THE CHRISTIAN VISITOR.

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Losses paid in Life Risks, in 1864, 143, 197

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These Companies are distinguished by extreme caution and prudence in their management, have large surplus and reserve funds, and afford the most ample security to Policy holders. The stock of the "Inventation Fine Taylor and Taylor THE PHENIX FIRE OFFICE, LONDON.

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THE ROYAL INSURANCE COMPANY, 92 Lembard-street, London, and Royal Insurance buildings, Liverpool.

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FIRE DEPARTMENT.

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Oct. 12-371.

CONTINENTAL FIRE INSURANCE COMPT. Capital \$500,000 - all paid up and invested. gano gife Surplus in hand, 1st July, 1865, £250,000.

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 Profits for the past nine years, amount to 41, per cept.

References of the first respectability, and any other information given by
Oct 1% 1865—v

red right to souCITY OF GLASGOW d yed? Incorporated by Act of Parliament.

ence. Rates of Assurance and all other information may be learned from the Agent, William MACKAY, inly 13.—wpv ly

THOMAS & WETMORE, INSURANCE AGENTS, SHIP BROKERS.

COMMISSION MERCHANTS. t southfield and bus designed then

OFFICE-96 Prince William Street. Star Life Assurance Society of London:
Phenix Fire Insurance Company of New York.
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Saint John.
December 15.

GEORGE THOMAS,



New Series, Whole No. 239.

BABY IS KING

A rose outlained cradle, where nestled within Soft cambrie and flannel, lie pounds seventeen, Is the throne of a tyrant-that pink little thing Is an autocrat august, for Baby is King as

Good selemn grandfather dures bardly to speak Or walk, lest the sleeper should hear his boots

Grandma is a martyr, in habits and cap, Which the monarch unsettles as well as her par

Papa, wise and mighty, just home from the House Grows meek on the threshold, and moves like a

To stare at the cradle; then outward he goes, Like an elephant trying to walk on his toes.

The tueen of the ball room throws loyally down Before him the roses she wore in her crown, And sings little love songs of how she loves best The fair baby blossom she rocks on her breast.

Good aunties and cousins before him bow low, Though he rumples the ringlets, twists collar and here in tabbath, and with seed the bwoden He bids the nurse walk with his majesty's self,

And cries when she stops like a merciless elf.

He flings right and left his saucy fat fist, And then the next moment expects to be kissed He demands people's watches to batter about, And meets a refusal with struggle and shout.

Then failing to conquer, with passionate cry He quivers his hp, keeps a tear in his eye;
And so wins the battle, the wise little thing,
He knows the world over that Baby is king.

tela video salaisita sa con ule The Introductory Sermon Preached before the Eastern N. B. Baptist Association, on the 12th of July, 1867, or denorth rossed ;

BY THE REV. J. C. HURD, M. D., And Published by Request of the Body. "There remaineth yet very much land to be possessed."

H. In the second place, If we would go forward and possess the land that is yet unoccupied, we MUST CULTIVATE A SPIRIT OF ENLARGED LIBER-

Much has been said and written during the last few years on the subject of systematic beneficence.
Its importance we all readily acknowledge. To all that is urged with regard to it, we add our hearty amen. We meet annually and talk the The most gratifying proof of the expansion of the busimess is exhibited in the one following facts shat the increase
alone of the last three years exceeds the entire business of
some of the existing and of many of the recently defunct. there, as a general thing, we rest tical is thought of or attempted . We return to While the Premiums for the year 1558 are. ... 196,148
Showing an actual increase of ... 66,089
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.
Only one among the London insurance offices exhibits an advance to the extent of one-half the increase of the Company, while all the others respectively fall far short of the moiety of its advance.

LIFE DEPARTMENT our churches and pursue the old beaten track, till

No one who notes the very small amounts annually contributed towards the support of our denominational operations, will deny that they fall far below the standard of benevolence which the gospel inculcates, or that they bear no just proportion to the wealth of our churches, or to the demands of the cause we serve. This is a point on which our people require to be thoroughly instructed; but it is the one of all others on which they appear most reluctant to be taught. rewards and honors which await the christian at the end of his pilgrimage, they will listen with apparent case and pleasure; but no sooner do we introduce the subject of christian benevolence, and arge upon them their imperative obligation to contribute according to their means towards the support of the gospel at home, or the dissemination of its light and truth amongst the inhabi-tants of other lands, than their countenance is changed, and we may consider ourselves as the subjects of a happy escape if we are not straightly charged with overstepping the bounds of our commission, and departing from the pure and holy spirit of the gospel, to soil our hands in such corruptible things as silver and gold. I do not say that any real spiritually-minded christians act on this miserable principle of selfishness, or that all merely nominal christians do so; but I do affirm-without any hesitation-that there are hundreds of loud professors of religion, and memrespond to the most pressing and reasonable demands of the cause of Christ, much in the spirit and language of the first guilty fratricide, who, with his hands dripping with his brother's gore, replied, with sullen heartlessness, in the very face of his Maker, "Am I my brother's keeper?"

And it requires but little reflection, with the Bible in our hand, to determine whether such a spirit harmonizes with the requirements of the gospel, or whether those who cherish it can be true and faithful followers of Him, who, "Though he was rich, for our sakes became poor, that we through his poverty might be rich." The thing, I

Short Term Assurances.

THE "City of Glasgow Life Assurance Company" was established in 1828, by special Act of Parliament. It has now been conducted with much success for 25 years, which is attributable not only to the perfect security which it affords for the due fulfilment of every contract, but likewise to the Company aextensive and influential connexions and to the liberality of its dealings.

The Premiums are equitably graduated. The Profits are distributed with a due regard to the claims of all classes of There the tenth of all their increase was regularly. appropriated to the service of God. It was something not only inculcated by precept, but estabwas defined and rigidly enforced. Nobody thought of evading it with impunity. Every persistent violation was met with its fixed and irrevocable penalty. Under such a system there were few difficulties. The tithes levied were cheerfully that in connection with this example he might paid. The duty was performed, not as a hard-ship, but as a pleasure, and with a sense of the divine approbation resting upon them they expe-nevolence, he adds, "And this I say brethres, h rienced the truth of the scriptural declaration:

"It is more blessed to give than to receive." And how delightful to mark the instances of abounding liberality so frequently recorded in their history! And they may be properly considered as a guide to direct us in our contributions to the aguide to direct us aguide to direct us in our contributions to the aguide to direct us aguide to direct us in our contributions to the aguide to direct us aguide to direct us in our contributions to the aguide to direct us aguide to direct us in our contributions to the aguide to direct us aguide to direct us in our contributions to the aguide to direct us aguided to direct us in our contributions to the aguide to direct us in our contributions to the aguide to direct us in our contributions to the aguide to direct us in our contributions to the aguide to direct us in our contributions to the aguide to direct us in our contributions to the aguide to direct us aguide to direct us in our contributions to the aguide to direct us aguide to d a guide to direct us in our contributions to the various objects of bendyolence. When the table various objects of bendyolence, we would name to the large craps so abundant to eath of the wilder of the swapps, but which are not so easily committed to the large craps so abundant to eath of the wilder of the swapps, but which are not so easily committed to the large craps so abundant to eath of the wilder of the swapps, but which are not so easily of the endurance of pain, and circumstances, set so mobile an example, we would intitators of those, who under number and objects of the sample, we want to eath of the wilder. Two pleased, one evening, to receive the end of the large craps so abundant to eath of the wilder. Two pleased, one evening, to receive the mangrove swapps, but which are not so easily of the endurance of pain, and circumstances, set so mobile an example, we want to the large synches. White set is the event of the swapps, but which are not so easily of the endurance of pain, and death, make not so many disciples as the Christians through the receive wants to the large craps of the sample of the large synches. White are not so many disciples as the Christians through the receive wants to the large synches. White ar

"Hold fast the form of sound words words the form of sound words words 13 fore them were oblivious to everything, and could not planter by Ray, Mr. Carey, Minutes of churc

SAINT JOHN, N. B., THURSDAY, AUGUST 1, 1867.

and badgers' skins, brought them. Every one that did offer an offering of silver and brass, brought the mands for such increased liberality on the par Lord's offering, and every man with whom was found shittim wood, for any work of the service. brought it. And all the women that were wise hearted, did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all he women whose hearts stiered them up in wisdom spun goats' hair. And the rulers brought onex stones, and stones to be set, for the ephod, and for the breast-plate; and spice and oil for light, and for the anointing oil, and for the sweet incense. And the children of Israel brought a willing offering unto the Lord, every man and woman whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses." And such was the enthusiasm of the people of both sexes, and of all ranks, in pouring in their voluntary offerings, that it was necessary to issue a of it being raised in the adjoining Province. And proclamation to restrain them. "And they spake now, I ask in all seriousness, is this all that we unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make. And Moses gave commandment, and they caused it to be pro-claimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were ted, that at oleast two competent missionaries strained from bringing, for the stuff they had was one for Nova Scotia and one for New Brunswick sufficient for all the work to make it, and too much." The offerings in gold and silver alone, on this occasion, amounted to twenty-nine talents and 730 shekels of gold, and one hundred talents and 1775 shekels of silver, which, reckoning according to the value of our currency; would nearly equal the sim of two millions of wollars To this must be added, the immense amount of brass wood, and other materials used for the furniture and uteusile of the sacred edifice And all this was cheerfully contributed by a nation that numbered little more than half a million o males from twenty years and upwards, and whos

that of our New Dominion. But the most extraordinary example of libera ity anywhere recorded is that of David, as foun in the first book of the Chronicles, for the enertion of the Temple at Jerusalem. In chap. xxii ver. 14, we are informed that David in hi trouble prepared for the house of the Lord a hundred thousand talents of gold, and a thousanthousand talents of silver, and of bruss and iro without weight In chap. xxix, ver. 309, it stated that in Bosides this sum there were given three thousand talents of gold, of the gold or Ophir, and seven thousand talents of refined silver to overlay the walls of the houses." " His princes, captains, and the chief of the fathers like wise offered willingly to the amount in gold of five thousand talents, and ten thousand drachms, and of silver, ten thousand talents, and of brass eighteen thousand talents, and one hundred thou sand talents of iron." The whole of these of terings, says a modern writer, " besides the brass and from amounted to 108 000 talents o gold; and 11017,000 talents of silver Nowa. the talent of gold has been estimated by some at £5,425, and the talent of silver at £342, the whole of the treasure would not be much less than a thousand millions of pounds sterling." And it is particularly noticeable that it was not given reluctantly or with a grunge, but with the utmos cheerfulness, for it is said, "The people rejoiced that they offered willingly; because with perfec heart they offered wiffingly to the Lord, an David, the King, also rejoiced with great foy, and blessed the Lord before all the congregation."-And the treasure itself, as well as the liberal dis positionesofe the atlonors, he ascribes to Godete whom belongs " The earth and the fullness there of." "The gold and the silver, and the gattle upor a thousand hills." "All things come of thee, and of thine own have we given thee. All of this store we have prepared to build thee an house for the holy name cometh of thine hand, and a

whole population could scarcely have equalle

is thine own." Other examples might be given to illustrate the liberality constantly displayed under the Ol Testament economy, if time would permit, bu what we have seen is sufficient to show that th voluntary offerings brought forward in the Jewis church, far exceeded those which have generally been contributed under the phristian dispensa tion. And yet it will not be doubted, that the liberality of devoit worshippers among the Jews ought to be imitated by the faithful under the New Testament economy. For, says a late an thor, The examples of the pious Tsraclites, i this respect, were indoubtedly intended as a part tern to the christian church, and the offering then made may be considered as typical, or en blamatical, of the more splandidiofferings which would be exhibited by the New Testament saint when God shall appear in his glory to meny an build up the walls of his Jerusaleme and caus Zion to appear beautiful and glorious in the eye of the untions.

w. weigh, this equation of a proper sense of a name. see throughout the New Testament, how the ear builders of christianity enforced, both by precep and example, a liberal voluntary benevolence.

The words of the Apostle Paul are sufficient t
show that he enjoined it as an imperative dut on the churches, both of Galatia and Corinth .-In writing to the latter from Philippi, he says "Now concerning the collections for the saint as I have given order to the churches of Galati even so do ye. of Upon the first day of the wee. through his poverty might be rich. The thing, I hesitate not to affirm, is utterly impossible. The spirit of Christ will never dwell with such sordid selfishness in the heart of any man. For as the Apostle John inquires, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how in the churches of Macedonia, whose teth up his bowels of compassion from him, how in the churches of Macedonia, whose teth up his bowels of compassion from him, how in the churches of Macedonia, whose teth up his bowels of compassion from him, how in the churches of Macedonia, whose teth up his bowels of compassion from him, how in the churches of Macedonia whose teth up his bowels of compassion from him, how in the churches of Macedonia whose teth up his bowels of compassion from him, how in the churches of Macedonia whose teth up his bowels of compassion from him, how in the churches of Macedonia whose teth up his bowels of compassion from him, how in the churches of Macedonia whose teth up his bowels of compassion from him, how in the churches of Macedonia whose teth up his bowels of compassion from him, how in the churches of Macedonia whose teth up his bowels of compassion from him, how in the churches of Macedonia whose teth up his bowels of compassion from him, how in the churches of Macedonia whose teth up his bowels of compassion from him, how in the churches of Macedonia whose teth up his bowels of compassion from him, how in the churches of Macedonia whose teth up his bowels of compassion from him, how in the churches of Macedonia whose teth up his bowels of compassion from him, how in the churches of Macedonia whose teth up his bowels of compassion from him, how in the churches of Macedonia whose teth up his bowels of compassion from him, how in the churches of Macedonia whose teth up his bowels of compassion from him, how in the churches of Macedonia whose teth him the churches of Macedonia whose teth him the churches of Macedonia whose teth him the churches of Ma Paul, and held up to christians of all ages Paul, and held up to christians of all ages worths of constant instantion. In speaking of to the Corinthians, he says: "Moreover breth ren, we do you to wit of the grace of God be stowed on the churches of Macedonia, how the in a great trial of affliction, the abundance of the joy and their deep poverty, abounded unto the

And how numerous and pressing are the de of our charelies just now ! "Look at the cause of Foreign Missions, and who will presume that w hardwing as much for its support as ought to B expected for dus, considering the humbers an wealth of our churches to This is one of the two principal objects embraced in our Convention That body is composed of representatives from Associations comprising 278 churches with a aggregate membership of 25,362 individuals which number, of course, is exclusive of the man thousands who hold our sentiments but are no members of our churches. And amongst all these what is done for the cause of Foreign missions A sam not exceeding \$600 is annually con tributed, and that is devoted to the support o native missionaries in Burmah Butil must re mind you that a very small part of that sum made up in New Brunswick, the greater portion ought to be expected to do in such a work !-What we are doing is important in itself. The support of seventeen native missionaries is worthy object. let it be continued by all means and increased if possible of But is it too much to say that besides the small amount thus appropria might, and ought, to be in some foreign field. under the exclusive direction of our Foreign Mis sionary Board, and supported by the voluntary contributions of our churches! The object is important, the demand urgent. We have the means, and when we are willing to use them. God will give us the men. All that is required is a little active, systematic effort, and the work will be easily accomplished. Surely in this direction

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Promises and pledges, if unredeemable, are worse than worthless, resulting only in disappointment to those who look to or depend upon them. The time has now fully come for action-definite, earnest and united action. The contributions of a few may help us to exist; but if our institution is to be supported and perform the work expected of it, much more than this is needed. The body must be stirred up, and our churches throughout the Province made to feel more keenly than they seem to at present their just duty and obligation in this matter. And I am convinced both by experience and observation, that if our ministers and other leading men were to take the matter in hand, and come up to the work right beartily, our churches would respond nobly and diberally to any reasonable demands that might be made upon them. I do not sympathize with the notion which I have sometimes heard expressed that Baptists are meaner or more niggardly than other denominations. I am inclined to believe better things of them. It is not the wealth we want, or the disposition to contribute as God hath prospered us, so much as a little well arranged system, carefully introduced, and judiciously and regularly worked out in all our churches. With this, our work could be carried on vigorously, and our denominational operations placed on a basis of desirable efficiency; but without it. talk as we may and presume what we will, our hands will be crippled, the limits of our action contracted, and our progress constantly retarded. Let us, then, be up and doing. Attempt great things for God, and expect great things from Him.

Is all the wedge that splits its knotty way

And now, brethren, having occupied so much of your time, I must bring my remarks abruptly to a close. I have endeavoured to compress into as brief a compass as possible the broad subject I have undertaken to discuss. I regret my inability to present the thoughts which have occupied my mind in a clearer and more forcible manuer: but I have every confidence that the subjects referred to will receive ample justice in the discussions which will follow in the course of our procoedings. I have come before you, not in the spirit of a dictator, but of a preacher. And the subject I have endeavored to treat, I respectfully commend to your careful consideration. And when we return to our homes let us remember

"Not enjoyment, and not sorrow, Is our destined end or way; But to act that each to-morrow Find as farther than to-day.

"Trust no future, howe'er pleasant; bet the dead Past bury its dead; Act was in the living present— Heart within and God o'erhead!

"Let-us, then, be up and doing,

violisi Wisitor For the Christian Visitor

BRAZILIAN EXPLORING EXPEDITION.

Espere um pouco"-Just wait a little.

BY C. FRED, HARTT, A. M. Bye and bye came the South wind, and we bade farewell to Victoria Harbor, Dashing gaily along up the coast, the next day found us off the Barra of Sao Matheos. The lands bordering the shores between the Cordilheira and the sea are flat all the way from Rio de Janeiro to Bahia. At Sao Matheos the shore is exceedingly low, and one sees only the long white sand beach, its stunted trees and the white breakers. The mouth of the barra, or bar, of the Sao Matheos, like that of other Brazilian rivers, is empty at the sea, and the low land as only distinguished from a distance by the great surf of the waves beating on the bar. Only a few cocoa nuts and a staging marked the situation of the village. We saw one schooner dart through the surf and enter, and now came our turn. All were anxions; and the captain, to fortify himself, as we were waiting off the bar, resorted confidentially to his gurnaffaozinho, from which he again and again sought comfort. A large row boat, manned by some eight rowers. came at the mouth of the river to indicate to us the channel Now it was tossed upon a breaker as if/but annegg-shell, and now it was sent out of sight again. Soundings were made by this boat, and the channel indicated by a signal with a flag. The channel having been pointed out, we darted in, following the direction of the padre mor, (pilot), who showed the course we ought to follow by inclining his flag. There was no disguising it—Conto was drunk, and he was as white as a sheet. He gave an order, and then countermanded it confusion followed, but the presence of mind of the mate and contre maitre saved us. and we soon found outselves safely in the harbor, and at anchor of the tillage of the Barra do Sao Matheos, a wretched collection of houses built on a sand back on the north side of the river. The month of October, one of the pleasantest of the year for travel on this coast, had elapsed, spent in the long voyage, and we were really in no trim for active work. The long delays and discouragements which had met us on every hand had much dispirited us, and to find ourselves on this section of the coast, of whose unbealthiness we had heard such exaggerated accounts at this time of the wear, when the rains were about setting in, and we would be the most exposed was not at

We had hardly come to anchor before we found there was trouble brewing. There had been a mintinous spirit exhibited by some of the negroes of Sao Matheos, and there had been evidence elicited that implicated two of Conto's negroes who were on board as sailors. Search was made of their baggage, and powder and balls were found, which it was suspected were intended to bouput to me bad purposes They were carefully concealed tise that when the police boarded the vessel nothing was found. lo Lwas intensely amused with the two policement A They were green looking fellows, with white pants and black coats; one had a bayonet in his hand, and the other a sort of cutlass without scabbard, and gashed like a saw. So the two suspected negroes were locked up; while Conto, taking along with him his our noffactinko and the negro woman, set off up the river in a canoe. E. and I began immediately to see what we could find. We scoured round town for a fisherman, but were informed that it was of no use to try to do anything in less than a few days; so our labor was lost; but we collected some interesting little fishes from a brook, with a dip-net, and got together some other interesting things. I was very anxious to

THE OFFICE OF THE CHRISTIAN VISITOR,

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

REV. L. E. BILL. Editor and Proprietor. Address all Communications and Business

Is emphatically a Newspaper for the Family.

It furnishes its readers with the latest intelligence.

RELIGIOUS AND SECULAR.

up, when we got stuck in a sand bank, with no

prospect of getting off until a freshet should

Letters to the Editor, Box 194, St. John, N. P. The Christian Bigifar

come. Miserable !! The contre-mestre and mæstre coolly began a discussion about old Conto. who fared ill at their hands; one of the sailors thummed his violin, and, altogether out of patience, E. and I took the heavy laurich and pulled up stream a mile or more, stopping at several houses in search of a canon in which to finish our journey. We found to our delight that from opposite where we lay, on the north bank, there was a road which would lead us to the house of the fazendeiro to whom we had been recommend ed. So shouldering our guns, we pushed through the forest, and soon came from the low, swampy pround bordering the river to an elevated plain that, partially cleared and cultivated and partially covered with forests, stretched on every side as far as the ever could reach. Passing over/some large, grass-covered fields, we saw at last ahead a beautiful greve of cocoa palms, and among them the red-tiled roof of the fazendeiro. The fazenda was composed of two long lines of houses joined together, united at the middle by a large twostory house, so that the whole was in the shape of an If. These buildings were constructed on the edge of a little valley, in which was a large saw-mill, sugar factory, and an establishment for the manufacture of farinha do mandiocca. We

found the fazendeiro, Commendada Reginaldo

Gomez do Santos, at home, and presented our let-

desired to make ourselves entirely at home.

ters, which were kindly received, and we were

Let me say a word here about the Brazilian

plantation. It is too common for us to think that Brazil is a semi-barbarous country, chiefly inhabited by savages. Now this is a very great mistake. Had you stepped into the dining-room of Senior Reginaldo and seen us at dinner, you would hardly have thought of being in Brazili A plain, neat room, with a few large paintings on he walls, with furniture such as we see at home. A business like escretoire, covered with fyles of papers ; high stool; table, with neat white spread. dishes, castor, silver, &c., such as might be found on a northern table; and, around the board, a company of gentlemen dressed in French style, perhaps even elegantly, if there are visitors. Their dark features and swarthy complexion and strange speech tell you that they are not Americans. John manner they are exceedingly polite, courtoons and affable. The Brazilian planter is a gentle man with a considerable amount of refinement as well of mind as of manner. As he goes to visit a neighboring planter, he would be prepared to appear on Broadway; and if on horseback, would excite remark only on account of his huge spurs, and by his ease in the saddle and his skill in borsemanship. Unaccustomed to manual work. with but the care and superintendance of the affairs of the fazenda, in intercourse with the neighboring planters, with a natural love for refinement, he becomes a true gentleman. Unless among the poorer fazendeiros-it is a very rare thing that one meets with the coarse, hard fisted American farmer of our rural districts. The Brazilian is the model of a letter writer. He learns arithmetic, grammar, and but rarely ever enough geography to give him a clear idea of the divi sions of the world. There are few of those who receive the ordinary Brazilian education who can tell you what is the capital of the United States The sons of some of the wealthier or more liberal minded fazendeiros receive their education in Rio, Bahia, or Pernambuco, where there are large collegiate institutions. It is not uncommon to find a speaking knowledge of French among the Brazilians, and many are well acquainted with German and English classics. One must not feel astonished at times after a long journer through the forest to find, on entering the drawing room of a fazendeiro, a large library or a piacqui

One thing we notice—there are no ladies at the table. Are there none in the house? If there are, you could hardly expect to see them. Only rarely are they visible. You may, perchance on entering a Brazilian house, suddenly surprise a bery of ladies in the drawing room, but they vanish like frightened doves; and though you may remain in the house a month afterwards you may scarcely get a glimpse of them again, except, perchance, through the crack of a door, or a latticed window; though if church be near you may see them elegantly dressed going thither iccompanied by the husband. This imprison nent of the women varies in different parts of the country and also according to the position in so riety. In the cities where French fashions have boen introduced, this is somewhat modified the adies having more liberty. Still, even in Rio, a Brazilian lady would never think of going out unattended to make a purchase or take a walk It is at the ball, and in the church that the Brazilian lady shines. Some of them are exceeding ly beautiful, of a type of beauty never seen in America; but this beauty soon fades, and the elderly ladies are fearfully inclined to embon-

THE EARLY CHRISTIANS.

The following extract from Tertullian's Apology for Christians, addressed to the Roman Emperor, about A. D. 206, will be read with interest oult clearly shows the wonderful power of the gospel over the Christian mind, in its primitive days: "We say we are Christians, and we say it to

the whole world under the hand of the execu

"In the midst of all the tortures you can beap upon us to make us recant corn, and mangled and covered with our own blood, we still cry out as loud as we are able—We are Christians, Oall us by what names you please; fill our flesh with fagots to set us on fire, yet let me tell you, that when we are thus begirt and dressed about with fire, we are in our most illustrious apparel. These are our victorious palms, and robes of glory; and when mounted on our funeral pile we feel our selves as in a triumphal charjot we reonquer when we die, and the spoil of that victory is eternal life.

eternal life.

"What you reproach us with as stubbornness, is the best means of proselyting the world. For who has not been struck with the sight of such fortitude, and from thence pushed on to look into the reason of it? And who ever looked well into our religion, but embraced it ? And who ever embraced, but was willing to die for it? The more you mow us down, the thicker we rise; the Christian blood you spill is like the seed you sow; it springs from the earth, and fructifies the more. Therefore, all the refinements of your cruelty can effect nothing, or rather they have brought over others to this sect : our number