

THE CHRISTIAN VISITOR, Published every THURSDAY, by BARNES & Co., AT THEIR OFFICE, Corner of Prince William and Church Street, SAINT JOHN, N. B.

Christian Visitor.

THE OFFICE OF THE CHRISTIAN VISITOR, Corner of Prince William and Church Street, SAINT JOHN, N. B. REV. I. E. BILL, Editor and Proprietor.

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

SAINT JOHN, N. B., THURSDAY, APRIL 11, 1867.

THOMAS & WETMORE, INSURANCE AGENTS, SHIP BROKERS, COMMISSION MERCHANTS, Saint John, N. B.

LIVERPOOL AND LONDON AND GLOBE FIRE AND LIFE INSURANCE COMPANY, Limited, 1, Lombard Street, London, and Royal Exchange Buildings, Liverpool.

THE ROYAL INSURANCE COMPANY, Limited, 1, Lombard Street, London, and Royal Exchange Buildings, Liverpool.

JOHN M. JOHNSTON, Secretary of the London Board, 1, Lombard Street, London.

SAMUEL J. SCOVILLE, BANKER, AGENT FOR THE ST. STEPHEN'S BANK.

OFFICE—Corner Prince Wm. Street and Market Square.

THE PHOENIX FIRE OFFICE, LONDON, CAPITAL £1,000,000—All paid up and invested.

THE PHOENIX FIRE OFFICE, LONDON, CAPITAL £1,000,000—All paid up and invested.

THE PHOENIX FIRE OFFICE, LONDON, CAPITAL £1,000,000—All paid up and invested.

THE PHOENIX FIRE OFFICE, LONDON, CAPITAL £1,000,000—All paid up and invested.

THE PHOENIX FIRE OFFICE, LONDON, CAPITAL £1,000,000—All paid up and invested.

THE PHOENIX FIRE OFFICE, LONDON, CAPITAL £1,000,000—All paid up and invested.

THE PHOENIX FIRE OFFICE, LONDON, CAPITAL £1,000,000—All paid up and invested.

THE PHOENIX FIRE OFFICE, LONDON, CAPITAL £1,000,000—All paid up and invested.

THE PHOENIX FIRE OFFICE, LONDON, CAPITAL £1,000,000—All paid up and invested.

THE PHOENIX FIRE OFFICE, LONDON, CAPITAL £1,000,000—All paid up and invested.

THE PHOENIX FIRE OFFICE, LONDON, CAPITAL £1,000,000—All paid up and invested.

THE PHOENIX FIRE OFFICE, LONDON, CAPITAL £1,000,000—All paid up and invested.

THE PHOENIX FIRE OFFICE, LONDON, CAPITAL £1,000,000—All paid up and invested.

A LECTURE-ROOM TALK BY HENRY WARD BEECHER.

The last verse of the last chapter of John is one of the most tantalizing verses in the Bible. I sometimes wish that it had not been written; or that, since it was written, something more had been written. There is a great deal too little of the best part of the Bible—that is, if we might be permitted to express an opinion in the matter.

And yet, no man can read the Gospels without being impressed with the immense activity of Christ. They never conveyed to my mind the idea of a man that bustled about, or that talked much. I can hardly conceive of the Saviour, with my habit of contemplation, as having any of that intensive energy which you see in men of common factious power.

As to the fact that he was ready of speech to an extraordinary degree, we are not left in doubt; and yet, who ever conceived of Christ as talkative? That he was accessible, that he was inclined to converse, we cannot doubt. The slight glimpses which we get into what may be called the domestic life of Christ, his life with the disciples, gives us that impression of him. His fluency in his public discourse gives us the idea of one to whom speech was naturally ready and rich.

Now, I cannot but feel sorry that more was not recorded. Doubtless there are many subjects that he discoursed about which are not touched upon. I do not undertake to give any reason why it should be so. But I think it is natural, and I think it is not a sinful curiosity, since we have had so much to wish to know what more there was. And we are not left altogether in the dark about it.

One who was not a disciple while Christ was on earth, but who afterwards brought into the discipleship, and who had never, except by a miracle, beheld the Saviour, was voyaging about the Mediterranean and Asia Minor, preaching Christ; and in one of his circuits he stopped, and called the elders of Ephesus to him, and had a short interview with them; and towards the close of his remarks he let drop this declaration: "I have showed you all things; how that so laboring ye give me no rest."

There is so much difference between the feelings of the saints, and those of the worldlings, that it is almost impossible to describe the feelings of the former, when they are in the presence of a man who has been accustomed to do so in the Church militant on earth, and who, in the Church triumphant, is another and a better world.

A LECTURE-ROOM TALK BY HENRY WARD BEECHER.

examination, endorse that text, they do not in their life. The great operating principle in the world and throughout human society still is, that a man is to be happy in proportion as he gets and has. And so human life whirls round and round with its vortex sucking in as much as possible. And human life is full of disappointment, full of waves, full of echoes of sorrow and trouble. It is the few only that by some accident have stumbled upon this philosophy of the Saviour, and found out that men are to be happy in proportion as they are able to give from themselves to others.

Did you ever undertake to settle in your mind what were the happiest days that you ever had in your life? I think it would be a problem worth solving, to sit down and call back your happiest days. I have tried to do it. I think that some of the happiest days I ever had were those of fortuitousness. They were not days in which great influences were borne in on me. I cannot recollect those days. That is, I know there was a day at about such a period of my life, when I was extremely happy; but I have forgotten what the contents of it were. It lies back in my memory like a golden haze, but what the substance of it was, I cannot distinctly remember.

I recollect a day that I had at Stratford-on-Avon, which was radiant as a day in summer. I recollect another day when the full power and glory of the galleries of art broke upon me on the Continent. I recollect another day that I had at Berlin. These days stand out; but their contents do not. I look back upon them, and they seem to me as a house of revelry does to a man who is passing it in the street. He sees the house, that is shaken with the dance, and that is full of light, and he hears the merry voices of the people within; but he cannot look in to see what they are doing. He merely knows that there is a house, and that there is great joy in it. I have a general, vague sense of having had days of receptivity.

But on the other hand there rise up before my mind many days in which my experience was that of giving out instead of taking in. I have a distinct recollection of the first revival that I labored in. It was in Terre Haute, Indiana. I used to get up early in the morning, and, immediately after breakfast, to take a horse, and ride from house to house, and converse with people. I worked in that way till ten o'clock. Between ten and eleven I attended the daily prayer meeting that was held there. Then I rode with the pastor till dinner time. After dinner I rested till evening, when I attended another meeting. This I continued for two or three weeks. And those days I could almost take, one after another, in their order, and tell you just what I did. Those days were almost entirely without selfishness; and yet, they are clear. They stand out, ribs, bones and all.

I recollect going home and having just such a time in my own parish; and I can draw from that period single days, as you would draw pictures out from a portfolio. They are like a volume shut; but I can go to my notebooks, in which I took down lists of the names of the men and women to whom I ministered, and can give whole histories of individuals, and tell you what I thought of them, what their spiritual wants were, and what I did for them, how I followed them up, and what the issue was. And I can do this in the cases of scores and scores of them. I think I can give you the histories of two hundred persons that I knew in Indiana. I can recollect the experience of whole winters there, and relate the details of events that took place in connection with my ministerial labors.

Now, though there are gradations of happiness, though it is not intimated that there is no happiness in receiving; yet, it is more blessed to give than to receive. And a man that has a heart and disposition to live so as to produce effects of thought, of taste, of moral excellence, of love and joy, upon other men, is unconsciously writing, also, the score of his own happiness.

A LECTURE-ROOM TALK BY HENRY WARD BEECHER.

I am reminded of a man in Boston who was accustomed to go down to the police-court regularly to relieve persons who suffered because they had no friends, nobody to bail them, and nobody to see that they were properly defended. Although the courts were generally served by men of humanity as well as justice, yet there was a great deal of carelessness which resulted in the suffering of many who were arraigned and tried. And this man, though he was not a man of wealth, used to go on to the courts. He did it for years and years. And he was the means of rescuing many criminals from undeserved punishment, and of reforming and saving them. And I recollect that he said he never was permitted, in one single instance in which he rendered assistance to persons of this class, among whom were many abandoned people, to suffer pecuniary loss. If he went bail for a man, that man or his friends invariably made it up to him.

What I was thinking was, that in all probability, at that time, not the merchant that was the most prosperous and was making the most money, nor the artist that was gaining the highest reputation, nor the minister that was preaching the most astounding sermons and getting the most praise, nor any man of any other class, in Boston, was reaping, every day, unconsciously, such deep satisfaction as that man was, who was really spending all his time for others, and not for himself.

Look well at the above figures. Each item speaks distinctly of the blessing of God upon our enterprise. For the whole period indicated above, each successive year shows a regular and healthy increase. We hope to close this present year with the report of FIFTY-FIVE THOUSAND DOLLARS received into the Treasury. To secure this desirable object, will require the assistance of all our friends, even of those who have stood nobly by us in the hour of our greatest need. We have never appealed to you in vain. We shall not do so now.

The claims upon us are so great, the demands for Scriptures for the South are so numerous, the cries from every part of the field are so urgent, that we must do more than we are now doing. We return to you for help. We know, from the history of the past, that you will not fail us. Friends of the Bible Union were always generous and liberal. The very spirit of our enterprise enlarges the heart. God loves a cheerful giver, and Bible Unionists are proverbial for their cheerful giving. We are planning largely, hoping strongly, working earnestly, and trusting confidently.

We intend to reach, with the favor of God, \$55,000 this year, but we also intend, with the blessing of God and your efforts, to be able to report, for 1867, \$75,000. The advocates of the Bible Union are daily increasing. Direct opposition is now hardly known. Prejudice is remarkably giving way to the force of truth. The clouds are scattering, the sunlight is appearing. It behoves us to rejoice, to thank (God, and to take courage. At such a time it will not do to pause or falter. We must write home with all our energy. We have only to do our duty, and to do it with spirit, and in less than two years the annual receipts of the Bible Union, will amount to ONE HUNDRED THOUSAND DOLLARS!

The Bible Union must be placed on the vantage ground of the most favored Societies, and must occupy a position that will command the attention of the world, and of the churches of the saints. The Lord has a special work for the friends of the Bible Union, and will faithfully prosecute it. He will prosper and bless them. May he incline your hearts to sit up, and to his name, through Christ our Redeemer, shall be the praise and glory.

Old Series, Vol. XX., No. 15.

RECEIPTS: 1865, \$18,609 01; 1866, 21,139 22; 1867, 29,231 36; 1868, 41,779 98. Present Year, at the rate of \$55,000. Over 600,000 Copies—more than 100,000,000 Pages—of Sacred Scriptures, Circulated.

Look well at the above figures. Each item speaks distinctly of the blessing of God upon our enterprise. For the whole period indicated above, each successive year shows a regular and healthy increase. We hope to close this present year with the report of FIFTY-FIVE THOUSAND DOLLARS received into the Treasury. To secure this desirable object, will require the assistance of all our friends, even of those who have stood nobly by us in the hour of our greatest need. We have never appealed to you in vain. We shall not do so now.

The claims upon us are so great, the demands for Scriptures for the South are so numerous, the cries from every part of the field are so urgent, that we must do more than we are now doing. We return to you for help. We know, from the history of the past, that you will not fail us. Friends of the Bible Union were always generous and liberal. The very spirit of our enterprise enlarges the heart. God loves a cheerful giver, and Bible Unionists are proverbial for their cheerful giving. We are planning largely, hoping strongly, working earnestly, and trusting confidently.

We intend to reach, with the favor of God, \$55,000 this year, but we also intend, with the blessing of God and your efforts, to be able to report, for 1867, \$75,000. The advocates of the Bible Union are daily increasing. Direct opposition is now hardly known. Prejudice is remarkably giving way to the force of truth. The clouds are scattering, the sunlight is appearing. It behoves us to rejoice, to thank (God, and to take courage. At such a time it will not do to pause or falter. We must write home with all our energy. We have only to do our duty, and to do it with spirit, and in less than two years the annual receipts of the Bible Union, will amount to ONE HUNDRED THOUSAND DOLLARS!

The Bible Union must be placed on the vantage ground of the most favored Societies, and must occupy a position that will command the attention of the world, and of the churches of the saints. The Lord has a special work for the friends of the Bible Union, and will faithfully prosecute it. He will prosper and bless them. May he incline your hearts to sit up, and to his name, through Christ our Redeemer, shall be the praise and glory.

W. H. WYCKOFF, Secretary. ISAAC WESCOTT, Treasurer. THOMAS WRIGHT, Agent. Wm. D. Wright, Gen. Agt. and Asst. Treas. American Bible Union, 360 Broome Street, N. Y. March 25, 1867.

THE OFFICE OF THE CHRISTIAN VISITOR.

Corner of Prince William and Church 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.

conscientiously adopt washing the feet as the rite of Christian baptism, which satisfies them. The question I now ask is this—Would our good Presbyterian brethren commune with them? I suspect they would not, and the refusal, I presume, would be upon the ground that washing the feet is not, and cannot be accepted as a valid Christian baptism, however conscientious those may be who practice it.

And now I ask, in the name of sense and logic, what is this but the same odious close communion, the same unchristian bigotry, against which these same dear friends have been so vociferous? PHOTOS. Norwich, Ct., March 18th, 1867.

"SAVE IN SOMETHING ELSE." "Mutton-chops again for dinner?" said the well-fed looking Mr. Finley. "Oh, my dear, it's too bad, when you know that if there's anything I detest it is mutton-chop."

"I wasn't aware, James," answered the wife, a care-worn woman, "apologetically," that you disliked mutton-chops so very much. I knew, indeed, that you preferred beefsteak; but then beef is not wholesome just now, unless one pays very dear for it."

"Well, well, never mind for to-day," replied Mr. Finley, crossly, helping himself to a chop. "But don't for mercy sake give me any more of this stuff—meat I will not call it. Steaks I must have. You can easily save in something else." "Save it in something else! But how," asked the wife of herself, "is this to be done?"