

"beloved physician" of Topsfield to me a day or two after, was worth more than all the rest of the singing we heard that day. The benediction was pronounced, and the assembly began slowly and quietly to move. Turning to Prof. Stuart who had sat next me, I inquired, Who was that man that offered the first prayer? Payson of Portland was his reply. —Rev. T. Adams.

For the Christian Messenger.

European Correspondence.

Marseilles, August 1863.

MR. EDITOR,—

After spending as much time as I could conveniently spare at Paris I concluded to depart for the south of France and Italy. To make preparation for entering other countries, I obtained from the British Ambassador a passport, which entitles its holder to due respect as a British subject, whilst he infringes no laws and regulations of the places he visits. This troublesome and somewhat expensive missive is dispensed with in case of British travellers in France and Italy, but is still found necessary in the Roman States and several other European governments, that are slow to follow the liberal views of Great Britain. We took rail for Marseilles 530 miles south of Paris, and soon found ourselves again in the open country. Well cultivated fields, long rows of grain stacks, numerous villages and many small towns were passed during the day. The country for the first 200 miles was very level, and bore the same marks of good culture I had witnessed to the North of Paris. The farm villages had nothing new in their appearance; the dwellings being of sombre stone, with red tile roofs, and no new dwellings seemed in progress of erection. The same old fashioned buildings that existed a century ago seem to satisfy the wants and tastes of the present generation. A very commendable habit I observed amongst the peasantry, that of cultivating flowers; a strip before each cottage smaller or larger according to room, is considered an indispensable appendage. Not only has it a most agreeable appearance, but indicates the sentiment of the people; could not our Nova Scotia farmers adopt something of a similar kind? How often at the present day do we see farm-houses arising, of two stories, built without any architectural proportions, void of comfort within or beauty without. I have often wished to say to our independent agriculturists, spend less money in raising buildings not so useful or rightly as the neat cottage, which with little or no cost can be beautified and made tasteful by a neat front garden, well-stored with shrubs and flowers.—About half way between Paris and this place, we passed through Lyons: this is one of the oldest cities in France, situated at the junction of two of the chief rivers of the kingdom,—the Rhone and the Soane,—but these Rivers are not of much depth and only navigable for boats, and steamers drawing but little water. Lyons is the second city in France, and contains about 300,000 inhabitants. It is the first seat of the silk manufacture, 20,000 looms here turn out fifty million dollars worth, annually, of its fine fabrics, a large portion of which are used in home consumption; the balance is largely exported to the United States. It has a library here of 100,000 volumes, and hardly second to any in France. It also contains many scientific and benevolent institutions within its limits.

About 50 miles from Paris, on our route, we began to enter the grape plantations. The fields were at first of a few acres, but as we proceeded south they increased in size, till, at length, for many, many miles there were nothing but vineyards to be seen, and these extended on each side as far as the eye could reach. Not only the level ground was cultivated with the vine, but the hill sides and the steep mountains were terraced up to their summits, and all bearing their crop of grapes. At a distance the appearance was that of hop gardens, but on nearer view the poles were seen to be shorter,—I should judge five feet high, the ground was well cultivated, the rows about three feet apart and scrupulously free from weeds. It was just before the time for gathering, and the clusters hanging gracefully about the supports, looked very beautiful. The extent of grape culture in France is much greater than most are aware of. I tried to inform myself on the subject and from the best information I could obtain, learned that a twenty-fifth part of all the cultivated land in the empire is under the vine, amounting to Five Millions of acres,—nearly five times the quantity of all the improved lands and meadows in Nova Scotia. The wine and brandy manufactured from these vineyards amounts to about eight millions of casks annually, and the value to \$62,000,000.

One would naturally pause here, and ask if there is a real gain to a people or a kingdom; that—instead of producing Grain—uses its acres for the purpose of raising at least a useless article? The same remark would apply to Great Britain where hop-gardens and barley grounds are employed in producing materials for the manufacture of an article which, not only does not benefit, but greatly impoverishes the people. One large brewery firm alone in G. B. use 3,000,000 bushels of Malt annually, whilst the government receives a tax on Malt and Spirits yearly of fifteen million pounds sterling. This added to tobacco makes a fearful item in useless expenditure. In France the manufacture of tobacco is a government monopoly, and it derives a profit from it of \$14,000,000 a year; probably the revenue in England is equally great, and if the government makes this large sum, what must be the cost to the consumer? Will not the time come when the political economists of the day will have to look into these matters?

We arrived at this city early on Sunday morning after a journey of nineteen hours, the distance being as before mentioned 530 miles. Thus one gets whirled along almost as by magic. I entered France on its Northern borders—Calais—but now found myself on its southern coast, on the Mediterranean, having crossed directly through the Empire about 750 miles.

Marseilles from its maritime position is the chief commercial city of France. It contains 230,000 inhabitants and is rapidly increasing. Its harbor is one of the finest on the Mediterranean, and capable of containing 2000 vessels, which may ride in safety in 24 feet of water, and is unaffected by tides. The trade of the place is very large, as it is an outlet for the surplus of the country, and a convenient place for importing the supplies required by the many millions of France, to whom they can be easily conveyed by rail roads, centering here. It is also important as the first steamboat station on the Mediterranean. To avoid the long and boisterous sea route across the Bay of Biscay, and round the Peninsula of Spain, the eastern travel now finds its way to this city by the route taken by myself. From this port first class steamers run to the various ports of this great sea, in Italy, Turkey, Egypt, Malta, Algiers, &c., and by this route the overland travel to India proceeds; consequently from the countries whose southern outlet is the Mediterranean, there are millions who are accommodated on their journey to and fro, by the several lines of steamers departing from this port. I spent a Sabbath here, but how unlike a day of sacred rest it appeared. The streets seemed hardly less filled with activity than on other days, work of various kinds was being performed, shops were open, and nothing appeared to indicate that the thoughtless multitude viewed it other than a day for recreation or employment to suit their inclination. I found there was a place for Protestant worship, and met in an upper room about sixty persons who had assembled to worship the God of the Bible—even in that city where the Bible is almost an unknown book. The clergyman (an Episcopal one) was attached to the British Consulate, and sustained there by the British Government. He preached a good discourse, and I felt pleased whilst listening to it to think that even church and state has its redeeming properties, as in various Catholic cities there would be no protestant worship were not the British representative to have a chaplain. But how small the number of worshippers who met together in this large city, yet there might be others, hidden from public view, like the thousands in Elijah's time, who have not bowed their knee to the image of Baal.

J. W. B.

Christian Messenger.

HALIFAX, NOVEMBER 11, 1863.

We find, by looking over our books, that quite a number of our patrons have allowed their subscriptions to run on for more than one, two, or three years without making any remittance. To such we wish to say: Dear friends, We want much to hear from you. We send you the Messenger with the understanding, that, when each year has expired, you will promptly and honorably send us the amount due. We have a right to this. Those who faithfully comply with our published terms have an interest in this being done as well as ourselves. We are compelled to pay cash for the paper and labor expended on your behalf. We also have to pay interest for the money we borrow, and we are put to serious inconvenience by not receiving what is justly due us. This, we believe is the season when you are

better able, than at any other time in the year, to meet your obligations. We therefore beg that you will not allow it to pass without forwarding what will afford us so much satisfaction, and, at the same, give you the blessed relief of being free from indebtedness for your paper.

The "Day Spring."

The public Farewell to the Presbyterian Missionaries on Wednesday evening last in Temperance Hall was attended by a crowded audience. The Hall was filled long before the time of commencement. The chair was occupied by the Rev. Mr. Sedgewick. In addition to the missionaries, the Revs. Wm. McCullagh, James D. Gordon and D. Morrison,—several other Presbyterian ministers from the country and those living in the city, there were on the platform the Revs. Dr. Pryor, A. H. Munro, J. Lathern, J. McMurray R. F. Uniacke, Thos. Crisp, &c. &c.

Rev. Mr. McKnight engaged in prayer, after which Rev. Jas. Bayne, Secretary of the Board, gave a full account of the Day Spring shewing that it had cost about \$5,750 at £12. 10s per ton. Its rigging, sails, &c., were made in Scotland in duplicate, and cost \$5,000. He corrected the statement made in some of the city papers respecting the object of having two small carronades. They were for the purpose of signaling and not to be offensive in any respect.

One very gratifying fact was made known, that the whole crew had signed articles to abstain from liquor, tobacco and profane swearing.

Each of the missionaries then addressed the meeting with good effect.

"From Greenland's icy mountains" was sung by the whole audience, after which the Rev. Mr. Maxwell of Chalmers church moved a resolution expressive of obligation to support and pray for the mission. Rev. Thomas Cummings of the North Presbyterian church seconded the motion in a very neat and appropriate speech.

At the call of the chairman several ministers of other denominations spoke briefly on the subject of missions, in the following order Revs. R. F. Uniacke, G. Boyd G. M. Grant, J. McMurray, J. Lathern and Dr. Pryor.

On Thursday afternoon a Prayer Meeting was held in the cabin of the Day Spring, preparatory to her leaving the wharf. But for the rain, which fell about this time, there would doubtless have been a very much larger assemblage on the deck and wharf. The wind however was not favorable and, at the hour named for her departure, she was hauled off into the stream to wait for a favoring gale. She remained till Saturday morning when after taking a few turns in the harbor, with a number of friends on board, she left about 2 o'clock, conveying with her the best wishes and prayers of a host of christian people for a favorable and speedy voyage, and success in the benevolent enterprise.

We learn from a report, of a meeting attended by the Rev. Mr. Paton in Scotland, in the Home and Foreign Record, that the islands known under the name of New Hebrides, to which the above mission is destined are situated about 1500 miles from Australia. They are from twenty to thirty in number and contain a population of upwards of 15,000. The chairman of said meeting informed the audience that

"About the beginning of last year Mr. Paton escaped, almost miraculously, from Tanna—escaped with but the "skin of his teeth"—all his property destroyed, and found a temporary asylum in Aneiteum. After a short breathing-space, and until the way should be opened again for his return to Tanna,—for he had no thought of abandoning the mission there, he was commissioned by the brethren to visit Australia with the view of awakening an interest in the cause among the colonial Churches and making an appeal to the children of those Churches to aid in the purchase of a larger vessel for the purposes of the mission, the want of which for some time has been much felt. His success has been something quite amazing, not merely in a pecuniary point of view, but as regards the extent and depth of the interest which seems to have been awakened in our mission. After having raised sufficient funds to defray the whole expense (£3000) of the new vessel,—the Day-Spring,—which has been built and launched in Nova Scotia, and is now ready to sail for the South Seas, Mr. Paton found the money still flowing, flowing in undiminished streams into the coffers of his treasures—for not a farthing of it ever reached his own pocket,—till, to escape the inundation, he had to turn his face homewards. He determined accordingly with the consent, and, indeed, the advice of the brethren out there to come home, not for more money, but for more missionaries. He addressed himself in the first place, to ministers, preachers, and students of their own Church, but if he got no adequate response from them, he would not confine himself within the limits of his own denomination, for this was no sectarian mission."

Mr. Paton also spoke and explained the

mode of operation on the island and the changes which had been effected in the people, by the labors of the missionaries.

Pastoral Destitution in New Brunswick.

Our contemporary the Christian Visitor informs us that there is a sad state of destitution of pastoral labor amongst the Baptist churches in several parts of that province.—The following extract from an editorial on the subject will shew the lamentable condition of a number of these places:

"A very large majority of our Baptist churches in New Brunswick are without pastors. During our late visit to the County of Queens this destitution was alarmingly apparent. For example, Wickham, 1st and 2nd Cambridge, Carrows, Thorntown, Coles' Island, Cumberland Bay, Head of the Bay, the Range, Scotchtown, Maquapit, and French Lakes, Mungerville, and Canning, are all without pastors of the Baptist faith. In every one of these places there is a Baptist church, having a commodious house of worship, but no pastor. Here are eleven churches, mostly in one county (Queen's), and all of them, able to a greater or lesser extent, to sustain the preaching of the Gospel in their midst, but, strange to say, are all as sheep without a shepherd. The law of Christ on this subject is subverted, and the example of his holy apostles disregarded.—Can these churches hope for spiritual progress and permanent prosperity while neglecting to employ an agency so vital in its position and influence? Can we justly expect to carry forward the interests of Home and Foreign Missions, Education, or Sabbath Schools successfully while this state of things continues? As well might we hope for a rich harvest from the uncultivated field. As in nature so in grace, God's law must be obeyed: the order established by him must be observed or prosperity will not come.

But we regret to say that the destitution of which we speak is not limited to Queen's County; it extends far and wide. The four churches in the Hampton and Norton district, the churches of Sussex, of Salisbury, and of Moncton, as also of Shediac, are all without pastors. Who that loves the cause of the Master can contemplate this melancholy state of things, and not drop a tear or send up a prayer to heaven for help?"

Surely such a state of things should be remedied in some way. If the brethren composing such churches felt their obligations to Him who died for them they would use some means to obtain the services of laborers in their Lord's vineyard. We hope the knowledge of these painful facts will induce many of our readers to cry out unceasingly to the Lord of the Harvest "Send forth more laborers!"

"Now, we cannot believe that the Messenger hates Presbyterians so much as its opposition to Dalhousie would seem to indicate. We know that the Baptist Denomination do not. Is not the reason therefore after all to be found in some other consideration? May it not be the paltry fear that Dalhousie shall in a very short time overshadow Acadia?"

The above is the closing paragraph of the leading article in the Witness of Saturday last. The editor may affect to suppose that what he chooses to call our "opposition to Dalhousie" arises from hostility to Presbyterians. It would be a somewhat clever trick of his if he could manage to persuade his readers that this were the case, and so lead them and the public away from the thing itself against which we contend—the Presbyterians having possession of public property,—the building and revenues of Dalhousie. He must not suppose that we are to be misled by such childish clap-trap. Let him not indulge in his vain boastings about Dalhousie overshadowing Acadia. Acadia is quietly doing its work and we believe is prepared to take its stand beside other institutions even of higher pretensions. Dalhousie may make another brilliant appearance for a time, and perhaps dazzle those who fix their gaze upon the constellation of names occupying its chairs. (We have no personal feelings in this matter. We trust none of the gentlemen engaged to fill those honorable offices will imagine we have any want of respect for them, though we thus speak.) Those high in office may flutter around them for a time, but, it will require something more than that, we think, to satisfy the people that one denomination has a right to come in and manipulate the legislature, so as to secure themselves in the enjoyment of such public institution.

Far be it from us to entertain any other than the kindest feelings towards Presbyterians. In our adherence to the course we pursue, with regard to Dalhousie, we believe, we are likely to benefit Presbyterians far more than those will who are leading them into the mire. We have but little doubt that body will find Dalhousie an incubus upon them, and an impediment to their real progress in the province. We do not believe their people will be long satisfied to accept such provision for the supply of their educational wants as that at this institution, however magnificent