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The most gratifying proof of the expansion of the busi-

The most gratifying proof of the expansion of the busi-tess is exhibited in the one following fact—that the increase

or upwards of 50 per cent. in three years.

The recent returns of 'duty made by Government for this latter year (1858) again show the "Royal" as more than maintaining the ratio of its increase as stated in former years.

toe to the extent of one-half the increase of the Com-while all the others respectively fall far short of the

rne amount of new Life Premiums received this year is by far the largest received in any similar period since the £12,854 3s. 4d. These figures show a very rapid extension of business during the last ten years. Thus:— Years. No. of Policies. Sums Assured. New Přemium

2.627 4 7 4,694 16 0 8,850 8 11 12,854 8 4 se in the business of the last for years, is mainly consequent upon the large bonus declared in 1855, which amounted to no less than £2 per cent. per annum on the sums assured and averaged 80 per cent. upon the premiums paid.

the premiums paid.

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eferences of the first respectability, and any other innation given by W.J. STARR,

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Hold fast the form of sound words."-2d Timothy, i. 13

### THY WAY, NOT MINE.

Thy way, pot mine, O Lord. However dark it be ! Lead me by Thine own hand, Choose out the path for me.

Smooth let it be or rough, It will be still the best ; Winding or straight, it leads Right onward to Thy rest.

dare not choose my lot; I would not, if I might; Choose Thou for me, my God, So shall I walk aright.

The kingdom that I seek Is Thine; so let the way That leads to it be Thine,

Take Thou my cup, and it With joy or sorrow fill, As best to Thee may seem; Choose Thou my good and ill.

Else I must surely stray.

Choose Thou for me my friends, My sickness or my health : Choose Thou my cares for me,

My poverty or wealth. Not mine, not mine the choice, In things or great or small; Be Thou my guide, my strength,

My wisdom, and all my all. -Dr. Bonar.

### For the Christian Visitor. BIBLE ILLUSTRATION.

BY REV. SAMUEL RICHARDSON, A. M. at tear w to soil (Concluded.)

It is a striking fact, that revelation is communicated eminently in a historical form. The channel of divine truth flows deep and majestic amid the most beautiful and soul-stirring scenery. While the Scripture is the heaven from which the preacher is to steal the heat that must animate his composition-the herbarium whence the spiritual physician is to gather the simples that are to soothe the diseased mind, and to disperse that perilous stuffs which weighs upon the guilty breast-the arsenal from which are drawn those dread materials that form the thunder which prophets and primitive teachers held in terror over an unrepenting world, the Old and New Testaments are likewise rich in illustration and orna-

While we readily admit that all science and al nature may justly and profitably be laid under contribution in illustrating and enforcing divine truth, yet we conceive that no small error is comaid, rather than the powerful and pointed repre sentations of Scripture; for as Infinite Wisdom has furnished illustrations in abundance for all possible conditions of men, doubtless the scriptural mode should be adopted.

Advantages of the first importance would fol low a more frequent use of Scripture illustrations. The presumption is that revelation best illustrates its own truths. Illustration from this source 18 always to the point. How forcibly, for instance, is the power of conscience set forth in the history of Cain, Belshazzar, Judas !- the providence of God in bringing good out of evil, in the history of Joseph. Here are most graphically portrayed the attributes of God, the results of sin, and the rewards of righteousness. By the use of such illustrations, a knowledge of the Bible would be increased. Ministers would be compelled to read and study the Word of God for other purposes than the mere discovery of a text, and the people of their charge would consequently receive more sound and enlarged instruction. It would also be more in accordance with the primitive mode of religious instruction, and not the book where texts

But some popular sermonizers of our time seem to judge otherwise. The current of their genius seems to flow in another channel. Too discreet to dim the brilliance or weigh down the vivacity of discourses—fit, beyond doubt, to be borne hig upon the breath of public applause-by the heavy and antique ornaments that might be gathered from the histories of the ancient times which record the walk of God among men, prophets and royal poets are permitted to rest from their la bors, that some worthy display may be made of the wealth of human invention in setting forth the mystery of godliness and the glory of Christ's kingdom. If an air of homeliness is connected with the words of Abraham, of David, of Amos, that imputation will never be brought, in the existing diffusion of culture, against the soaring contemplations of Plato, the refined subtleties of Aristotle, or the gorgeous creations of Shakespeare, In that Mosaic of industrious quotations here sparkle fragments, polished under the hands of Confucius, Pythagoras, Diogenes, and Epicurus. From the elegant conceptions of heathen mythology, the dim splendors of Eastern philosophy, and even from the putrescent lustre of ronances, and the homely pertinence of almanacks, llustrations are drawn to enliven and enforce the acred theme. We hear what has been said by stately gods, on Olympus—thought, by wandering sages on the banks of the Indus; but too little of the sweet experiences of Bethel, or the bitter affictions of Marah. Heathen divinities and here. then sages may often yield the christian minister more valuable aid by standing as monuments of human corruption and weakness, than by displac-ing, with their own utterances, the utterances of the Word of God. Thus it is that truth, divested of its original attire and dressed in gaudy colors, falls powerless on the human heart. It is devoutly to be wished that the time may speedily come when this morbid craving after tinsel ornaments, aiming at the heads rather than the hearts of men, shall cease ;-when the lively oracles of God in all the richness and power of their own illustration, shall be faithfully proclaimed; — and when all the chords of the holy lyre shall be swept according to the primitive mode, producing those strains of sweetest harmony, which are the prelude to the song of the Redeemed in heaven.

(From the Watchman and Reflector.) LETTER FROM FLORIDA.

our Northern friends speaks of its chilling blasts, its cutting winds, its long snow storms. Here in whose husbands have been sold, husban

# SAINT JOHN, N. B., THURSDAY, MAY 30, 1867.

they record a three days' snow storm, we remember a three days' rain storm, in which it has been about as chilly here as it usually is in a June rain storm at home. But even then that was not without its charms. To sit in the house and see great splendid trees tossing their green arms, and swaying their long festoons of gray moss as the winds toss and drive them hither and thither, is quite a different thing from being choked up

with drifting snow, or driving hail and sleet. Besides, one needs a damp and chilly day now and then to appreciate the charms of a Florida light wood fire, which is absolutely the most fascinating and brilliant of all the fire genii that ever lighted up and glorified a domestic hearth. Light may have as much of it as they want for the taking. Fuel is an expense never thought of in a

that the stroke of a match will light your fire in a moment, and then it blazes, and glows, and dances with such a warm, ruddy light, and chatters and crackles with such a heartsome gladness, that on the whole you think you would not be without your storm if you could--you want the excuse for your light wood illumination. Light wood has always been the slave's only luxury-it is now the luxury of every poor cabin. A room without comforts and without furniture becomes glowing warm and comfortable to the eye when illuminated by a jolly, crackling fire of light wood. The pile of woolly heads and round beadlike eyes that generally cluster about these, catch warm reflections from the dancing light, and a hut that would otherwise seem a mere den of misery and poverty, becomes a scene of warmth

In the contracts made with negroes for wages and rations nothing is ever said of fuel. An unlimited supply of this is supposed, as a matter of course. A light wood tree is hacked down and ies in the back yard, on it Mose, and Tom, and Pete, exercise their gifts as seem good, and he who wants the most has only to cut away, and he gets it; and when one tree is split up it is only to hanl in another. The same tree seems always to be lying there undergoing the same process of division. The chips lie around it a foot deep, each chip and splinter being in itself a treasury of combustion that a Northern housekeeper would hoard in secret places, for kindlings to light our coy and not easily persuaded Northern fires.

But, taking out the storms or throwing them

in, as best suits, we say from a somewhat wide climate we have ever tried, where the month of March is really delightful. We remember the bone-cutting chills of the March winds that used to sweep down the campagna and through the gro idea of conducting business, that he could streets of old Rome. We remember the sour chills of the spring in Naples, and we say, in review of all, that the climate of Florida is as nearly perfect as can be hoped for in this imperfect planet of ours. On the St. Johns River we are only fifteen miles from the open ocean, and whenever a hot day comes on, the sea breezes flow in with a delightful freshness. One constantly feels in the air the liveliness and vivacity which is peculiar to the sea coast, yet without the hardness of more northern regions.

Plantation life in Florida is, of itself, an inexaustible fund of novelty and amusement.

The plantation we are upon is one of the oldest and largest in the State, and was reckoned in its palmy days as the model plantation of this part of the country.

It comprises nine thousand acres of land on the St. Johns River -a river varying from three o eight miles in width. It seems, in fact, more ike a succession of large lakes than a river, and the finest cotton land, for the long staple cotton, was supposed to lie along its shores. Of course not a third of these nine thousand acres are cleared land, the rest being dense swamp or forest. But in the old times it is said that this place was worked by seven hundred hands, and although now mostly in a dilapidated and ruinous condition, still it can be seen by going over the ground what an immense operation it must have been to run it in days of yore; at doad not ; also a lo my

The planter's house was a long, low cottage of story and a half, with a wide verandah in front. and a parlor and other room built on at either, end, apparently the growth of after thoughts. People in this neighborhood who visited the house in the days of former prosperity, speak of it as having been richly and tastefully furnished. having a beautiful garden under the superintendence of a competent gardener, the table maintained by a French cook, the children justructed by tutors and governesses, for whom an adjoining cottage was expressly built, which still goes on

the place by the name of the school house. man?" Then there is a large barn for horses and mules, cotton gin, a mill where the slaves used to grind their own corn by hand, a long street of little houses, between twenty and thirty in number, and now mostly in a ruinous condition. Besides all these, there formerly were buildings and apparatus for the making of sugar, as a great quantity of cane was grown on the plantation. There is a carpenter's shop, a corn house, a smoke

ern house is at some distance from the house. During the war this whole property has been a sort of frontier ground, occupied by one party son of the philanthropist. or the other as they found it convenient, and by the negroes in the intervals; of course every thing is in the most deteriorated and dilapidated regime of freedom. They contract with hands do merchant, and good sales for wages and rations according to ability, and all moves on smoothly and harmoniously. They borers fully to develope the place. Many of the this usefulness, themselves, to going on plantations; many clus- man, "on certain conditions," ter round cities, where there are schools where ... "Please state them," remark and those social opportunities which they particu-larly enjoy. For these reasons the plantations all through this region have been obliged to run with fewer hands than they could work to advantage, The hands are from all parts of the country,— Virginia, North and South Carolina, Georgia, and Florida-waifs and wrecks of families; wives

Ever since we have been here, it has been customary to go to bed at night, leaving all the house doors and windows wide open, the table often standing set with silver upon it, and every part of the house easily accessible, and yet nothing has been lost. The little children, of whom there are always a browd in a plantation, are fond of hanging about the house, and more than once a train of them has followed the maid, who does chamber work, into different rooms in the house, where trinkets have been lying about and drawers unlocked, and yet not an article has ever been taken. This is the more noticeable, as they are all so very poor and destitute, and must inevitably see in our establishment, and among our wood is the dry pitch pine of these regions, and clothes, so many things which must seem to them there seems to be an indefinite and never-ending desirable. That they do want them is evident supply. The woods are full of it; it is lying enough by their often begging for them with all about loose every where, and any and everybody the ignorant simplicity of children. It is said that with regard to articles of food it

The other property of the prop

would not be equally safe to leave doors unlocked. Floridian's calculations—the great object being to clear and burn up the cumbersome excess of the article.

This light wood is so surcharged with resin enterprise.

Another thing to be remarked is, that there is not such a thing as an unsteady or drunken person on the place. There is, so far as we have heard, no quarrelling or indecent language. The only amusement seems to be to get together and sing hymns, which they will do hours at a time, and have been doing all this moonlight evening, only interspersing the exercise with loudly chantod exhortations from one or two of the hands who call themselves preachers, though they can neither read nor write, and are probably in about as decse ignorance as any of the rest of them.

We have been laboring a good part of this same afternoon to impart to one of these preachers—who rejoices in the poetic name of Romeo—the knowledge of the alphabet, at which he has worked with a jolly stolidity of patience and perseverance, showing occasionally his great white teeth in a broad laugh at his own failures, and going at it again with patient good nature. Now he is on his high key, as we hear him through the window, regularly intoning in a musical bass voice an incoherent string of religious words and phrases, which seem to have been picked up at camp meetings and other such places, and which very often go from one thing to another without even a connected assertion. I listened one night to a performance of this kind for some time, as we stood outside the cabin where it was going on. He said, "In the judgment day, my friends, when-Gabriel will blow his trumpet, He will say to him, 'Blow cool and easy, Gabriel, cool and easy!' and, oh, my friends what shall we do in that day, when de dead shall be a risin' and de ters; oh! my fader, what shall we do in dat day " The idea of Gabriel blowing cool and easy, however, was one so consonant with the nenot let it go, but after wandering off to any subject whatever, suddenly you found yourself brought round again, and Gabriel was exhorted to blow cool and easy. One thing is quite evident to us at this present meeting, that though Gabriel may blow cool and easy, Romeo will not, for he has been getting on from strength to strength as we write, till one really wonders how

long he and his auditors can stand such a vocal pull. There it is over now, and all have launched off into a full tide of singing singing with body, soul and lungs-with a regular rhythmical beat and tramp, impossible to any other race. They sing with every fibre, every muscle, from the crown of the head to the sole of the foot, They have no intention of "blowing cool and

# A GOVERNOR TAKEN FROM A CRATE

A benevolent old man of Brooklyn was making the tour of the city in pursuit of truants and little wanderers one Sabbath morning a score of years ago, when he found a little boy asleep in a crate on one of the wharves. He shook the crate, and a pair of bright black eyes opened and flashed upon him with a look of surprise and timid

bashfulness, ad at lend bawelly bas distanted we "Why do you sleep here," inquired the old

"Because I have no home," said the child "Where is your father?"

"I don't know, sir; I haint seen him for a long time-never since he told mother he wouldn't come home again, Martin will as virridge moo

Where is your mother ?" o o land out sael! #She is dead? and boil "organ shad aid sheld a

"So you have no home, no father, no mother, and live from hand to month in the street, and sleep in a crate." eep in a crate."
"Yes, sir. I sell soap and matches, and sleep

"Would you like to have a home, and go to school, and grow up to be a brave and useful

"Come along with me. I will take you to my own house, and feed you and clothe you, and send you to school, if you prove to be, as I think you are, a good and faithful boy."

As the old man said this he dashed a tear from his eyes with his coat sleeve, for the boy was the very image of his own sweet child, who had died a few years before. Lifting the lad tenderly out house, besides the kitchen, which in every South- of the crate, he led him to his own pleasant home, where he was washed and combed, and then dressed in a suit of clothes formerly worn by the

To shorten the story, which has in it material enough for a volume, the good old man gave the lad all the advantages afforded by the common condition: Some parties from New England are schools of the "City of Churches," and then gave now undertaking to run the place under the new him a clerkship in his store, for he was a well-to-After several years of faithful service the young

negroes prefer taking up lands and working for "I will start you in business," said the old

"Please state them," remarked the young man they and their children can be taught to read, with a smile, for he supposed his benefactor was and where they can have their church services, about to perpetrate a joke at his expense. 'I will start you in business if you will make three promises," continued the old man.

"Pray, what promises do you wish me to

"Another is, that you will never drink rum."

Old Series, Vol. XX., No. 22.

terprise and intelligence. A few years ago he paid a visit to his venerable friend in Brooklyn, and found him the same kind-hearted gentleman that he was when he first led him from the crate on the wharf to the pleasant cottage on the ave-

"I am delighted to see you," remarked the old man. "May I ask you if you have kept the pledges you gave me, when you suggested to me the idea of starting business on your own account? Are you a temperance man ?"

"I have not tasted a drop of any kind of intoxicating liquors since I promised you I would not, and you know I had no sacrifice to make in keeping that promise, for I never was accustomed to the use of such liquors; and I do not furnish them to my guests, nor to persons in my employment."

"Good boy-give me your hand and let me shake it again. How about that promise not to use profane speech ?" "Well, sir, when I was a little wanderer, and

sold soap and matches, I scattered my liberally as colleges do their D. D.'s; but I dropped them in your Sunday-school, and have never resumed them. I never indulge in the silly and vulgar habit of swearing. I think it shows a lack of originality. A man wishes to say something to be emphatic, and owing to a lack of ideas and a proper use of language, he fills up the chinks of conversation with oaths. He curses his eyes his limbs his soul his heart his horse his luck-and thinks he is fluent when he is only profane. No, sir, I do not claim to be a paragon of perfection, but I should be ashamed of my speech if I spiced it with profanity."

"Good! good! I expected such a report from you. How about politics?"

The young man of business had until this moment maintained perfect self-command; but when the last question was put to him his checks grew red as crimson. "Well, sir, I suppose some folks think I am

politician," remarked the young merchant. "Sorry, very sorry," observed the old man. "I could't help what happened, sir."

"You promised me you would have nothing to do with politics!" "I know I did."

"Well it is strange that you could not keep that promise as easily as you kept the other "Well, sir, have patience with me, and I will

tell you how it happened." " Well, go on." "As you are aware, I was fortunate in trade; honored my paper when it became due; paid with interest the money you had the kindness to advance. I was a leading business man in the town, had opinions in relation to men and meanres, and did not hesitate, on all proper occasions, to express and defend them, and sustain

them with my vote on election day." "There can be no objection to that," remarked the old man; "politics as a trade is what I dis-

"As I said before, I got along well, and as good fortune would have it, persuaded some of my friends to think and vote as I did. Without consulting me, one day at a state convention they nominated me for governor, and I was elected ndeed, I am on my way to Washington to transact important business for the State.'

The writer desires to say that this story is true one.—Little Corporal.

### CHRIST OUR ALL-IN-ALL. The Lord Jesus Christ is the All-in-all of his

edeemed. In every want he is their friend. In every danger he is their defence. In weakness ne is their strength; in sorrow, their joy; in pain, their peace; in poverty, their provider; in sickness, their physician; in hunger, their bread; in trouble, their consolation; in perplexity, their consellor; in the furnace, their refiner; in the floods, their rock; in assaults, their refuge; in accusations, their advocate; in debt, their surety; in slavery, their ransom; in captivity, their deliverer; in the day, their sun; in the night, their keeper; in the desert, their shepherd. In life, he is their hope; in death, their life; in the grave, their resurrection; in heaven, their glory. Let Christ therefore, be thy All-in-all for time and for eternity. With the faithful martyr say, while living, "None but Christ." When dying say, "None but Christ." Let this triumphant name, The Lord our righteousness," settle every difficulty, solve every doubt, and silence every accusation. When conscience tells thee thy sins are both many and great, answer thou, "Christ's blood cleanseth from all sin." When reminded of your ignorance, say, " Christ is my wisdom." When your ground and title to the kingdom are demanded, say, "Christ is my righteousness." When your meetness to enter within the sacred walls is challenged, say, "Christ is my sanctifi-cation." When sin and the law, when death and Satan claims thee as their captive, reply to them all, "Christ is my redemption." The law saith, Pay thy debt. The gospel saith, Christ hath paid it for thec. The law saith, Thou art a sinner; despair, for thou shalt be condemned. The gospel saith, Thy sins are forgiven thee : be of good comfort, thou shalt be saved .- Stevenson.

# THE DIGNITY OF THE PASTORATE.

In these times, when it would seem as though men turned aside and ran away from the ministry, as from a thing not to be chosen; when men seem to consider the office of the minister as a servile office, without liberty and without joy, I wish to bear witness to the honorableness of this but sick. A man who had the feeling of kindvocation, and to say that it is more fruitful in ness strongly developed, went to ask him what liberty and more fruitful of joy than any other. he was doing there. There is no calling that is so refreshing to the soul, so ennobling to the better feelings, so strengthening to the moral nature, so coincident with the highest sense of one's own dignity and man expressed a wish to engage in business on well-being, or so full of satisfaction, as that of the his own account, or in some other way to extend ministry. It has cares; but not half so many as some other pursuits. I am ashamed to see minministry is full of burdens. It has its burdens, it have no home, nobody to give me anything; and is true; but what are burdens to one who is filled so I came here, and have been so long looking with the Holy Ghost? They are but as specks of dust that settle on the garments of the warrior in the heat of battle, which he does not think of. There is nothing that taxes every part of a man so wholesomely, and rewards him so well, as the genuine preaching of the gospel, with a sincere purpose of converting men and building them up our Northere friends speaks of its chilling clasts, its centing winds, its long snow storms. Here in Florida it opened upon us in the perfume of orange blossoms, and we look back on it now with the general remembrance of a long procestiation of sunny days, of blue skies, vivid green of blossoming trees; of lettince, radishes, green peas in the garden; of roses and honey-suckles along the flower border. It is true that every day has not been equally bright and balmy.—

Changes of temperature here have been corresponding to the severer ones of the North. Where in holy love. And if there are present any young

THE OFFICE OF THE

# CHRISTIAN VISITOR,

58 PRINCE WILLIAM STREET. SAINT JOHN, N. B.

REV. I. E. BILL. Editor and Proprietor.

Address all Communications and Business Letters to the Editor, Box 194, St. John, N. B.

## Che Christian Visitar

Is emphatically a Newspaper for the Family.

It furnishes its readers with the latest intelligence,

RELIGIOUS AND SECULAR.

be relaid; when a work of your own fatherland s to be done which might make angels envious of the workmen, would that men would come forward and offer themselves to labour in their Master's cause, instead of seeking worldly pelf and their own petty interests. It is a time for Christians, with tears and prayers, to consecrate their children to the ministry, or for young men to give themselves up to the work of the ministry. It is a great day of the Lord. His banners are flying, and His trumpet is calling. But, alas! how few are mustering! May God, that has inspired some, give a pentecestal baptism; and may we have ministers in proportion to the crying needs of the church and the country.— Beecher.

#### MR. SPURGEON'S STUDENTS. The English correspondent of the Morning

Star furnishes the following amusing description of Mr. Spurgeon and his preachers: At the Annual Conference of the students past and present of his College, Mr. Spurgeon delivered an earnest address on enthusiasm in the work

of the church and the ministry. He represented enthusiasm as the great want of the church just now. In art, science, discovery, enthusiasm had accomplished much. The Holy Ghost dwelt, and developed its influence in man as-if he might use the expression—an incarnation of enthusiasm. All through the history of the church, the most useful and successful men had been enthusiastic. Enthusiasm multiplied a man's talents, dignified his work, made the gospel message burn its way. and kindled enthusiasm in the souls of others. There can be no doubt that Mr. Spurgeon is an example of the very enthusiasm he describes. Some of his students also possess the same glowing and fervent gift. They are at present among the most successful of the young ministers of the Baptist denomination, although few of them have very liberal culture or large mental endowments. It is by sheer force of earnest enthusiasm in the work of conversion that they win their way to the popular heart. The influence of Mr. Spurgeon over them is, as night be expected, very great. They are nearly all more or less copyists. At the Conference, an Independent minister who was present, said :- " What struck him as most remarkable was the strong family likeness between the students and their President. If his eyes. had been closed, he should have thought that they were being favored with a series of short speeches from Mr. Spurgeon himself. Both in manner, style, wit and phraseology they were so much alike." Mr. Spurgeon himself has observed that it is needful for him to be very careful in all his habits and propositionize for his habits and peculiarities, for his young men follow him. On this account, though once addicted to the use of a Virginian weed, rejecter of the gifts of still, vintage and malt-tub. he is now an abstainer in the matter of both. He wears a soft felt wide awake ; so do his students. He suffers the hair to grow upon his upper lip; so is it with his students. He often rests one leg as he is standing to speak, and makes the other de the work of both; so also do his students .-Human nature has not changed with the progress of centuries. Alexander held his head awry, and his courtiers followed his example, When the Shah of Persia sneezes the whole kingdom is affected with a desire for sternutation. Dr. Johnson writes heavy antithetical Latinized English. and every young author in his time imitates him. Lord Byron whines in desolate melancholy while yet in the flower of youth, and suddenly every poetaster finds life a stern reality and happiness a dream. I suppose in Mr. Spurgeon's immense personal influence over his students we see only what might be expected, and it will be a happy thing if all of them catch something of his undying and exhaustless zeal for the conversion of

# EVIDENCES OF A GOOD HOPE.

the ungodly and sinful world, at sits has hearts and

1. An inward and heartfelt satisfaction in conemplating the character and attributes of God, as revealed in the Scriptures. "A spirit, infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness and

2. Delight in God's law, its precepts and period 3. Satisfaction in the worship of God, and in

the ordinances of the gospel. Seemet prayer; family prayer; the prayer-meeting; public worship; the Lord's Supper.

4. A peculiar love to those who are exciving to be like Christ.

5. A benevolent affection and desire for the happiness of all mankind, and diller 6. Cheerfulness in practising self-denial for

Christ's sake ; leaving off bad and expensive ha bits for Christ's sake, or for the sake of other people, as for our own sake; giving cheerfully to bless the world and spread religion. 7. A mind to forgive and pray for enemies. 8. An habitual mind to consult God in all our

ways. "Lord, what wilt Thou have me to do?" 9. A fixed determination to do every duty; to God, to ourselves, to all men. Remarks.-1. The "assurance of hope" is

desirable. ... to be to ber, in the general 2. Others have obtained it, and why may not we obtain it id bove our who read his is the day 3. The comfort of a good hope will smply

compensate for all the effort which its attainment costs. - Christian Secretary. 1 bea la tudo de vace BEAUTIFUL LESSON. Some time age a boy was discovered in the street, evidently intelligent,

"Waiting for God to come to me." "What do you mean?' said the gentleman," touched by the pathetic tone of the answer of

the boy, in whose eyes and flushed face he saw the evidence of fever a fees and had and "God sent for mother and father and little brother," said he, " and took them away to his isters going around with crooked shoulders, and home up in the sky; and mother told me when to hear them complaining that the work of the she was sick, that God would take care of me. I

> up in the sky for God to come and take care o me, as mother said he would. He will come won't be f Mother never never told me a he "Yes, my lad," said the man, overcome with motion. "He has sent me to take care of

" Mother never told me a lie, sir; but you have

been so long on the way."

What a lesson of truth 1 and how the incident shows the effect of never deceiving children with tales.

-sa sa dao ne

Christians should so live that others may take knowledge of them that they have been with Christ. They should be constant in prayer, and watching for the young as well as for the