in a time when it was unwise to preach in a town where a priest of the "standing order" bore rule. He was fined, imprisoned, hooted, and pelted with rotten vegetables and stones by so-called respectable men, because he preached the gospel to the poor. The men who did it said they were "fighting for their religion." He saw the widow's cow and the poor man's pig take from them to pay the parson. He resolved to be a free man, preach Christ where he would, and be free from the crime of devouring widows

houses. He went out to preach the gospel, without money and without price. The people took him at his word. I remember how poor we were. My mother, a saintly Christian, devoutly believed in my father's mission. She accepted her hard lot with cheerfulness, though it shortened her days. She toiled day and night to give her little ones bread. Poor as we were, we had the privilege of ministers' children of mingling with those above us. I played with lads who had watches and jewelry, who rode to school on their own ponies, who threw away daily more money than would have bought all our family bread. I have watched with great interest those pampered children. Few of them have prospered. Some of them are in menial positions in New York. While many of them, alas, their sun went down in a while, it was yet day, with a green, not a honored, coat, which no bow of promise binds. With many children of ministers, have had occasion a thousand times to bless God for the privation and discipline of my early humble home.

In this estimate, I have purposely passed by all the spiritual blessings belonging to the ministry. The high honor of being an Ambassador of the Prince of Peace—of bearing the message of salvation to lost men—of peeping heaven with souls. I have chosen that feature that is open to complaint. From any standpoint, no class of men have as much reason for cheerful toil and thankful praise as the ministry. And the best way to lighten our burdens, and ease our complaints is to count up the blessings, and number the privileges that distinguish the Sacred Calling.

THE PASTOR'S PRAYER.

For years there had been a spiritual death in the little church at H— Prof. of religion neglected the house of God; no meetings for prayer were held; and the family altar was neglected. The dust had gathered so thick upon many Bibles, that it might have been written on them: "God is not in this house." The day of rest was profaned. Professing Christians would spend the Sabbath morning in the house of God, and the afternoon in visiting their neighbors; and some even spent the afternoon in hunting and fishing. Worldlings grew bold in sin, and rejoiced at the inconsistencies of Christians.

But in the summer of 1859, a new spirit seemed to come among the people. Without any apparent cause, Christians became interested in the welfare of the church. On the Sabbath they were regularly in their places; their visiting and sports were given up for the house of God. Soon the pastor's heart was made glad by hearing the deep-drawn sigh from one, or seeing a tear roll softly down the cheek of another, or the head of another bowed with tears of penitence. Even the hearts of the careless worldling, was touched by the truth. The scoffer was silenced, and went away to pray. The Bible was taken down from the shelf, and in many households the family altar was set up. Instead of leaving their pastor alone to pray, Christians gathered around him, and united their prayers with his for a blessing.

Before long, some who had spent their evenings at the tavern were found in the pastor's study, asking, "What must I do to be saved?" It was plain that the Spirit of God was there. No extra meetings were held, yet the seriousness kept increasing; the "still small voice" was speaking to the hearts of men. In almost every family some were anxious, while here and there one began with trembling to rejoice in the love of Jesus.

Before the leaves of autumn had fallen, sixty souls were gathered into the communion of the church. But the good work did not stop at the little church, was made larger, and yet it was filled. The number of worshippers increased, and a length formed two congregations. Another church was built, and another minister called to help the faithful old pastor in his arduous, but glorious work. For years this interest continued, until hundreds were rejoicing in redeeming love.

Though nearly all were surprised when the revival began, yet one had expected it; one soul had been praying and wrestling with God for the Spirit's influence. The pastor had believed and prayed, and according to his faith, so it came to him. His heart had been made glad at the coldness among the people of his care. When he thought how little his labors had been blessed, he was grievously discouraged. In his trouble he called upon God, and God delivered him.

Some distance from the parsonage there stood a small orchard. This orchard the man of God made his resting-place. Here, he afterwards told one of his deacons, he went in the twilight, and before the dawn of day, to plead for the outpouring of the Spirit upon his people. For weeks and months, with secret anxiety, he waited the day and the evening twilight, fanned the faithful pastor in this Bethel on his knees, pleading with the Healer of prayer.

Though more than thirty years have passed, and the good old pastor has long since gone to his rest, yet the influence of those prayers is still felt at H—

Instead of one little house of worship, three churches now stand as monuments of the power of prayer. Instead of a few feeble followers of the Master, hundreds of warm-hearted, working, praying Christians are united with the church, as there, and hundreds have gone to the upper and better Canon, to shine as stars in the good old pastor's crown of rejoicing. Truly, God heareth the prayer of the righteous. What they ask "is faith," that he will surely give.

HOW TO OBTAIN A REVIVAL.

A State union prayer meeting was recently held in Springfield, Ill., from which an address to the Christian public of the State was issued. From that address we make this extract:

How shall we obtain the revival we so earnestly desire?—

1. Pray. Ask and ye shall receive. 2. Fasting. "Return unto the Lord, and he will return unto you." 3. Look away from sinful self, and to the Lamb of God for sin.

4. We see Jesus in the Word. Study, read, and diligently the sacred Scriptures. 5. By the foolishness of preaching, we have pleased God to save them that believe. Remember that Jesus said, "I, if I be lifted up, will draw all men unto me."

6. Labor for immediate results. 7. Expect them. According to your faith be it unto you. Open thy mouth wide, and God will fill it. 8. Seek to lead the children to Jesus. Has he not said, "Suffer little children to come unto me?" 9. Be united. "If two of you agree on earth as touching any thing, it shall be done for you of my father which is in heaven."