

THE CHRISTIAN VISITOR,
Is Published every THURSDAY, by
BARNES & Co.,
AT THEIR OFFICE,
60 Prince William Street,
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.

LORILLARD INSURANCE COMPANY,
Capital \$1,000,000—all paid up and invested.
Surplus in hand, 1st Aug., 1865, \$313,194.
POLICIES issued at the lowest rates, payable in New
Brunswick Currency, with an equal participation in
profits, and every information afforded on application to
W. J. STARR, Agent, Prince's St.,
Opposite Commercial Bank,
Oct 13—'57

GEORGE THOMAS,
Commission Merchant and Ship Broker,
100 Prince Street, St. John, N. B.
Central Fire Insurance Company Agent at St. John,
Dec. 4. GEORGE THOMAS.

**NORTH BRITISH AND MERCANTILE
INSURANCE COMPANY,
OF EDINBURGH AND LONDON.**
ESTABLISHED IN 1829.
CAPITAL, £2,000,000 Sterling.
Invested Funds (1864), £2,504,613 7 10 Sigs.
Annual Revenue, 564,468 10 Sigs.

FIRE DEPARTMENT.
THIS COMPANY insures against loss or damage by
Fire—Dwellings, Household Furniture, Farm Property,
Stores, Merchandise, Vessels on Stocks or in Harbour,
and other Insurable Property, on the most favorable terms.
Claims settled promptly without reference to the Head Office.

LIFE DEPARTMENT.
Ninety per cent. of the Profits are allocated to those
Assured on the Participating Plan.

INDISPENSABILITY.
After a Policy has been five years in existence it shall be
held to be independent and free from extra premiums, even
if the assured should remove to an unhealthy climate after
that time.
For Rates and other information apply at the Office of the
Company, on the corner of Princess and Canterbury
streets. HENRY JACOB,
General Agent.
March 26.

ADAM YOUNG,
MANUFACTURER OF
Cooking, Office, Hall, and Parlor Stoves,
AGRICULTURAL IMPLEMENTS, &c.
Importer and Wholesale and Retail Dealer in
Block Tin and Japan Ware, Register Grates, &c.,
PENNYHILL MARBLE MANTLE PIECES,
Agent for Messrs. Paul & Co's celebrated Cooking-Range,
Stoves, &c.
Ship and Mill Castings made to order.
28, 30, and 32 Water Street,
March 5—'65. St. John, N. B.

CONTINENTAL FIRE INSURANCE COMPANY.
Capital \$500,000—all paid up and invested.
Surplus in hand, 1st July, 1865, \$230,000.
New Brunswick Agency—7 Prince's Street, opposite Com-
mercial Bank, St. John.
POLICIES issued at the lowest rates, payable in New
Brunswick Currency, with and without participation
in profits.
The average dividends to Policy Holders entitled to Pro-
fits for the past five years, amount to 44 1/2 per cent.
References of the first respectability, and any other in-
formation given by W. J. STARR,
Oct 13, 1865—'7 Agent.

**LIVERPOOL AND LONDON GLOBE
FIRE AND LIFE
INSURANCE COMPANY!**
Fund paid up and invested, £3,312,843 5s. 1d. stg.
Premiums received in Fire, 1864, 4748, 674 s. 6d. stg.
Losses paid in Fire, 1864, 620,459 s.
Premiums in Life Risks, 1864, 325,248 s.
Losses paid in Life Risks, 1864, 143,197 s.
In addition to the above large paid up capital, the Share-
holders of the Company are personally responsible for all
Policies issued.
EDWARD ALLISON,
Agent for New Brunswick,
100 Prince Street, (Commercial Bank Building),
St. John, N. B.

FIRST PRIZE CABINET ORGANS!
PROVINCIAL EXPOSITION, Oct. 13, 1867.
The first and only prizes for CABINET ORGANS was
awarded to A. LAURILLIARD, of St. John, N. B.
READ THE JUDGES REPORT:
M^r. LAURILLIARD exhibits a fine toned large Cabinet
Organ, with two banks of Keys, Eight Stops,
FIRST PRIZE.
M^r. L. also shows a Cabinet Organ in Rosewood Case,
Doubled with one Stop and Automatic Swell, of great
power and purity of tone, which is entitled to Honorable
Mention.
Also, an Organ in Native Wood, and one in Black Wal-
nut, without Stops.
FIRST PRIZE.
These Instruments are equal in every respect to the best
American makers, and will hold at 20 per cent. less than
any imported.
Every instrument fully warranted. An inspection re-
spectfully solicited.
100 WAREHOSE—Sheffield House, No. 5, Market
Square, (Oct. 17.) A. LAURILLIARD.

AGENCY.
H^{aving} recently, and at considerable expense, fitted
up the necessary machinery and appliances for the
successful carrying on of the manufacture of VENETIAN
BLINDS, in the way of BLINDS of this
description, would do well to give a call before purchas-
ing elsewhere.
Orders for any style of VENETIAN BLINDS received
at the Factory, Frame Establishment of T. H.
KEOHAN, 21 Germain Street, or at the Manufactory, where
patterns can be seen.
The Subscribers to their facilities, they can make to or-
der with the utmost despatch and upon the most reason-
able terms.
Our personal attention is given to every variety of Car-
pentering, House Building and General Jobbing, and mo-
derate charges made. A. CHRISTIE & CO.,
April 4. Dooley's Building, Waterloo St.

**THE ROYAL INSURANCE COMPANY, 92
Liverpool Street, London, and Royal Insurance build-
ing, Liverpool.**
Chairman of the London Board.—SAMUEL BAKER, Esq.
Chairman in Liverpool.—CHARLES TURNER, Esq.
The Royal Insurance Company is one of the largest
and oldest in the Kingdom.
At the Annual Meeting held in August 1865, the following
highly satisfactory results were shown:—
FIRE DEPARTMENT.
The most gratifying proof of the extension of the busi-
ness exhibited in the following facts:—that the increase
of some of the last three years exceeds the entire business
of some of the existing and of many of the recently de-
funct fire insurance companies of this Kingdom.
The Premiums for the year 1865 being £130,000
While the Premiums for the year 1855 are only 196,148
Showing an actual increase of 66,852
or nearly 30 per cent. in three years.
The recent returns of duty made by Government for this
year (1865) again show the "Royal" as more than
maintaining the ratio of its increase as stated in former years.
Only one among the London insurance offices exhibits an
advance to the extent of one-half the increase of the Com-
pany, while all the others respectively fall far short of the
majority of its advances.

LIFE DEPARTMENT.
The amount of new Life Premiums received this year is
by far the largest received in any similar period since the
commencement of the business, and must far exceed the
amount of amount received by the most successful offices
in the Kingdom. The number of policies issued in the year
1865 is 42, 42. These figures show a very rapid exten-
sion of business during the last ten years. Thus:—
Years. No. of Policies. Sum Assured. New Premiums.
1856 .. 39 .. 248,728 31 .. 62,280 9 1
1857 .. 130 .. 95,650 9 11 .. 2,677 4 7
1858 .. 423 .. 181,864 10 6 .. 5,239 8 10
1859 .. 438 .. 161,848 12 4 .. 6,294 8 0
1860 .. 478 .. 277,438 8 .. 8,550 2 11
1861 .. 493 .. 367,759 6 18 .. 12,854 8 4
The remarkable increase in the business of the last four
years, is mainly consequent upon the large bonus declared
in 1855, which amounted to more than 22 per cent. per
annum on the sum assured and averaged 50 per cent. upon
the premiums paid.
JAMES J. KAYE, Manager and Actuary.
All descriptions of property taken at fair rates, and Fire
losses promptly, on reasonable proof of loss—without
reference to the Insured.
JAMES J. KAYE, Agent for New Brunswick,
Princess Street,
Feb. 15. Opposite India Bazaar's Building.

**SAMUEL J. SCOVIL,
BANKER.**
Agent for St. Stephen's Bank.
OFFICES:
Corner Prince Wm. Street and Market Square.
INVESTMENTS made and Sales effected of Bank Stock,
Bonds, and Securities of every description.
Drafts, in Gold and Currency, on the United States, Bal-
fax, Montreal, Prince Edward Island, and all the Pro-
vinces.
Discounts Paid, Specie and Sterling Exchange.
Sums of £10 and upwards received on deposit, for
which receipts will be given, bearing interest at the rate
of 5 per cent. per annum, and payable either at call or fixed
periods, as may be agreed upon.
St. John, January 1866, 1866.

The Christian Visitor.

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. P.

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

SAINT JOHN, N. B., THURSDAY, JUNE 25, 1868.

Old Series,
Vol. XXI, No. 26.

The Christian Visitor
Is emphatically a Newspaper for the Family.
It furnishes its readers with the latest intelligence,
RELIGIOUS AND SECULAR.

Upward.
BY REV. H. DONAR, D. D.
Upward, where the stars are burning,
Silent, silent in their turning,
Round the never changing pole;
Upward, where the sky is brightest,
Upward, where the blue is lightest,
Lift I now my longing soul.
Far above that arch of gladness,
Far beyond those clouds of sadness,
Are the many mansions fair!
Far from pain and sin and folly,
In that palace of the holy,
I would find my mansion there!
Where the glory brightly dwelleth,
Where the new song sweetly swelleth,
And the discord never comes;
Where life's stream is ever living,
And the palm is ever waving—
That must ever be my home!
Where the Lamb on high is seated,
By ten thousand voices greeted,
Lord of lords and King of kings:
Son of man, they crown, they crown him;
Son of God, they own, they own him;
With his name the palace rings.
Blessing, honor, without measure,
Heavenly riches, earthly treasure,
Lay we at his blessed feet!
Poor the praise that now we render,
Loud shall be our voices yonder,
When before his throne we meet!

**Mr. Spurgeon at the Congregational Union
Breakfast.**
Following the graceful custom of several for-
mer Presidents of the Union, the Rev. Dr. Raleigh
invited a numerous company of ministers and
delegates to breakfast in Myddleton Hall, Inling-
ton, on Saturday morning. Between two and
three hundred sat down to a sumptuous break-
fast. The Rev. J. Kelly, of Liverpool, and Rev. New-
man Hall having spoken, the Chairman next called
upon Mr. Spurgeon, who was received with deaf-
ening cheers, which were again and again re-
newed. He said: I am exceedingly grateful to Dr.
Raleigh for the opportunity of being present, and
to the meeting for this very kind reception.

CHRISTIAN UNITY.
I trust we have gone considerably beyond the
period in which it was necessary to talk about
charity, brotherly kindness, and union amongst
the different denominations, and that we have got
into the stage in which we can do brotherly ac-
tions without thinking that we have done any-
thing at all extraordinary. I really thought it
was as good a thing as could be done in America
when our friend Dr. Raleigh shut up his own
church on Sunday morning, and came, with all
his people, to the Agricultural Hall to listen to
me. (Cheers.) I do not know that the other side
of the water could produce a nobler instance of
true fraternity than that. That led to the invita-
tion to me to be present here this morning, which
shows a great deal of generosity on your part,
and also that you have got to a time when you
can bear strong provocations, and very free and
very rough remarks, without your delicacy being
so seriously bruised that you can never
forget what is said. If I have a man's friend-
ship at all, I will only give it on the terms that
he will allow me every now and then to cudgel
him, on the principle that he should also cudgel
me; which reminds me of Robin Hood, who ad-
mitted no man into his cave until he had first
beaten him with a sound oak cudgel. I think
these are times in which we must all speak out
what we believe; and of course we all have our
own ways of speaking it. It must not be said,
"You shall be silent on that point, and not speak
upon the other;" but, "You shall speak, each
one of you, just as you please; and if some of
you are a little ill-mannered, and cannot speak
as well as others, yet you shall be borne with and
pitied, but you shall afterwards still be forgiven." I
think the time has gone for all the palavering
and speaking of sweet things which seem so ne-
cessary for admission into the Evangelical Alliance,
against which I say nothing, only this, that the
moment I for one felt it my duty to speak out
on a certain matter, I received at once a let-
ter from the secretary, saying that as a Christian
and a gentleman, I was bound to retire; and I
did so, of course. (Laughter.) I think it is pos-
sible, however, among ourselves, for us to differ,
and differ very widely, and to have each our own
say, and yet to feel the most intense respect for
each other after all. I shall, if I remain in the
humour I am now in, with all my might oppose
anything like the absorption of our denomination
into yours. I shall most earnestly assist anything
that looks like the uniting of us in closer bonds
for common action. (Applause.) Anything that
serves that end shall have my hearty sympathy;
and you will not think any the less of me for
saying what I have just said, I am sure. (Cheers.)
If I am wrong, it is my misfortune as well as my
fault. I shall be drifted down the stream of time,
and all these wrong things do generally get right
at last. None of us can stand against the current
of right, after all. It sets so very strongly
that if we get opinions and prejudices, if they are
right and true, of course they will last for ever;
but if they are not true, will prove them to be
wrong, and if we do not give in will carry us with
them, and leave us on some bank where we shall
be prevented from doing mischief, or else drift us
away into some "quiet resting-places." (Laughter
and applause.) These gatherings, even to eat
bread, are, I am sure, among the most salutary
institutions of our Christian economy. It does a
man a world of good to eat bread with a brother
Christian. Even the mere eating and drinking has
more in it than we sometimes imagine. It is
not altogether a carnal thing. It is remarkable
that our Saviour should have chosen a meal as
one of the memorials of Himself, and it is not
altogether without suggestiveness. Sometimes
the meal may be a great means of promoting
brotherhood, and I believe our missionaries very
often miss their way through not accepting more
the hospitality of Eastern people, and casting
themselves more entirely upon them; for when
you eat a man's salt, and are received into his
house, you may rest assured that you have got
the nearest way into his heart. I am sure that
brethren coming up from the country, younger
ministers must have derived much good during
this week from meeting with those who are la-
bouring and who are fighting the battle in more
prominent places than themselves. Look into
people's faces, my brother. There is more to see
in a man's face, perhaps, than in any book in your
library; and when our brethren know that those
who are supposed to be very successful have to
struggle under the same depression of spirit, and
are the subjects of the same depression of spirit,
and have to resort to the same grace for strength,
and to adopt the same means for recruiting their
spiritual energies, the young and inexperienced
brethren go away thinking that after all the Master

has not dealt with them hardly in not putting
them into the front of the battle as He has the
others.

SPIRITUAL POWER IN THE CHURCHES.
Perhaps I may be permitted to say, by way of
introducing topics which other speakers may take
up, that now, above all other times, we must turn
our earnest attention to the increase of our own
spiritual power, and to the utilization of it in all
our churches. We ought just now to be political.
This is a time when that battle must be fought out.
But we must not let that detract for one single
moment from our earnest attention to our spiri-
tual condition; for all the real power we have in
the political will emanate from the spiritual. It
is, after all, the power of the holy living of Non-
conformists, the power of their spiritual earnest-
ness, the patience with which they have so long
borne with a dominant, sneering Church, which
in its best moods patronises us in such a style
that our manhood revolts against it, and would
trample it under foot. It is this, after all, which
has produced that political progress in which we
now rejoice so greatly. We must take care, then,
to keep up that power with all our might. We
must try ourselves, personally, as ministers, to be
more deeply spiritual, more eminent in the inner
life, living nearer to God, and preaching the Word
with greater power, according to our mode. And
we must see that our people do the same; for if
they flag, then surely what was supposed to be
the very hour of victory and of triumph will
turn out to be the time of our sorriest defeat.

PRAYER-MEETINGS.
We must keep up our people's prayerfulness
above all other things. The prayer-meeting is an
institution which is not regarded by all ministers
as being so eminent as it should be, for it is the
engine-room, outside the cotton mill, where the
power is that works all the spinning-jennies in
the mill. "Only a prayer-meeting," say some;
but it is the prayer-meeting which will supply
force to all the agencies of the church, from the
Sabbath-school up to the ministry itself. In a
pass in Switzerland there is an immense stone
rock, and the driver told me that the devil car-
ried it there. He was going along with it one
bright morning under his arm—I do not know
what he was going to do with it—but an old lady
going by crossed herself and offered a prayer,
and he was obliged to drop it. (Laughter.)—
There has been many a big stone dropped as the
result of an old lady's prayer.

**Satan trembles when he sees
The weakest saint upon his knees.**
Then we must seek to utilise our power well
when we get it. I wonder whether it would be
tolerated to say to our friends that we do not all
of us in the government of our church utilise the
power we have!

CHURCH OFFICERS.
I have found it extremely useful to employ
over and above the deacons a second order of
church officers. I think our deacons should be
men of good business ability, and they should be,
perhaps, the wealthier brethren, as they generally
are, and the more prominent. But there is a
considerable number of men in our churches who
are very spiritual, men quite fit to visit the sick,
to see inquirers, and to attend generally to the
work of the church, who might be immensely
useful if you put them in office, who probably
would otherwise never associate with your dea-
cons, being men of a somewhat different class,
but who would be greatly useful if they were made
officers. I do not suggest that as an alteration,
but I do say of it that it has been the saving of
the church over which I preside, and that if it
had not been for the eldership we must have gone
to pieces years ago. They meet in their different
sessions. The deacons attend to the finances,
the elders to the truly spiritual things. I preside
over both these courts, and we never allow one
to interfere with the other. We have found that
we have brought out many in the church who,
perhaps, would have been unruly, or sowers of
dissension, if we had not employed them, but
who, having been put in office, have grown, and
expanded, and become first-class men, and have
helped us to carry on our vast church with some-
thing like order. Let it be a rule that there
shall not be a single young man or young woman
in the church unemployed. We must bring out
every single talent that God has committed to
any one of His people.

RELIGIOUS EDUCATION.
The extension of the Sabbath-school system I
would strongly recommend to friends who have
not attended to it carefully. I do not mean the
getting of more scholars, though that is desirable,
nor the founding of fresh schools, though that is
our duty, but I mean the carrying out of the
system a little farther, so as to keep the lads and
lasses after they have left the school, and espe-
cially the formation of something like what we
call "catechumen classes," where we even have
gray-headed women of sixty or seventy, who still
remain, and even after they have become church
members yet still choose to remain in the same
classes. We have one class of between 700 and
800 women, and classes of men of the same kind,
who become little churches inside the church,
and get into methods of self-government and self-
education, and become themselves workers again
in all sorts of directions, making the classes the
centres of their operations. I am afraid we have
not quite got "the missing link" between the
Sabbath school and the church, unless we have
looked carefully after that class who are just be-
tween the church and the school. Of course Bi-
ble classes are exceedingly useful, and could not
be done without; but still a minister cannot car-
ry on a Bible class that would be sufficiently
large to comprehend all these. Let us look to
this, and especially at this time, when I think the
principle of good secular education seems likely
to triumph. Whatever may be our opinions, I
think the mind of the country does run in the
direction of having schools in which religion shall
be left to be attended to by the parents or by
some others. I go in for that, for we must have
people educated somehow or other, and I really
think that the education which which school-
masters give might be put into a hollow tooth.
There ought to be evening schools for the teach-
ing of religion in connection with all our church-
es, so that we might have a system which the
Irishman described as "having Sunday-schools
three days a week." (Laughter.) Why not?
What a harvest it might yield to us! And I am
persuaded that our young people are quite able
to take it up, and that they would cheerfully re-
spond to the call to carry it out, and that the re-
sults of the system would be almost as great as
the results which have come from the Sabbath-
school system throughout this land. We must
take care, then, that in some way or other we uti-
lise the whole power of the Church.

EXTENSION OF CHURCHES.
And the time has also come for us, as Congre-
gationalists—for I adopt that word; we are as
good Congregationalists as you are, and we go a
little beyond you in one respect (laughter)—must
advance and occupy fresh ground in London.
Thanks to many earnest brethren, and among the

rest to that man of God whom we all love, Mr.
Samuel Morley (cheers), you have done much;
but then you have the whole country before you.
There ought to be a distinct invasion by us. We
must not be satisfied with building old chapels
over again. However, that has been got through,
I hope, and now is time for an advance. There
ought not to be a single town, or village, or even
hamlet, that shall be unoccupied by these two
denominations. We must resolve, as Christian
ministers, to be willing to part with our members.
The true way for a church to increase is to be
willing to diminish. We know that in the body
the centre must be kept strong. Just so; but if
the heart stores up its blood, and gives none out,
the whole body will expire. But the heart be-
comes strong as much by its pumping out as by
its pumping in. So with your churches. God
always regards generosity of spirit in Christian
ministers with regard to their churches. If they
can part with the valuable deacon, or the excel-
lent Sabbath school superintendent, and that bevy
of excellent ladies who contributed so much, God
has secret methods of reparation. It is true that
He recruits the body, and whatever it casts off is
sure, by some secret process of His Holy Spirit,
to come back again. We must increase. In
God's name we shall increase. We have got the
truth of God. We have got the right polity.
Our system of Congregational churches is the
most workable of all systems. It is the most
adapted for mission purposes, and we must prove
it to be so. It will be of no use to laud ourselves
generally all the way round upon our being
Congregationalists; but we must prove the wisdom
of the entire system by working it thoroughly
out, and saturating this kingdom with the Gospel
of our Lord Jesus Christ. (Cheers.) None of us
ought to be discouraged, I think, though we are
all of us inclined to be so, because things go not
as we would have them. I suppose when we
prosper more we still lament that we have not
more from God, and do not do more for God.
When our sermon has been most blessed, we toss
to and fro upon our bed, and groan before God
that we have not gone deeper into the root of
the subject, and pierced more thoroughly into
the core of our people's souls. I am not sure
that the habit of getting downcast and complain-
ing of one's self is altogether a good one. "The
joy of the Lord is your strength." It is deli-
cious at Venice to hear the gondoliers singing
as they row. Let us serve the Lord with gladness.
We ought to tug at the oar and sing at the same
time. Stopping near a lake in Italy one Monday
morning, I heard the thundering of the cannon
from various parts of the coast, and by-and-by,
when I went down to the beach and looked around,
I observed that in the middle of the lake there
stood an island, on which was a cathedral. From
every quarter of the coast of the lake, around
which small towns were dotted, I saw white boats
coming. They looked very beautiful indeed.
There was a procession of boats, with a big cross
in front, and all converging to one centre; and
as the oars kept time with each other, the people
on the boats all sang the same chant, which was
rather monotonous, it is true, but still it was ex-
ceedingly musical in its rhythm, as they came
nearer, and nearer, and nearer, all to meet around
the island, and then to march up to the shrine to
worship. I thought it was very like the entire
Christian Church—various bodies of Chris-
tians coming from various quarters of this great
sea of providence—rowing and singing, and hop-
ing all to meet in the one great church above,
where they shall worship God, even the Father.
(Applause.) But to sing as you pull the oar is a
grand thing. I am sure it is that gladness, that
"oil of gladness," that keeps the machinery from
creaking. We ought to rejoice if we have but
one man soul for God. There is cause for perpetu-
al thankfulness in that; and if we have turned
many to righteousness, with all our mistakes and
blunders, and slips, and falls, God says we shall
shine as the stars for ever and ever; and we may
depend upon it that we shall.

A NONCONFORMIST ALLIANCE.
I will not keep you longer except to say that I
have sometimes been astonished that we have
never had, in any form that I know of, a general
Nonconformist alliance. (Cheers.) We have an
alliance in the matter of the Liberation Society,
and it is invaluable to us for political purposes;
but our opposition to the Established Church is
not entirely political. If it were separated from
the State to-morrow, we should still be compelled
to speak, and speak very plainly, too, of the in-
numerable errors which pollute that body. We
should argue, I think, in our protest against many
of the forms and ceremonies as we do in our pro-
test against the connection of the State with the
Church. I wish we had some religious organiza-
tion of that kind, one in which the whole body of
Nonconforming churches could act, and which
might be the means of bringing out a better lit-
erature upon the subject. I find no fault with
what exists, but when we want to read books
against Conformity, we have to turn a long way
back before we can get hold of any very standard
works. There are tracts, and so on, but we
ought to have a constant and perpetual issue of
first-rate tracts and pamphlets, not merely upon
political questions of Church and State, but aimed
against the errors of the church itself. We
must strike at those as well, and I have wonder-
ed whether it would be possible for some such
a league as that to be formed, a league which
could have no friendship with Ritualism or Ra-
tionalism, or with the cowardliness of Evangelical-
ism. (Cheers.) We sympathise with the
Evangelicalists so far as their Evangelicalism is con-
cerned; but that brethren so enlightened should
stand in such a connection, and use words which
are better fit for a mass book than for use in
any Protestant church, is what we, as Noncon-
formists cannot see and hear without entering
our protest against it. (Loud applause.) I wish
some such union could be formed. Now, brethren,
my heartiest fraternity is with you; and I am
sure I might speak, though I am not author-
ised to do so, in the name of the whole Baptist
body, and say that we rejoice in your success.
We wish that you may be more and more abun-
dant; we pray that you may go from strength to
strength; and we always look upon you as our
next of kin, our national allies, and those who
have always rendered to us the greatest kindness
and fraternal charity. I again thank Dr. Raleigh
for the opportunity of being here. He wrote me
a very pressing letter, as if he thought that I
should not like to come. I am delighted to meet
with such brethren as are around me. Till we
get to heaven it may be we shall never have an
opportunity of meeting with brethren who have
served the Master better, and who deserve more
our love, than the brethren who are here this
morning. (Mr. Spurgeon resumed his seat
amidst the loud applause of the meeting.)

Sitting down with Jesus.
BY THE REV. THEODORE L. CUYLER.
I. Those who would feed their souls, must sit
ten sit down with Jesus. In the upper chamber
at Jerusalem, the disciples sat with their Master
at the board as he blessed the bread, and brake it,
and gave unto them. Not for bodily nourishment,
but for the feeding of the soul and in-bringing of
spiritual strength and comfort, did Jesus give the
bread unto them. Herein lies one precious signifi-
cance of the sacramental supper; it is the
nourishment of a Christian's faith and love through
a "partaking of Christ's broken body," which
becomes to him the very bread of life.
But not only on one day of especial service
must the believer feed his soul; he must be con-
stantly coming out from the world's empty table
of mockeries, and sit down in quiet heart com-
munion with the Redeemer. Don't you re-
member the scene at the miraculous feeding of
the five thousand on the cliff above Lake Ge-
nesareth? There was the hungry multitude. The
anxious disciples worry the Master with such
questions as—"Whence have we bread for so
many?" "Shall we go into the villages and buy?"
"No!" replies the omnipotent Jesus; "com-
mand the multitude to sit down." They do so,
in long lines, upon the verdant grass. He takes
the five loaves and two fishes out of the rustic
lad's basket, and begins to distribute. The meagre
provision grows and grows, until not only are all
the thousands abundantly fed, but there is a sur-
plus of broken food to fill a dozen baskets.

There is something akin to this in our spiritual
experiences. We often worry, like the disciples,
about the best means of feeding our own souls,
or of bringing the Gospel bread to needy souls
around us. We invent new methods; we try
all manner of devices; we get up "attractions"
in the sanctuary and the Sabbath-school; we go
into all sorts of "villages to buy." Oh! if we
would only sit down with Jesus, and accept what
He bestows, with his rich blessing on it. Oh! if
congregations would only sit and receive the Gos-
pel of Life from their own Shepherd, and pray
over it, and practice it. If teachers would aim
more to keep their classes sitting quietly at the
feet of Jesus, to take in his truth and to think
about it. And if all of us would only make more
of our seasons of devotion, more of digesting the
truth, more of self-study, more of meditation and
communion with Christ, and more of listening
to the still small voice of the Spirit, we should be
far more healthy and vigorous Christians.

The most industrious farmer must go on occa-
sionally from the plow or the harvest field, to sit
down at his table, and nourish his weary frame.
When an army corps comes in sight of the enemy,
after hours of hard marching they must sit down
awhile by the camp fire, and replenish their
wasted strength by food and drink, before they
are able to make the impetuous charge, and to
drag the heavy guns into the thunder storm of
battle. So every Christian toiler must needs re-
fresh his spiritual strength by sitting down often
with Jesus to meditate, to pray, and to come into
close communion with the Master. Christ him-
self had His Olivet of retirement. His disciples
spent many an hour in quiet converse with Him
on the lake side, or under the olive trees, listen-
ing to His voice and drinking in the inspirations
of His presence and His Grace. The healthiest
Christian, and the one best fitted for hard service,
is he who feeds most on Christ. Not only at the
sacramental table, but every day, does he partake
of this "Bread of Life." To him the loving Sa-
viour is continually saying, "If ye abide in Me
and I abide in you, ye shall bear much fruit."
II. In the second place, let us remember that
in order to be instructed, we must sit down much
with Jesus. The transcendent truth of the new
birth was revealed to Nicodemus when he sat
as an inquirer at the Saviour's feet. The woman
of Sychar found the "well" of salvation only by
waiting to be taught by the Great Teacher, when
she went only to fill her "water pot," and came
back with an enlightened, refreshed, and con-
verted heart.
In every church there are *Marthas* who are in-
tensely busy in religious activities, and who
achieve many happy results. But the *Martha*
side of the Christian character is only one side.
The best disciple cannot be always pushing
through the round of excitement and zealous
activity. There must be a *Mary* side of character
also; and the most zealous worker needs to have
instruction, prayer, reflection, and heart converse
with God, or else he will become noisy, super-
ficial, and shallow. Like *Mary*, he must sit down
with Jesus, and gain deep views of his Saviour
and of himself. If he would fill his soul, he
must come often to the fountain-head of wisdom
and of grace. Oh! busy *Marthas*, in your
round of teaching, visiting, working, planning,
and slaving, go often to recruit your strength
and to learn your duty by taking *Mary's* lowly
place at the feet of your Lord. Let us ever bear
in mind that the most effective preachers and
philanthropists have been those who waited hum-
bly and hungrily for the guidance and grace
which the Lord Jesus gave them. As examples
of this fact, let me point you to the apostles, and
to Augustine, Luther, Pascal, Calvin, the Wes-
leys, Wilberforce, Payson, William Allen the
Quaker philanthropist, Bunyan the wondrous al-
legorist, Martyn the self-denying missionary, and
Edwards the majestic man of thought. All these
master-spirits drew their inspiration from a daily
communion with their Divine Lord.

III. Finally, let us also remember that in our
hours of sorrow the one place for consolation is
at the feet of Jesus. On that bosom the beloved
disciple leaned; there is also room for us. Where
the afflicted sisters of Bethany sat we may sit
down too, and hear the heavenly voice say, "I
am the resurrection and the life." How sweetly
fall the promises from His lips. "Lo! I am with
you always. My peace I give unto you. Let not
your hearts be troubled; I give to you a peace for
you; for that where I am ye may also be."
Then let our perpetual invitation be: *Lord! I
abide with you; for it is toward evening and the
day is far spent!*
* Abide with me; fall fast the evening.
The twilight gathers lo, with me abide.
When other helpers fail, and comforts flee,
Help of the helpless, oh! abide with me.
"I'll fear no foe with Thee at hand to bless,
Griefs have no weight, and tears no bitterness.
Where is death's sting? where, grave, thy victory?
I'll triumph still, if Thou abide with me."
—Independent.

What Tobacco Money came to.
There was once a lad of twelve, who learned
to chew tobacco. He had a terrible time of it at
first. All the old tobacco chewers can tell you
how deathly sick it made him. But he deter-
mined to conquer. Others had, and he could too.
What a pity he did not put out the same energy
on some noble and manly purpose—something
that God would look down upon with his bless-
ing! Well, he did persevere so well that he
learned to enjoy what at first was so nauseating.
Then he quickly learned to smoke, and, as he
was a boy who did nothing by halves, he had a
cigar in his mouth most of his waking hours. He
grew up to be a young man and was hopefully
converted, uniting with a church in New York.
Then his eyes began to be opened on the subject
of chewing tobacco, which was certainly opposed
to the command—"Let all things be done de-
cently, and in order." He saw and felt this, and
with a mighty effort he tore himself from the de-
grading habit. His cigar he still clung to, until
one day a dear Christian brother, who was pre-
paring for the ministry, said to him very seri-
ously—
"Brother H—, it does not look well to see
a member of the church smoking."
There was a power in the young man's words,
and he tossed his cigar into the gutter. He made
a resolution on the spot, which he prayed God
to give him strength to keep it. Thirty-five years
have rolled away, and the vow has not been bro-
ken.

Now he began to see what a sum he had wad-
ed on this sinful indulgence. So, every week he
laid aside the same amount for the Savings Bank,
and, as he had enough for himself and family
without it, he allowed the principal and interest
to remain untouched. Some years rolled on, and
his little children were growing up in the pen-
sion walls of their city home; but they were not
contented there. Every year they paid a visit to
grandfather's cheery farm-house, tumbling about
in the green grass, and picking rich fruits from
the orchard. Oh! how they longed for such a
home! and when father came home from his voy-
ages, they would climb about his knees, and beg
him to get them such a home in the country.
These frequent appeals set father a-thinking and
looking about him. By and