

THE CHRISTIAN VISITOR, Published every THURSDAY, by BARNES & CO., 68 Prince William Street, S. B.

The Christian Visitor.

THE OFFICE OF THE CHRISTIAN VISITOR, 68 PRINCE WILLIAM STREET, SAINT JOHN, N. B.

"Hold fast the form of sound words." - Timothy, i. 13. SAINT JOHN, N. B., THURSDAY, AUGUST 1, 1867.

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BABY IS KING. A rose contained in a net, who needed within soft sabbatic and flannel, he pounds seventeen.

Good, solemn grandfathers barely to speak of walk, lest the sleeper should hear his boots

Papa, was and mighty, just home from the House, Grow moek to the threshold, and moves like a

To share at the cradle; then onward he goes Like an elephant trying to walk on his toes.

The queen of the ballroom threw her loyal down Before him the roses were in her crown.

He bids the nurse walk with his majesty's self, And cries when she stops like a mercenary elf.

He flings right and left his sancy fat fist, And then the next moment expects to be kissed.

He demands people's watches to be battered about, And means a refusal with struggle and about.

Then failing to conquer, with passionate cry He quivers his lip, keeps a tear in his eye.

And so wins the battle, the wise little thing, He knows the world over that Baby is King.

The Introductory Sermon Preached before the Eastern N. B. Baptist Association, on the 12th of July, 1867.

And Published by Request of the Body. "There remaineth yet very much land to be possessed."

II. In the second place, if we would go forward and possess the land, that is yet unoccupied, we must cultivate a spirit of enlarged liberality.

Much has been said and written during the last few years on the subject of systematic benevolence.

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 matter over; make loud speeches, adopt resolutions, place them on the minutes of our proceedings.

And send them forth to the world. But there is a general thing, we rest. Nothing practical is thought of or attempted.

We return to our churches and pursue the old beaten track, one next annual gathering; when we meet, and the same farce is played over again.

And badgers' skins, brought them. Every one that did offer an offering of silver and brass.

And every man with whom was found shittim wood, for all 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 the women whose hearts stirred them up in wisdom spun goats' hair. And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate.

And they brought gold, and silver, and brass, and iron, and tin, and all manner of brass, and all manner of iron.

And all 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 proclamation to restrain them.

And they spoke unto Moses, saying, The people bring in much more than enough for the service of the tabernacle, which the Lord commanded to make.

And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary.

So the people were restrained from bringing, for the stuff they had was sufficient for all the work, to make it, and too much.

The offerings in gold and silver also, on this occasion, amounted to twenty-nine talents and 730 shekels of gold, and one hundred talents and 1775 shekels of silver.

According to the value of our currency, would nearly equal the sum of two millions of dollars. To this must be added the immense amount of brass, wood, and other materials used for the furniture and utensils of the sacred edifice.

All this was cheerfully contributed, by a nation that numbered little more than half a million of souls from twenty years ago upwards, and whose whole population could scarcely have equalled that of our New Dominion.

But the most extraordinary example of liberality anywhere recorded is that of David, as seen in the first book of the Chronicles, for the erection of the Temple at Jerusalem.

In chap. xxi. we are informed that David, in his trouble prepared for the house of the Lord a hundred thousand talents of gold, and a thousand talents of silver.

And in chap. xxix. we are told that he gave three thousand talents of gold, and the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the house.

His princes, captains, and the chief of the fathers likewise offered willingly, to the amount, in gold, five thousand talents, and ten thousand drachms of silver.

And of brass, ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron.

And how numerous and pressing are the demands for such increased liberality on the part of our churches.

Look at the case of Foreign Missions, and you will presume that we are doing as much for its support as ought to be expected of us.

Considering the numbers and wealth of our churches. This is one of the two principal objects embraced in our Convention.

This body is composed of representatives from Associations, comprising 273 churches, with a aggregate membership of 25,362 individuals.

Which number of course is exclusive of the many thousands who hold our sentiments but are not members of our churches.

And amongst all these what is done for the cause of Foreign Missions? At home not exceeding \$600 is annually contributed, and that is devoted to the support of native missionaries in Burmah.

But I must remind you that a very small part of that sum is made up in New Brunswick, the greater portion of it being raised in the adjoining Province.

And now, I ask in all seriousness, is this all that we 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 a worthy object; let it be continued by all means, and increased if possible.

But is it too much to say that besides the small amount thus appropriated, that at least two competent missionaries—one for Nova Scotia and one for New Brunswick—ought to be in some foreign field.

Under the exclusive direction of our Foreign Mission 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. "Not enjoyment, and not sorrow, is our destined end or way; but to act that each to-morrow Fund as far as he can to-day."

Trust no future, how'er pleasant; But the dead Past bury by thy dead; Act—now in the living Present—Heart within, and God aboaid!

Just, then, be up and doing, With a heart for any fate, Still achieving, still pursuing, Learn to labour and to wait."

For the Christian Visitor. BRAZILIAN EXPLORING EXPEDITION. No. 8.

"Esperance un vaince!"—Just wait a little. C. C. FREN, HART, A. M.

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 heartily, our churches would respond nobly and liberally 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.

And now, brethren, having occupied so much of your time, I must bring my remarks abruptly to a close.

I have endeavored 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 manner.

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 proceedings.

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 that "Not enjoyment, and not sorrow, is our destined end or way; but to act that each to-morrow Fund as far as he can to-day."

Trust no future, how'er pleasant; But the dead Past bury by thy dead; Act—now in the living Present—Heart within, and God aboaid!

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up, when we got stuck in a sand bank, with no prospect of getting off until a fresh should come.

Miserable!! The contro-mestre and mestre coolly began a discussion about old Conto, who fared ill at their hands.

One of the sailors thumped his violin, and, altogether out of patience, E and I took the heavy launch and pulled up stream a mile or more, stopping at several houses in search of a canoe in which to finish our journey.

We found to our delight that there was a road which would lead us to the house of the fazendeiro to whom we had been recommended.

So shouldering our guns, we pushed through the forest, and soon came from the low, swampy ground 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 eye could reach.

Passing over some large, grass-covered fields, we saw at last ahead a beautiful grove 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 two-story house, so that the whole was in the shape of an H.

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 mandioca.

We found the fazendeiro, Commendado Reginaldo Gomez de Santos, at home, and presented our letters, which were kindly received, and we were desired to make ourselves entirely at home.

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 Brazil.

A plain, neat room, with a few large paintings on the walls, with furniture such as we see at home. A business-like escritoire, covered with files 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 elegant, if there are visitors.

Their dark features and swarthy complexion did strange "speech tell you that they are not Americans." In manner they are exceedingly polite, courteous and affable.

The Brazilian planter is a gentleman 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 case in the saddle and his skill in horsemanship.

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 not merely enough geography to give him a clear idea of the divisions 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 CROSS OF CHRIST IS THE CENTRE TO WHICH EVERY THING TENDS, THE SUMMARY OF THE HISTORY OF THE UNIVERSE.—Jerome.