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Religious Intelligencer.

SAINT JOHN, N. B., SEPTEMBER 11, 1863.

PERSONAL—SIXTY MILES INTO THE COUNTRY AND BACK.

We trust our readers will exercise toward us this week a good share of their usual forbearance, while we give them a chapter of editorial merriment and notes of a hasty ride of sixty miles, into a portion of the country never before visited by us, and back. Recreation with us, for recreation's sake, is what we have long been a stranger to. The publication of a large weekly religious paper, unaided, containing never less than seventeen columns of reading matter, besides the attendance of five meetings a week, and other duties, leave but little time for idleness. For more than ten years, with us recreation has never been divorced from duty, nor pleasure from labour. Relaxation from one thing has only been the transfer of toil to another, and each succeeding day has required its allotted revenue of labour. Occasionally an opportunity has been afforded us for a brief change from the daily routine of care; and a degree of mental and physical relaxation has been obtained even in the performance of more arduous and laborious duties. But let it not be supposed that we wish our toil to be diminished, or our labour to be lessened. Nay! but our sorrow is, that we do so little, and do it so imperfectly. We feel our inefficiency, and deeply regret the numerous defects in our work. But we dare not abandon it because of these, notwithstanding.

For some time we have been anxious for a trip up the Grand Lake, and a tour through the large district of country lying back of Mauguerville and Sheffield, in the vicinity of French and Quaco lakes, Newcastle, and thence to Salmon River. Want of time and means of travelling compelled us to forego our desire, and until the present week we had never set our foot upon the soil of Mauguerville or Sheffield. The death of a sister at Salmon River on Saturday last (Miss Hannah S. Lloyd, after a long illness of consumption), leaving a request for us to be sent for to preach on the occasion of her funeral, gave us an opportunity for a hasty ride through a portion of the country that we had been wishing to visit. The distance from Fredericton to Salmon River by the most direct route is about forty-seven miles. By the way of Mauguerville and Sheffield it is about sixty miles. It being necessary for us to reach the former place by two o'clock on Monday p. m., we left home on Sabbath evening after our afternoon service, in company with Brother L. Atherton, of the City Hotel, who tendered his services with his horse and carriage, to convey us to the place we were going and back, and who has, on several former occasions, been our travelling companion on similar errands. Acting on the old adage that "the longest way round is the shortest way home," we took the route through Mauguerville and Sheffield. This route lies along the river as far down as McGowan's (20 miles), then turns in an easterly or north-easterly direction, passing between the French and Quaco lakes, and reaching what is called Little River, about 14 miles from the River St. John; thence about 12 to Newcastle, and thence about 14 to Salmon River. The beauty of Mauguerville during the quietude of last Sabbath evening can rarely be surpassed. We had often admired Mauguerville as we had looked over its broad intervals from the deck of the steamer as she passed up and down the river; but to see all the beauty of this garden spot of our Province, a drive along the road is necessary. There is, however, one serious drawback to Mauguerville and Sheffield: a large number of the inhabitants display no taste in their buildings or grounds adjoining the river. Many of the houses are old and dilapidated, and the surroundings indicate a lack of thrift. There are others quite the reverse, and a few really beautiful structures meet the eye. It seemed to us that a reasonably sized farm in Mauguerville or Sheffield was fortune enough for one person in this world. But all experience and observation convince us that the human heart never says, *It is enough!* We formed the acquaintance and enjoyed the hospitality of Mr. and Mrs. Foster, who reside about 13 miles below Fredericton, on Sunday night, and the following morning at half-past five we were again on our road. After leaving French lake, which is some two or three miles from the river, we observed but little to interest us until we reached the residence of Messrs. Coburn, Esq., some eight or nine miles further. Mr. Coburn has a very pretty place, and we should think a good farm. There we stopped to rest our beast, and although we were utter strangers to each other personally, we felt acquainted at once, when we learned that they had been constant subscribers for the *Religious Intelligencer* ever since it has been published. Between this and Newcastle (about 13 miles) but little farming is carried on. The land is not adapted to it, and but few settlers occupy it. Newcastle, or what we passed through and saw of it, is a little village of some half dozen houses, a church, and a saw mill. It is conspicuous for coal. Here, we learned, is where the coal is obtained, principally, that is taken to market from the Grand Lake. It is raised here and conveyed with teams to the Lake (a distance of 4 or 5 miles), thence in boats to St. John and Fredericton. Much of the Grand Lake coal is not fit for house use; some of it, however, is excellent: we have used it for the two last winters, and were pleased with it. From Newcastle to Salmon River, as already stated, is about 14 miles, and much of the way the land is unfitted for farming purposes; but as we approach the River it becomes better, and some thrifty looking places meet the eye. In the vicinity of the Salmon River there are some old and good farms. This part of the country has been settled for many years. The part of Salmon River visited by us was in the vicinity of the residence of Mr. Daniel Briggs, and is about 13 miles from the head of the Grand Lake. The lake steamer occasionally goes up this far. The Grand Lake proper is 18 miles long, and in some places is seven miles wide. The road passed over by us in no place afforded us a view of the Lake. Salmon River is settled up for more than thirty miles. Gaspeaux stream is about three miles above the point touched by us (at Briggs'), at the mouth of which there is an establishment of mills. Another establishment, consisting of both saw and flour mill, has been erected by Mr. Burpee, about six miles up. Far as these places are in the interior, they are the centres of considerable business operations; a large number of permanent and industrious settlers have spread themselves through the wilderness, and prosperity and wealth is already crowning the enterprise and toil of many of them. The lumbering business has been prosecuted with much diligence, and much to the

detriment of the agricultural interests of the country. In the foregoing our readers have the result of our observation and inquiries during our brief visit, relative to the secular interests of the places referred to. Our next, and more important topic is, the spiritual and religious condition of the people. Of this we can speak with but little definiteness, and shall therefore only refer to a few facts relative to the various denominational interests, as we learned them. There is no Free Baptist Church in the vicinity of the Grand Lake, nor any minister of our denomination residing near. An occasional family has removed there from some other place, who are members of some of our churches, and these are all the denominational interests we have in this part of the country. A few sermons preached by Brother Downey some few years since, comprise all the labour that has ever been expended by us among the people there. The sister deceased, and the family of which she was a member, are Free Baptists. Her death took place at the residence of her brothers, Messrs. James and Charles Lloyd, who not only own a pleasant farm there, but also carry on pretty extensive lumbering operations. The funeral service was preached in the Baptist meeting house. A large and attentive congregation were in attendance, and we humbly trust the occasion will not soon be forgotten by some who were present. The largest religious interest belongs to the Calvinist Baptists. The house in which we preached is large and well finished out side; the inside is unfinished. We learned that the Rev. Mr. Kierstead is the pastor of the church at present. Another Baptist meeting house has been erected a few miles further up the river. A Presbyterian place of worship is seen from where we were, at a place called Red Bank, on the east side of Salmon River; and a large new Catholic chapel is also in course of erection on the east side, a short distance above. This tract of land near Salmon River, granted to the Bishop, for settlement by Catholics, is not far from this new chapel. We learned that the Presbyterian congregation is without a minister. A Methodist minister has a circuit there, though we believe there are at present but few members of the Methodist church in the field of his ministry. He is a young man, a native of Shelburne, N. S., and in the first year of his ministry. He was present, and joined with us in the funeral services, and we hope he may have much success in his Master's cause in the laborious field he occupies. No Methodist chapel has yet been erected near this place, but it is in contemplation to build one soon. It would have afforded much pleasure to have visited a venerable lady, who resides about six miles above where we were, and with whom we formed a brief acquaintance a few years since. She is a native of one of the New England States: her father was one of the early and successful ministers of the Free Will Baptist denomination in that country, and she removed to Salmon River with her husband and family many years ago. We are informed that for several years, when the place was destitute of preaching and public means of grace, that she maintained and conducted religious services in her own house on Sabbaths, and laboured faithfully for the spiritual welfare of the people. True to the instincts of her early religious faith, she united to no religious body until after a visit to St. John a few years since, while we were pastor of the Church there, we gave her the right hand of fellowship to our own body. We learn that her pious and irreproachable life as a Christian, has secured for her the confidence of all who know her, and now at an advanced age, she is waiting for her reward. "The memory of the just is blessed."

We hope the patience of our readers will not be exhausted with this rather long narrative, woven out of the small stock of information gathered by us during a rapid ride of over one hundred miles, and the performance of other duties, all in less than forty-eight hours. Leaving Mr. Lloyd's at Salmon River, at half-past 6 o'clock on Tuesday morning, we reached Fredericton by the shorter route a little after 3 p. m. From information gathered, and our own observation, during visits of this kind, we are almost invariably impressed with the necessity of Home Missionary labour. The fields are white, the harvest is great, but the laborers are few. Notwithstanding the amount of preaching which is performed in many country districts, the fact is nevertheless apparent, that a kind of labour is required which is seldom expended, and a class of laborers, which we regret to say, are becoming fewer and fewer. He who would go into the forest to cut down the timber, and turn, by his toil and industry, the wilderness into a fruitful field, must be a man of self-denial, and make up his mind to endure hardships. No less must the men, who go out to labour spiritually in such districts of country as we have been describing, be self-denying and industrious men, men whose hearts are fired with love for souls, and whose highest aim is to bring sinners to Christ. He who can content himself with performing merely what human prudence may dictate as his duty, will fail in the work he assumes, and hinder others from doing what they otherwise might. If ever there was a period when earnest, importunate prayer should go up to God for an increase of faithful laborers—young men of intelligence, talent, and ardent piety, to be called into the vineyard of Christ—it is now. The work of the ministry is becoming too much a profession, and the great work of saving souls too little a vocation. The men needed for the ministry are those who feel like the Apostle, "Necessity is laid upon me, yea, woe is me, if I preach not the Gospel." These alone are the men who make efficient Home Missionaries, or successful ministers of the Gospel in any place.

FIRST DISTRICT MEETING.

KEST, SEPT. 3, 1863.
 Brother McLeod—The First District Meeting held its last session with the Church in Middle Kent, Aug 29th-31st, agreeably to previous appointment. The morning services commenced at 10 o'clock, with a Social Conference. A number present took part in the meeting, and it was quite evident that God was present in our midst. At 2 o'clock, p. m., the meeting was organized by the choice of the writer as Chairman, and Rev. Y. White, as assistant Clerk, pro. tem. The following ministers were present:—Revs. E. Siprell, George Orser, Yerxa White, A. Taylor, Bro. Jarvis Shaw, licentiate, delegates from the following Churches—1st Perth, 1st Gordon, 1st Ansdover, 1st Kent, 1st Arrostook, 2nd Kent, 3rd Kent, 1st Wicklow, and also Bro. John Welsh, of the Christian Connection. The churches were all reported as being in a low state, as having been much discouraged, and having had but little ministerial labour the past year. Only a few visits from Brethren McMullan, Harrit, Orser, and Curry, and the Missionary, since Conference. But there was a hopeful feeling expressed in the reports that something would be done for the upbuilding of the cause in this part of the country. None of these churches enjoy regular pastoral labour, although some of them look to certain ministers for care when they visit them, yet I should judge that the pastoral relation is but imperfectly understood among them. Two of our ministers reside within the limits of this district, namely, Elders Sisson and Curry. Bro. Sisson preaches only occasionally, and Bro. Curry's time is mostly spent in other parts of the vineyard. There was a great cry for ministerial help by the churches, and the oft repeated wish that something might be devised for their permanent benefit.

After hearing the reports of the churches, the Chairman addressed the meeting, and remarked that it was an old adage he had seen somewhere in his reading,

"That the gods helped them that helped themselves." From this text he proceeded to show the necessity of the churches trying to do something for their own upbuilding in religious things, and not be dependent so much as they were on foreign aid. He declared that they were better warned by their own exertion than by their neighbors' fire, and insisted that they must rise in their own strength, and in the strength of God, and take hold of this matter in earnest. If we must have the preaching of the gospel, we must support it by our means, as far as we are able, for ministers are but men, and can not live on the wind, and must be properly paid for their labours; not merely as a donation or gift of charity, but as pay for their services. He contended that the churches are well able to support pastors among them a part of the time at least, and hoped before long to see in this part of the country a concentration to this end that would be the sure means of advancing the cause of our holy religion.

A number of other brethren spoke on the same subject. Bro. Siprell made some most excellent remarks that told well upon the audience. Bros. White and Curry spoke with wisdom in relation to this matter, and other brethren also, and we wish we were able to report their speeches. Bro. Orser spoke last, and remarked that he could not let the meeting close without speaking on this subject, especially as he was called away to attend a funeral in Wakefield, and therefore would not be present at the meeting any longer. He declared that there must be a change in the matter, or the churches in this country would go to nothing, and be a disgrace. He was glad to see the churches waking up in this matter, and he was well aware they would accomplish much for their own benefit when they undertook it in earnest. This matter was not new to him; he had felt deeply on this subject, and was well convinced that there must be a change. There must be some regulation in relation to ministerial labour or the consequences would be ruinous. I wish I was able to do justice to the report of the speeches, but there is one thing I know, they made a profound impression on the audience, and the effect, I apprehend, will not soon be lost. This was a most interesting meeting: we could all say it was good to be there.

In the evening our young brother, Jarvis Shaw, preached to the people from 2 Cor. v. 10. Subject—The importance of a preparation for the Judgment. A number of persons spoke of the necessity of experimental religion, and deep solemnity seemed to be gathering on the audience.

Saturday we held meeting in the school house; but it was apparent we must have some place else to meet in on the Sabbath, or our meeting in part prove a failure. We hardly knew what we should do, when Mr. Robert Demerchut kindly gave us the use of his new large unfinished dwelling house. A number of the young men immediately set about seating it, and succeeded so well that we soon had a very nice place for our meeting.

Sabbath morning, at 9 o'clock, an excellent prayer meeting was enjoyed, and by 10 1/2 a. m., the time for public service, a very large congregation was assembled. After the usual opening service, the writer read his text—1 Peter i. 2. After a few words of introduction, he announced his subject—The Doctrine of Election; and proceeded to show the different kinds of election mentioned in the Bible: that the election mentioned in the text was a conditional, personal election, and had its basis in three things: 1st, the foreknowledge of God the Father. Here foreknowledge was discussed, and was shown to be in perfect agreement with free, moral agency, and the free atonement of Christ. 2nd, the Sanctification of the Spirit. Here the Spirit's appropriate work was described, the necessity of his influence shown, and the consequences of grieving the Spirit set forth. 3rd, Obedience to the blood of sprinkling. Here the nature of Christ's death was pointed out, the efficacy of his blood was declared, and obedience to the voice of that atonement urged. The preacher then proceeded to show in the second place, the blessing desired for those elected. Grace was shown to be free, and full, and necessary to sustain, to comfort, and to make useful. Peace was described to be great, to be past understanding, to be important in life, in death, and forever. Several brethren spoke, and their words were with wisdom. At the close, a collection was taken up amounting to about \$7.62, for the benefit of the ministers that attended this session of the District Meeting.

At half-past 3 p. m. met again, when Rev. Y. White preached to the people. The text on this occasion was—John xii. 26; and the preacher proposed to show, 1st, The nature of the service required. This service was shown to be of the heart, and described to be spiritual, affectionate, cheerful, and voluntary. 2nd, The importance of following Christ. And here the example of Christ was brought forward, and following Christ was believed to be openly, entirely, decidedly, and perseveringly. 3rd, The blessing conferred by serving and following Christ. It was declared that God would honor his servants in life by making them useful, giving character, and bestowing comfort; that God will honor them in the future, in death, in the Judgment, and forever in the Paradise above. A large number spoke at this meeting also.

In the evening we met again, about five miles above, at Bro. Fitzherbert's Meeting House, and the writer spoke to the people, from the word of the Lord. Text, Psalms cxlvi. 55. Subject, "True happiness." The object of the preacher was, 1st, To describe the nature of true happiness; 2nd, To describe the characteristics of true happiness; 3rd, To show how it might be obtained; 4th, To describe its benefits, and urge its acceptance. A number spoke at this meeting, and at the close a few came forward for prayers. In looking over the labors of the day, one thing was very apparent: God was with us. His holy Spirit surely assisted his servants to preach the word with power. The Choir that was present seemed to enter into the spirit of the meetings, and when at the close they sang the Doxology, every heart could respond, AMEN.

We cannot help thinking that great good was done in the name of Jesus on that Sabbath day, and an impression made in the minds of the audience that will not soon be lost.

On Monday at 9 o'clock, we met for business, and here again the Lord was present to bless. I think it very likely that it has been some time since a better business session has been enjoyed in this District. The business was done with the greatest harmony imaginable. A part of the forenoon was occupied in arranging and numbering the churches in the several Parishes, as even this small matter had become considerably complicated. A good deal of discussion was called out by several of the following resolutions. A number of the brethren spoke on the third and fourth resolutions, with a great deal of feeling, and we were delighted to listen to them all, but none made a greater impression than the remarks of the Clerk (Deacon Armstrong), when speaking on the third resolution: it surely was a word in season, and I apprehend will be long remembered by those who heard. Every heart present was made glad in the business meetings, and when, at the close, the brethren rose and sang a few verses of the hymn, "From whence doth this union arise," we could all say, surely God has been with us, and it has been good to be here. Adjourned to meet with the Church in Perth, the first Saturday and Sunday in October, 1864, at 10 o'clock, a. m.

A heavenly meeting of worship was enjoyed in the evening. Bro. J. Welsh preached.

Yours in the gospel, A. TAYLOR.

EXTRACT FROM MINUTES OF FIRST DISTRICT MEETING.

1. Resolved, That Brothers Samuel Bishop and Joshua Giberson be Delegates to the next session of General Conference, and that Bros. Moses Craig and Moses Helms be their substitutes, either of them to take the places of either of the principles, in case of failure.

2. Whereas, Brother John Welsh, a minister in standing in the Christian Denomination, has made application to this District Meeting to be received as a Minister of our Conference; therefore Resolved, that having examined him in relation to his views in doctrine and practice, and finding him to be in agreement with us; we therefore, recommend him to the next session of the General Conference for membership. Also that he have the approbation of this District Meeting, to labour with our Churches, and administer the Ordinances, until the next session of the Conference; and we recommend him to procure a letter of dismission from the Church where he now belongs.

3. Resolved, that we as Delegates will endeavour to carry out, in our several Churches, as far as we can, the recommendation of the General Conference, in relation to Pastoral labour among us.

4. Resolved, That we, as a District Meeting, are gratified, that the General Conference has sent out two Missionaries the present year, and we are sincerely glad that one of them (Rev. A. Taylor), has come to labour in this part of the country; and as such, we do heartily receive him; and we will also urge in our several Churches the collection of the twenty five cent fund, as per rule of Conference.

5. Whereas, It is quite difficult to meet in District Meetings in August, on account of its being our harvest season; therefore Resolved, That we change the time of holding our District Meeting, from the last Saturday in August to the first Saturday and Sabbath in October of each year.

6. Resolved, That this District Meeting tender to the people in this place the sincere thanks for their hospitality during this meeting. Also, that we are grateful to Mr. Robert Demerchut, for his kindness in giving the use of his new large dwelling house, for the convenience of the congregation on the Sabbath, and our thanks are due also to the young men, who prepared and seated the house for our accommodation.

SOUTHAMPTON.

St. Andrews, Sept. 3rd, 1863.
 DEAR BRO. McLEOD.—As I am on my way home from Southampton, I improve a few spare moments in writing to you, to let you and others also know what measure of success my Lord and Master, has been pleased to give me in that place. I have been with them a little over one month. The first of my labors seemed to me to be almost in vain. But God heard and answered prayer, and of late we have enjoyed the blessing of his Holy Spirit. The brethren and sisters are much encouraged, and a few have professed religion. There seems to be quite a waking up generally among the people. Numbers have been forward for prayers; some backsliders have returned, and last Sunday, I baptized three young women; and yesterday your son, who is teaching in that place, went forward in the same ordinance. The occasion was solemn and delightful, and one that deeply affected our hearts.

I have promised the brethren to return and labor some more with them just as soon as I can. I have become warmly attached to them, and found it hard parting. They have treated me with great kindness personally, and also remembered the wants of my family.

I am satisfied that God directed me to Southampton, and I find it good to trust in Him, and labor to build up Christ's kingdom among men.

As I was riding to day a gentleman who had been to my meetings in Southampton, but who is not a professor of religion handed me a five dollar bill, and also insisted that I should dine with him at one of the stations. Such unlooked for kindness from a stranger awakens my gratitude to God, and I wish to praise Him for His goodness to me. "If any man glory, let him glory in the Lord." Yours in great haste, and in the faith and patience of the saints.

F. BARBOCK.

PAY YOUR MINISTER.

We condense the following article from the *Morning Star*:—

Most men feel their obligation to pay ordinary debts. They would esteem it dishonorable, not to say *dishonest*, to repudiate their notes, to neglect or refuse to pay them promptly; but when it comes to paying the minister, it is often a very different thing! Their word cannot be relied upon there as elsewhere. They think the guilt of muzzling the ox that treadeth out the corn is of no consequence. They can pay him anytime; or if they don't pay him at all no matter! It is erroneously called *giving* instead of *paying*! A mere charity bestowed upon a poor minister or parish parson, which they may withhold with impunity if they have lost their interest, or taken of fence at some sermon which fitted their case! No wonder the churches dwindle and ministers starve! If this is not keeping back tithes and offerings from the storehouse, and robbing God, we do not know what it is! It ought not to be so. No church can prosper and carry out these principles.

You must pay—yes, that is the word—your minister promptly.

1. It is his due. You owe to him just as much as you owe the physician for doctoring your child, or the undertaker for the coffin in which you bury him—just as much as you owe the tailor for making your coat, the shoemaker, your boots, or the blacksmith for shoeing your horse. We do not know of a debt more valid. You employ a minister to assist you in the first and highest work of life; and are his instructions and prayers of no account? These are undervalued. Any community cannot afford to do without them. It would cost ten times as much to support the vices that would spring up in the absence of a preached gospel, as it would to maintain the ordinances of the sanctuary, to say nothing of the loss of souls which would follow! What would there be to live for in such a community? Dr. Spring says: "It may be rich in rivers, in ore, and in luxury in soil; it may be well watered as the plains of Sodom, and as accursed as they. I would not educate a family in such a community for all the pleasures between the Alleghany and Rocky mountains;" and who would? If we look merely at the temporal benefit, we might do without physicians and lawyers far better than ministers; but when we consider the eternal blessing which it confers, we cannot overestimate their utility.

If such is the case, the minister's due is valid; and no church has a right to defraud him. Some one has truly said, "Fifteen families of ordinary circumstances can better support a minister than do without one." We have seen an account of six families which moved out West with a minister who was to give his time to them, and each family work for him one day in the week. In this way they prospered. They paid their minister. They knew how to value preaching and were signally blessed.

2. His stipulated salary is generally less than he actually needs. We have no hesitation in affirming that this is true of Free Will Baptist ministers. If there is a solitary exception, it is only an exception. Christ says, "Provide neither gold nor silver, nor brass in your purses; nor scrip; neither two coats, neither shoes, nor yet staves." How many are obliged to do, or else go without!

Many go for the man who will require the smallest salary. "How little can he live on?" "How many children has he?" Just as if the less children he had the less he was worth! The idea is to bring the salary down to the minimum sum that will keep soul and body together. He must not keep a girl, or a horse—that would be extravagant. If he is obliged to, we must exchange him for the cry, obtain one that is not. They forget that "A minister should be

placed above want, his support should enable him to be honest, hospitable, charitable—to educate his children, and to make some provision for old age, so that when voice, and energy and strength fail him, he may not go forth penniless, dependent on the cold charities of even good men." Why has not a minister the same rights as other men? We should not expect to make a contract with anybody else as we do with him. Others we expect to pay, him we expect merely to board.

3. God requires it. "Thou shalt not muzzle the ox that treadeth out the corn," Paul says, "For our sakes no doubt this is written." "Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." This living of the "ospel does not mean *barley living*, just within sight of starvation, but it means a generous, competent support. Christ says, "The laborer is worthy of his hire," and Paul says, "Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, cry; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." Much more might be said, but we pass.

4. It is for the interest of the church. Nothing does a church so much good as to pay their minister. It is one of their first duties. They cannot pray for him aright without it. They cannot cordially unite with him in building up the cause of Christ. They cannot appreciate his labors. It does any man good to pay for his preaching. We know any man whom you could not confer a greater favor than to induce them to pay liberally for the support of the gospel. Some of them used to pay something when comparatively poor. Now they are rich they *can't* do anything. They can get up some excuse—they would be ashamed to give the real one. They are stinting their own souls, and rendering themselves obnoxious both to God and man. Many men not worth a thousand dollars pay ten and find it a profitable investment. A revivalist said to a delinquent church with which he had been invited to labor, "You have failed in your promises to pay your pastor's salary, and the Lord never blesses such a people. You must confess and forsake your sin against your minister, before I begin my work; for I cannot ask the Lord to revive his work in a dishonest congregation." The salary was paid, and the work of the Lord was gloriously revived.

ENGLAND AND AMERICA.

We received from a friend in Boston, a few days since a copy of the *Christian Era*, containing a sermon preached in England, in June last, by the Rev. John Stock, on "The duties of British Christians in relation to the struggle in America." Its great length will not allow us to comply with the request of our friend to transfer it to our columns. The following propositions are laid down in this discourse, and argued with much ingenuity and talent:—

1. That slavery is the cause of the present contest.

2. That slavery and the slave-trade were English Institutions long before the United States became a nation.

3. The President and his Government have done all that they could constitutionally do to put down slavery.

4. The difficulties of the Federal Government are aggravated by emigrants, especially from Ireland.

5. Some English journalists professed to be surprised that the Southern Slaves do not escape in larger numbers into the North, if their condition be so bad.

On this last point Mr. Stock says: "The impression sought to be conveyed is, that the slaves do not care to escape when they can. This, however, is an utter falsehood. Many men have been taken throughout the history of the American slavery to prevent the escape of the slave. Education has been denied him that he may not learn to sign for freedom. He has been carefully and jealously watched, and the first indications of insubordination have been whipped out of him by the lash. Trained bloodhounds are employed to hunt him down should he try to escape. The entire police of the South have to assist in the catching of the fugitive; while scores of men in each slave State get their living by acting as professional 'nigger' hunters. Yet with all these precautions slaves had escaped in such numbers that a few years ago it was deemed necessary to pass a Fugitive Slave Law (A.D. 1850), which made it compulsory on every State to surrender slaves that should escape into it, and to place the State police and prisons at the service of the slave-catchers,—one of the most iniquitous pieces of legislation that the century has witnessed, but which, thank God, the present rebellion has torn to tatters. The passing of this vile measure was a testimony to the *superiority of the slave to escape when possible*. Moreover, since the present war has been raging, the Southerners have always marched their negroes away from all contingency to the North, lines, up into the interior of the country to prevent their running away. Still, with these precautions, 250,000 of these unhappy beings have fled from their Southern masters, and have given themselves up to the Federal authorities, since the outbreak of the struggle. And yet, men among us with Southern sympathies ask, and much apparent innocence, why don't the slaves try to escape?"

Mr. Stock applies his discourse under the following heads:—

1. We must recognize in this horrible and fratricidal war the hand of a retributive and punitive Providence.

2. We must seek to acquire an intensified horror of American slavery as it exists.

3. We must give all possible and lawful encouragement to those who in America are struggling for the freedom of the slave.

4. We must discountenance everything that could tend to endanger the peace of the two countries.

5. We must use all our influence to prevent our Government from a premature recognition of the South.

BIRD'S-EYE VIEW OF AFRICAN MISSIONS.

Africa may perhaps be looked upon as the most recent of missionary enterprises.

In commencing at the west, we have the colony of Sierra Leone. In spite of its climate, the work of God spreads widely. Half of the preachers of the Gospel are blacks. There is much energy and zeal on the part of Christians.

The colony of Liberia, as is generally known, consists of free American negroes, who, in 1847, were constituted into a republic. The work of the Lord prospers here also.

At Senegal, there is a French mission, working with a Methodist mission of Gambia. At present, this is its infancy.

On the Gold Coast, a Bala mission has progressed, notwithstanding the serious losses and trials incidental to the country and the climate.

The mission near the river Volta, is carried on with the greatest difficulties. The climate, the cannibal practices, and the unwholy traffic in slavery, cause serious opposition to missionary efforts; but it is hoped that the occupation of Lagos by the English, will facilitate the labours of men of God.

Yoruba presents a large field. The Scriptures are widely circulated amongst the Pagan and Mohammedan population, and Christianity has altered the very appearance of a once desolate country.

The mission of the Niger reckons ten native laborers at two stations up the river. These are surrounded by great trials, since the chiefs, favourable to Christianity have been poisoned by a Pagan tribe.

At Calabar, the Scotch mission finds its position very difficult.

The expulsion of the Baptists from Fernando Po, by the Spanish Government, has obliged them to seek another locality for labour in the Gospel, and they have found this more in the interior of the Continent.

The Americans have a mission at the Isle of St. Thomas, which prospers in spite of a pernicious climate.

In the districts of Namagua and Damara, missionary labour is at present suspended.

At Cape Colony, Dutch, English, German, Swiss, and American missions abound. French missionaries

labour among the Basutos, and many of the rebellious Kaffirs are turning to God.

In the interior of meridional Africa, as a result of Livingstone's discoveries, new missions have been founded amid much discouragement and trial.

Mauritius—the majority of which signifies this island—is composed of Indians, transported thither for the cultivation of the sugar-cane. They are, for the most part, evangelized by men of their own colour from Bengal. The missions are prosperous.

On the East Coast, the English and German missionaries have as yet had but little success; outward disturbances and wars, and sickness of the missionaries, have kept back the work.

In Abyssinia the mission to the Jews makes daily progress.

And in Egypt, evangelizing is not opposed, but the spread of the gospel and of the Sacred Scriptures is freely permitted, through the liberality of the powers that be.—*La Croix*.

THE KING OF DAHOMEY.

The following letter has been received by the Duke of Wellington, from the celebrated lion-hunter, M. Jules Gerard:—

Monsieur le Duc.—Your Grace is well aware that few men gain by being seen close, unless they are men of intellect and merit. The King of Dahomey, despite his enormous size, which signifies the "Eternal" or the "Infinite" fully justifies that rule to which he is no exception. Physically he is similar to the other blacks of the country, tall, well-built, a head like a bull-dog. The most usual expression of his countenance is a cunning and malicious smile. His moral qualities are in perfect keeping with his physical conformation: he is more gracious than the kings who have preceded him, fanatical for old traditions and customs. The traditions of that microscopic court are treasured up, and the king is the best of fathers (*explaire le blanc*), but especially to induce the people presents. It is the custom to excite the people with sanguinary spectacles, so as to be able to carry off the neighboring population when a slave dealer makes an offer to the King, and also at the annual customs of human sacrifices.

I have just spent twenty days at Kana, where the King was staying for the celebration of the lesser ceremonies. On the day of my presentation I was conducted across the market-place, where twelve corpses were exposed to view on separate sites. They were hung up by the feet, the six others were upright like men about to walk. Those whom I saw close were horribly mutilated and not beheaded. An enormous pool of blood covered the ground beneath the scaffold, giving an insupportable evidence of the sacrifices and of the tortures which accompanied them. Our reception by the King was brilliant, very cordial for myself as well as for the French Consul; but we were soon to convince ourselves that this was but a costly always performed by this poor Padian to get the presents brought by the whites. Born and brought up in the midst of these spectacles, which would be ridiculous if they were not horrible, the present King is actually more fond of them than his subjects. I saw him on that day admiring with the delight of a child, the grotesque dances and ridiculous pantomime of his Ministers, and then of the Princes, and then of all present, for our amusement. A most infernal music, which nearly deafened us, delighted the King, who seemed to be in a state of ecstasy; and this, M. le Duc, lasted for six hours. On the following day His Majesty invited us to witness a procession of the King's riches. On reaching the square of the Palace (read thus) an agreeable surprise had been prepared for us. The entrance was flanked by a pool of blood two yards in width, and on each side a column of recently decapitated heads formed two immense chapels. It is true that on this day the King wore the emblem of Christ on his breast. It must be presumed that it was the cross of execution that he meant to imply by his ornament. As regards the procession of his wealth, it consisted of a few old carriages, bath chairs carried by men with figures like Polichinello. One thousand women carried each a bottle of liquor on her head, a brass basin in the shape of a foot-bath to receive the blood of the human victims on the day of the King's banquet; an image of the Virgin; various baskets-full of human skulls; an image of St. Lawrence, as large as life, carried by blacks; finally the *drum of death*.

At another festival the King commanded on foot his Amazons, who manoeuvred with the precision of a flock of sheep. On the market-place already mentioned each step was ornamented by a dead body; and the King came and went in the midst of pools of blood and death. The King's procession was a putrefaction. On this occasion he had dined his face with coal. The ceremony terminated by a mad dance, in which the King took part, dancing *à la danse* to drunken soldiers and musicians. Such are, M. le Duc, the usual entertainments of the King of Dahomey. We have hitherto hoped to turn into a path less contrary to the laws of humanity. I regret that Captain Burton should have arrived at Kana just at the moment of the King's departure, as he might have been enabled to see, judge, and condemn.

I am, M. le Duc, your most obedient servant.

JULES GERARD.

P.S.—On the day of his departure the King invited us to a review of his army prepared for war. It was some 15,000 men strong, comprising 12,000 Amazons, 1000 men of the body-guard, and 2000 archers.

¶ We learn a great religious interest has been awakened at Keswick (Upper Lodge, so called), and that a number have already been baptized. The Rev. Mr. Cory is the minister laboring there.

¶ Rev. B. Franklin Rattray has united with the Calvinist Baptist Church in Fredericton, and hence is now a minister of that denomination.

¶ The Rev. Wm. Elder, editor of the *Colonial Presbyterian*, and who has for several years ministered to the Presbyterian Church at St. Stephen, has found it necessary to give up his charge there, and remove to St. John, in order to devote himself exclusively to the interests of his paper. In his address to his congregation he says:—

"Little by little the interests of the *Colonial Presbyterian*, small in their origin, have assumed such magnitude; its business affairs have become so complicated; its monetary interests so weighty; that it imperatively demands, for a time, a large share of my personal attention, which must be given nearer the office of publication, than would be compatible