wn on the occa-
hese enquiries,
ried neverthe-
f facts, bearing
der. It was as-
g herself Mrs.
about a year old
ston by steam-
3-4, and put up
House, Prince
at her manner,
alleged husband
by a gentleman
and not her hus-
e was not a mar-
s after her arri-
nd, in company
previously visited
ab to the Black
he road with the
guest of that gen-
they preferred to
tance between
lline (brother of
d. Daniel Collins,
usion in the Me-
ch he said Mrs.
eit. The cabman
an, not far back
In an hour and
entleman returned,
hined, the gentle-
family they went
ome, Mrs. Clarke
some other day.
day the party re-
e and child taking
treet, her trunks
ddy's subsequent-
e's, from Monday
g, she sometimes
g her at Lordy's
ake her out for a
self saw this gen-
m on Wednesday
board bill from
Saturday morning
Mrs. Clarke, child,
the Black River
nday, drove them
gain, and set them
at the gentleman's
ce as before given
The place on the
h the cabman set
this occasion, was
e spot where the
man and child were

urned to Bunker's,
he gentleman, who
e and child out, re-
family Mrs. Clarke
at home that day,
ut with them until
would bring her
board the Ameri-
to Boston. The
bman to take Mrs.
boarding-house on
erican boat, stating
re to receive them.
abman got another
trunks to the boat,
eased at the wharf,
ld that Mrs. Clarke
rat her trunks had
bman had ordered.
iries were made by
the Black River
whether a woman
description of Mrs.
ed either at Collins'
rhood on the Satur-
any part of the time
t with her child and
man on the Black
ing Monday morn-
uld be found. No-
ild. Nor could any
nborhood who could
man and child into

suggestive circum-
wledge of the autho-
g up the clue they
n. The direction in
uld not be mistaken.
at the remains found
and her child; and
e and her child were
she could be traced,
tleman who
ncerning her, with
ously manifesting themselves in Pictou—a
lay-Brother there, writing to a friend in Halifax
a day or two since, says:—"We are having a
gracious manifestation of the Spirit of God,—
some have found the Saviour and many are
seeking. There is much excitement but
deep earnestness. It is a new thing for Pictou
to see persons standing in groups at the street
corners talking about the one thing needful."

We wish that our space would allow us to copy
the full report from the above mentioned paper,
but we must be satisfied giving that part of it
which refers to the Sabbath's reverency.

"A prayer meeting was held in St. Andrew's
Church at 7 o'clock and at 9½ o'clock in the
morning. Both meetings were well attended.
A Union meeting of the Sabbath School children was held in the same Church at 3 o'clock
in the afternoon. The church was well filled,
about 300 Scholars alone being present. Mr.
Clarence Primrose presided, and the services
were taken part in by Bros. W. B. McNutt, T.
Clarke, J. S. McLean, Dr Hattie, J. Farquhar
and J. Grierson, of Halifax, and Rev. Mr. Herdman, Pastor of the Church. The meeting was a
very interesting one. At 4 o'clock the usual
Sabbath afternoon prayer meeting of the Pictou
Association was held in Prince Street Hall. A
number of the delegates went up to the Three
Mile House, at 11 o'clock in the forenoon, and
held a very interesting meeting in the School
House there. An open air service was held
in front of the Market House at 6½ o'clock, at
which about 1000 people assembled. They
manifested perfect order and listened to the
speakers with marked attention.

THE FAREWELL MEETING,

on Sabbath evening was the crowning gathering
of the Conference. Long before the hour of
meeting St. Andrew's Church was crowded to
the door by an eager and deeply interested audience. The old sirk alongside was thrown
open and speedily filled to overflowing.

The President occupied the Chair—a position
speedily filled during the sessions of the Convention. The Hymn "Coronation" was sung by
the Choir and Congregation; when Rev. D.
Bayne read the 22nd Chapter of Revelations,
and offered up a fervent prayer.

Rev. E. McCurdy first addressed the meeting.
He illustrated the tenderness of parting—of
saying farewell—by referring to the scene which
occurred at Miletus when Paul parted from the
elders of Ephesus—there "Sorrowing most of all
for the words which he spake that they should
see his face no more." Addressing himself to
delegates he spoke of the greatness and importance of the work in which they were called to
engage. They were pledged to God, to the
Church, to the world and to each other to work
for Christ—for the conversion of souls and for
the glory of Christ's Kingdom. Referring to
the glorious rewards guaranteed to soldiers of
the Cross he warned them to avoid each biting a
legal spirit—working for the mere sake of reward. They should work in the right spirit, in
faith, out of love to Christ and sincere desire
that others should partake of the priceless blessings of salvation. The grand motive should be
"the love of Christ constraineth us." Addressing himself to those who made no profession of
religion he warned them by the example of the
barren fig tree. They were fig trees in God's
vineyard, were tenderly cared for and nurtured
by precious Gospel privileges. The Lord of the
vineyard, the Holy Spirit, may the words, expected fruit. If the disappointment of the Saviour at finding no fruit should be turned into
anger, their fate might be that of the barren fig
tree. If, amid showers of blessings and privileges
they remained unfruitful, the command might be
issued, "Cut them down why cumber they the
ground." Every consideration of duty and privilege, of present happiness and future joy, of
love to Christ and desire for the well-being of our
fellow men, should constrain us to obey the commandment of Jesus, "Go work to-day in my
vineyard."

Wm. Roche, Jr., Esq., of Halifax, was the
next speaker. His remarks were pointed and
touching, and appealed directly to the hearts of
all present. He said we are all going—travelling onward through this weary wilderness to
our eternal home—some to meet a kind welcome, and some it may be to desolation and
gloom. To the delegates he said, we part for a
time, we say farewell but not forever. Gladly
would we linger on the mount of ordinances,
where have enjoyed so much of the presence and
blessing of the Redeemer, where we have enjoyed the kind, loving hospitality of Christian
friends. But we go home to work for Jesus, to
engage more fully and unreservedly in the Master's service, to win souls to the Redeemer, and
to live more for Him. He closed his remarks
with an earnest appeal to all—and especially
young men—to consecrate themselves to the
service of a living Redeemer, to enter upon the
noblest of all works, that of pointing and leading others to the foot of the Cross.

Rev. Mr. Genever was next called upon. He
professed to be an earnest sympathizer and
lover of the work upon which Young Men's
Christian Associations had entered; and if he
felt a reluctance in addressing them upon such
an occasion, it was not from want of appreciation of the importance of the movement or of
the great good it was calculated to do. He
deprecated the idea of Associations engaging in
the establishment of Mission Schools, inasmuch
as he feared their efforts might clash with congregational work, and induce sectarian feelings
which would prove fatal. We are of opinion
that the Rev. gentleman must have misinterpreted the deliverance of the Convention on this
point. The resolution adopted expressly declares that in congregations members of Associations should merely "exert their influence" to
promote Sabbath School work—a duty which
certainly devolves on every Christian—and organize Sabbath Schools in *destitute* localities—
certainly a duty. He cautioned them to work
within their own proper sphere, and advised
them not to waste their time in seeking direct
Scripture authority for their mission, inasmuch
as their warrant was the law of love—the great
moral obligation which enjoins us to love our
neighbour as ourselves. He strongly encouraged members of Y. M. C. Associations to go
forward in the discharge of their duty. If faithful they *shall* succeed. Christianity shall certainly become universal, and it desires to assist
in bringing about such a glorious consummation. He urged them to remember that the results of their work extended into the future. It
is for them as well as for earth. They should
be encouraged by the reflection that their endeavours during rest in Heaven, and that by faithfully discharging the duties devolving upon them they would promote God's glory and increase their own happiness.

Mr. A. H. Patterson of New Glasgow followed
Mr. Genever in a capital speech. He referred feelingly to the varied reminiscences that rushed upon
his memory—to the associations which clustered
around Pictou the home of his youth, to the scenes
of by-gone days—the old home circle with its dear
familiar faces, the Sabbath School where he spent
so many pleasant hours, the old college play ground
with its exhilarating sports, and varied companionships. The companions of his early days were
scattered far and wide, "by no obtain, stream and
sea," some had passed away from earthly scenes
into the realities of eternity, while some at that
moment were listening to his words. Of these latter he knew many were spending and being spent in
the Redeemer's service, but others he feared had not
been given themselves to Christ.

He earnestly appealed to the young men of Pictou to make a decision for Christ now. As a young
man he could sympathize with and understand their
warm impulses and buoyant feelings. He knew
something of the temptations which beset young
men on every side and of the evil consequences resulting from a course of sin. But he also knew
something of the peace that flowes from a sense of
sin forgiven through the blood of Christ. He feelingly appealed to them to seek an interest in that
living Redeemer and to consecrate themselves to his
service. To the Christian people of Pictou and his
brethren of the Pictou association he would not offer any words of his own, but in the language of Holy Writ he would say:—"the Lord bless the and
keep thee; the Lord lift up his countenance upon
thee and give thee peace."

Mr. Grierson followed in a short but admirable address, which must have gone to the
hearts of all, and especially the delegates. He
spoke of the duties, the trials and rewards of a
life spent in the service of Christ. Addressing
himself to his "fellow-soldiers of the Cross," he
said we work, and watch, and wait for the time
when we shall be all one in our father's house,
and go no more out. Referring to the Christian
work done in Albermarle St. Halifax, and to
the attempts made to prevent its being carried on—happily unsuccessful attempts—he advised young working Christians not to be discouraged by opposition. Such was a sign that
good was being done. He spoke of instances of reclamation from vice and sin in the
vile haunts of wickedness in Albermarle Street,
which made the characteristic remark, "the devil
was mad, and I would have been disappointed if
he had not been." He exhorted his brethren
not to weary in well-doing, and expressed his
firm belief that the millenial day was even now
beginning to dawn on the Church, and assured
them that even on earth they would have a foretaste of its rewards and joys of heaven.

Rev. L. Gaetz of Pictou made the closing
speech. It was one of the most powerful and
impressive efforts to which we have listened for
many a day. He bore testimony to the sincerity, earnestness and faithfulness of the delegates,
to their Christian deportment, to the harmony
which prevailed in all the deliberations, and to
the Christian love which animated every breast.
He had learnt much at the meetings of the Convention, had seen how much is to be done in the
Master's vineyard, and he had gained many valuable hints as to how the great work was to be accomplished. And now seeing the band of faithful Christian workers who were going home to
"help of the Lord against the mighty," he felt
more than ever encouraged as a minister of the
Gospel to engage in his work with more zeal,
energy, and faithfulness than he had ever done
before. He sat down amid loud and raw the magnitude of the work, when he recollected that in
Pictou there were 48 places were intoxicating
liquors were sold—brothels, gambling saloons
and dram shops—moral slaughter houses where
young men were embarked on the road to eternal
ruin, he almost felt appalled at the prospect.
Warming up with his subject he launched a most
telling denunciation against those engaged in the
work of ruining souls, and appealed to Christians to set their faces against such glaring iniquities. The Rev. Gentlemen then addressed a
few words of farewell to the delegates—words
so inspiriting, so touching, so full of tender feelings that they appealed to the hearts of every
one present, and drew tears from many in the
Church.

It was certainly a solemn occasion. It was a
parting—a farewell—having a tinge of sadness
in it, and yet it was an hour of purest joy. It
was a meeting which will long be remembered
in Pictou. The singing, the prayers—and especially those in response to the many requests
sent up for special prayer for young men—were
in many instances solemn, and it desires to assist
in bringing about such a glorious consummation. He urged them to remember that the results of their work extended into the future. It
is for them as well as for earth. They should
be encouraged by the reflection that their endeavours during rest in Heaven, and that by faithfully discharging the duties devolving upon