

ST. JOHN, N. B., JULY 4, 1867.

The Appeal Below.

dear brethren, is uttered in the kindest feeling, and with the very best intentions, on the part of your fellow-laborers in the City. We do most deeply feel that a great work is committed to the Baptists of this rising country, and that weighty responsibilities rest upon us as a section of the redeemed family.

To the Baptist Churches of New Brunswick.

DEAR BRETHREN:—Will you permit us to speak a few words to you in behalf of our Missionary Union-Society in this Province?

You are aware that this organization of our denomination embraces six distinct objects, and that the contributions made to the Union, are, by your own arrangement, divided as follows:—

- 40 cts. for Home Missions; 12 1/2 cts. for Foreign Missions; 15 cts. for Ministerial Education; 12 1/2 cts. for General Education; 10 cts. for Sabbath-schools; 10 cts. for Infirm Minister's Fund.

But any Church, or individuals, sending funds to the Society, may designate the object to which such funds are to be appropriated, and they will be applied as the donors request.

It is a matter for sincere regret if not for anxious solicitude, that our benevolent Efforters are very inadequately supported. Have we not reason to fear that our Divine Master is displeased with our meagre offerings to a cause which we owe so much? We cannot hope to fulfil our mission, as a denomination, either at home or abroad, with the small offerings we are now yearly making to the objects of Christian Benevolence.

Another Associational year is near its close, our Annual Report will soon be rendered, but to meet the urgent demands of the present year, our Treasurer needs funds. Will you not at once respond to this necessity, and forward your yearly offering?

L. E. BILL, GEO. A. MACNUTT, G. M. W. CAREY, E. C. CADY, St. John, N. B. June, 1867.

The Approaching Eastern Association

opens its session in the first Baptist Church, Hillsborough, Thursday the 11th, at 10 o'clock, A. M. Oh for the enlightening and purifying Spirit from on high to grace the assembly, and to give guidance to the deliberations and decisions of the occasion!

The Natal Day

of the "New Dominion." July the 1st, 1867, was celebrated in St. John and at all prominent points in New Brunswick with such appropriate manifestations of loyalty, satisfaction and joy, as may add joyous delight, as indicate a hopeful future. There was very little attempt on the part of the citizens generally at systematic arrangement, and therefore, as a matter of course, the people selected their own plan of spending the day in a manner most conducive to their own tastes and interests.

In the afternoon the Band of this Regiment discoursed charming music on Queen Square from 4 o'clock until 6 P. M. The people were again out in immense crowds, and on all hands there was a free interchange of hearty congratulations on the advent of this new era in our Colonial life.

We were deeply impressed with the general expression of unity and good will, and with the almost perfect absence of anything bordering on hostile feelings to the proceedings of the day. It is said that one or two parties raised their flags half mast high, but they were courteously requested to throw them down, or to take them down, and they quietly yielded to the request.

concerned, we think we may say that all hostility to the Union is rapidly dying out, and that the general determination on the part of all parties is to give the "Dominion" a fair, manly trial. This is just and noble. This infant nation, that comes into existence unstaffed by human gore, legitimately belongs to the people, and it will be in the future just what they are pleased to make it.

Permanency in the Pastoral Office.

Having considered some of the special cases in which the Pastoral connection may be properly terminated, we now proceed to show why it should be continued.

And first, the Word of God gives intimations that the relation in question should be permanent. We have no positive precept to guide us in this matter; but an argument of no small value may be found in the custom among the primitive churches: Wherever the Apostles planted churches, they ordained Elders, or Pastors over those churches, and these Elders, or Pastors, seem to have continued in their respective positions without change or interruption.

And this is not all. There are those who, while retaining their belief of Baptist principles, are borne along to the theological seminary, and from the college to the theological studies for a large measure of their education, and are graduated by them by entering a school, or entering a ministry, or entering a connection, or establishing any connection of personal sympathy and interest with those who are to be their official companions in the work of life.

The writer of the above says that the effort will be successful, and also that Baptists (in the United States) "are unwilling to see any institution which is capable of rendering essential service to the cause of truth, languish for want of pecuniary aid."

Our own and other bodies, elsewhere, generally look to India, China, and other countries, where the true and living God is not worshipped. There appears to be a very general disposition to cultivate such fields. In this I rejoice. But may we not in this Province look to our spiritually destitute regions, which give as much promise, may more of yielding fruit, and more speedily.

Now, if these views are correct, how extensive and responsible is the work of him who enters upon the duties of the Pastoral office. His work in any church is a life-work. The longest pastorate is too short for the task assigned it. It will take all the mental ability, all the acquisitions of knowledge and experience, all the time and strength of the most pious and capable man in the ministerial ranks.

Ma. Editor.—As the subject of raising an endowment of Twenty Thousand Dollars for the Seminary is now before the attention of the denomination, my eye caught a similar want of a similar institution, which I think worthy of notice at the present time.

The Watchman and Reflector of the 20th Inst. states that an effort is now in progress to raise One Hundred Dollars for the "New London Literary and Scientific Institution," a Baptist Academy in the State of New Hampshire, founded some fifteen years ago, which has already done noble services. It has now a small endowment, which the above named sum is intended to supplement, yet not sufficient to

enable it to cope with other Academies belonging to the different religious bodies in the United States. Believing the reasons for endowing it are as applicable to our own Institution as to the one in New London, I give them from the Watchman and Reflector for the benefit of the thoughtful among Brethren Baptists:—

Those young men, especially, whose love of learning or sense of duty impels them to seek a liberal education, are drawn irresistibly to the larger schools; for in these they find associates who are animated by the same love of knowledge, are pursuing the same course of study, and are looking forward to the same public life-work.

In consequence of this, many young men of Baptist parentage have resorted to Meriden, Exeter, or Andover, to prepare for college. Some of them have been converted in these academies, and by the silent yet powerful influence brought to bear on their minds, have been led to waive their objections to infant sprinkling as a substitute for Christian baptism, and to connect themselves with churches upholding that error.

And this is not all. There are those who, while retaining their belief of Baptist principles, are borne along to the theological seminary, and from the college to the theological studies for a large measure of their education, and are graduated by them by entering a school, or entering a ministry, or entering a connection, or establishing any connection of personal sympathy and interest with those who are to be their official companions in the work of life.

If this be so—and the writer has presented no more than a sober statement of facts—it is plain that our prosperity as a body of Christians charged with the assertion of important truth, depends very greatly on the support which is given to such schools as the one at New London. The strength of our ministry, as a whole, will correspond in a large measure with the efficiency of the theological studies; and the usefulness of the ministerial position will depend on the character of the education given in the academy which will determine the prosperity and usefulness of the college and seminary; for it will determine the number and character of those who will themselves of our institutions for the higher forms of discipline and culture.

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There are four Baptist churches in Wilmington, Delaware, which is a well-built city of 30,000 inhabitants, with streets laid out at right angles, and many of these lined with trees. Brother Marsh, pastor of the second church (containing about 450 members) kindly entertained me during my stay in the city, on the 25th of last I preached in the morning in one of the Methodist churches, and in the evening for Brother Marsh. The place of worship occupied by his church is an elegant structure, exceedingly well fringed in all respects. The spire is the highest in the city.

To-day I have enjoyed interviews with Dr. Kindall Brooks, Howard Malcom, and B. Griffiths. I had not seen Dr. Malcom since 1831, when I met him at the anniversary of the Baptist Missionary Society. He is President of the Historical Society, and spends much of his time in conducting its affairs. Dr. Brooks, as you know, edits the National Baptist, and successfully. Dr. Griffiths has the Publication Society under his charge. I think we should be brought into more active sympathy with that society.

There are thirty-eight Baptist Churches in Philadelphia. It is the most beautiful city, I suppose, on this continent. I have seen none equal to it. Excuse brevity. I am, dear Brother, Yours truly, J. M. CHAMP, June 25, 1867.

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press, and freedom of religious worship. He is also opposed to slavery, and through his influence it has received its death blow. Last year a law was passed that every child born within the empire is free, and in twenty years the cursed system becomes extinct. I mention these things to show that a Missionary would not very likely have to suffer on account of propagating his religious opinions.

I have penned these thoughts to set my brethren thinking about countries that seem to be forgotten by them in their foreign missionary operations; and also that they may receive ventilation. If New Brunswick Baptists were fully alive to this matter, they could support two missionaries, one in each named country. Nova Scotia should add Newfoundland to her list, and Canada make choice of New Zealand or Australia, or both.

Yours &c, A. LAYMAN, June 24, 1867.

Ma. Editor.—In looking over the pages of the Acadian, I was surprised to find such an empty box under the form of an advertisement, offering \$140 reward to any one who would find a passage of Scripture that says, "That any man, or all men, possess in this life undying, or never-ending, or immortal or imperishable souls." I never beheld human weakness and sophistry so closely united in a public newspaper before.

Mr. Grant, whose signature is appended to the advertisement, must think we have very shallow brains, that cannot penetrate the design and fallacy of such a mode of argument. Mr. Grant craftily insinuates, if the phraseology which he calls for is not found in the Bible, then the sentiment it contains cannot be true. This, I shall show, is a fallacy.

Where can Mr. Grant find a passage of Scripture that says, "Undying, never-ending, immortal, imperishable God." He cannot find it, for the simple reason it is not in the Bible. Will Mr. Grant then infer, because he cannot find in the Bible this peculiar form of expression to designate the immortality of God, that God must be, or is, mortal? He would not hazard such an idea, for all creation would rise up and condemn him.

DEAR BROTHER—I have been so engaged that there was no time to write to you. Instead of writing, therefore, I sent you copies of the Wilmington Daily Commercial, from which you would gather an account of the business transacted by the National Division. No material changes were made in the Constitution, and the policy of the Order, in reference to the colored people, and to female members, remains unchanged.

There are four Baptist churches in Wilmington, Delaware, which is a well-built city of 30,000 inhabitants, with streets laid out at right angles, and many of these lined with trees. Brother Marsh, pastor of the second church (containing about 450 members) kindly entertained me during my stay in the city, on the 25th of last I preached in the morning in one of the Methodist churches, and in the evening for Brother Marsh.

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and around are the instruments used in the performance of the horrid rite. A mere glance is sufficient, and, with a shudder, the visitor turns away, and, by mingling in other scenes, strives to efface the impression made by the revolting spectacle.

On the right hand side of the grand Avenue, on the ground of the Protestant Mission, is the Salle Evangelique, or Evangelical Hall, capable of seating 850 persons. In it English service is held every Sunday. Besides, a prayer meeting is held daily, from one to two o'clock. During service the Hall is usually well filled. The Missionary Museum contains many things of interest, and is crowded from morning till night, with visitors of all creeds and nationalities.

It is a collection of Bibles, books, and various publications of the different missions, and also of the idols worshipped by heathen countries as well as the uncouth symbols used in their superstitious ceremonies. The following missions were represented:—London and French Missions, Missions of the Established Church of England, Missions of the Church of Scotland, American, Moravian, Danish, Swiss, Dutch, Wesleyan, and Baptist missions.

In the various collections are to be seen idols of all imaginable shapes, sizes, and varieties. Some even with four heads; some of wood; others of stone, and not a few of clay, fashioned to suit the whims and caprices of those setters-up of strange gods. In the centre of the building is a beautiful model of the famous missionary ship, "John Williams," constructed from the proceeds of the subscriptions by the children of the missionary schools of England.

An addition has been made to the number of distinguished visitors, now in Paris, by the arrival of the Crown Prince and Princess of Prussia. The King of Prussia and the Czar of Russia are soon expected here. The exchange of courtesies between the Emperor and these illustrious personages will have the tendency to allay the animosities and ill-feelings which previous collisions may have engendered, and may lead to a better understanding between these great rival rulers.

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The Dominion Subject of Prayer.

We are glad to know that a prayer-meeting was held in the Vestry of St. Mark's Church, under the guidance of Rev. Geo. Armstrong, on Monday last at 12 o'clock noon, for the purpose of imploring the divine blessing on the new Empire. It was numerously attended and was a very impressive service.

On Monday last at 12 o'clock noon, for the purpose of imploring the divine blessing on the new Empire. It was numerously attended and was a very impressive service. We exceedingly regret that arrangements were not made in time for a prayer meeting on a much larger scale, in which the ministers and members of the several evangelical Churches of the City could have joined their applications together in delightful fellowship.

PERSONAL.—We are informed that Rev. G. A. Macnutt of this city, has received a unanimous call from the Alexander Street Church of Toronto, Ontario, to become their pastor, at a salary of \$1,200 per annum. This church was organized a short time ago; but it has just completed a most elegant chapel, and its onward course indicates intense earnestness in the Master's work.

John Walker, Esq., of this City, on Monday last began the "Dominion" by feeding, at his own expense, a large number of hungry people. First, the inmates of the Poor Asylum, numbering about one hundred and forty persons. Then the unfortunate women of the Home—ten in number. The children of the Protestant Orphan Asylum—fifteen, all told—and the orphans in charge of the Catholic Orphan Institution—numbering some twenty-eight children.

REVENUE.—The Financial Committee reported having held meetings in the several churches. And submitted circular, which was ordered to be published in the Visitor with any additions necessary.

REY. E. HICKSON, reported three months labour in his field was received, and amount due from the Board \$35 ordered to be paid, also the amount received from special subscriptions for that Mission.

Secular Department. COLONIAL. An Epitome of the News. THE GOVERNMENT. of the New Dominion came into power on Monday last, and the members took the oath of office accordingly. The Ministry is composed thus:

McDonald, Minister of Justice; Cartier, Minister of Militia; Mitchell, Minister of Marine and Fisheries; Galt, Minister of Finance; Howland, Minister of Internal Revenue; Tilly, Minister of Customs; Kenney, Receiver General; Archibald, Secretary of State for Provinces; Langleven, Secretary of State for Canada; McDougall, Minister of Public Works; Blair, President of Privy Council; Chapais, Minister of Agriculture.

Persons' Purgative Pills may be used in all forms of disease with the most decided benefit, and without fear of injury. Try them.