A VISION.

(Form the Academy.)

I dreamed a dream. After long hours of pain
And parting I had died, and lived again;
And, floating, somewhat far beyond the skies,
Had found the guarded gates of Paradise,
Where, by the Angel of the flaming sword,
I showed my pass signed "Servant of the Lord."

"Enter!" the Angel cried, "and have no fear,
Friends of your friend are always welcome here."
I bowed; the doors flew wide; I heard the singing,
And saw the blest through golden ether winging
As thick as, when an earthly sunbeam floats
Across a room, within it dance the motes.

There was the Banker who, from fraud-got store,
Had left a deodand to endow the poor;
The grim Inquisitor whose pious zeal
Showed heretics the flames he'd have them feel;
The gallows-houselled Felon's scarce-won wraith,
—For what are Hope and Charity to Faith?
Yet, of all those who taught mankind to rise
Above this sordid world of woes and lies,
Of those by whom Man's progress was begun
In Love and Wisdom, I beheld—not one.

My spirit sank. "Ah, sir!" in grief I cried,
"Have you no souls of nobler sort inside?
I dare not seek to live with such as these;
Where are Aurelius, Zeno, Socrates?
Spinoza, Galileo, Darwin, where?"
The angel answered, pointing downward, "There!"

I turned, and fluttered that way in affright
And reached, at length, a scene of softer light,
Where those I sought, and more, with sober mien,
Were gathered talking, active, but serene.
Voltaire advanced; and, pointing to the door,
Said, "Welcome, friend, to Sheol—Hell no more.
These souls you see, the friends of all their kind,
To make the worst of evil had no mind,

And, truth to tell, had doubted from the first
If there could be a region so accursed.
Yet finding that, in fact, some things went ill,
Put forth their practised energy and skill,
Improved the climate, drained the lake of fire,
Talked to the fallen angels, trained the choir,
Put down bad language, stopped theology,
And made the agreeable Limbo that you see."

SILVER FALLS

Methodist Church Opened for Divine Worship.

Sermon by Rev. E. Wilson—Judaism and Christianity Contrasted.

DESCRIPTION OF THE NEW EDIFICE.

The new Methodist church at Silver Falls was dedicated yesterday morning in the presence of a large congregation. The erection of the edifice was commenced about a year ago, a piece of land being given by Joseph W. Lawrence. A subscription list opened and about $700 subscribed. In addition to this sum a large amount was raised. By entertainments $114 were secured and by an autograph quilt $133. Friends collected about $22 and the profits on the cards of the church amounted to $40. A concert held in this city netted something like $35, and the sales of the sewing circle reached $25.

The ground on which the church stands is 90 feet square, and is enclosed by a neat picket fence. The church stands on the top of a hill from which a good view can be had. The edifice is an exceedingly pretty one. It is 40x28 feet with a spire of Gothic design 60 feet high. The exterior of the church is painted white, which makes it very attractive. The entrance is large and prettily finished. The ceiling of the edifice is panelled in wood, the ground work being in blue and the arches in dark red. The walls are white and the windows are large, the best possible arrangements having been made for light and ventilation. The platform, although not very large, is all that is required. The desk, which is made of ash with walnut trimmings, is an excellent piece of workmanship. The pews are of pine painted a light color with walnut trimmings. They are comfortable, the seating capacity of the church being about 150 persons. The glass for the windows was the gift of a friend in this city. Gen. Warner gave the lumber used in the construction of the fence. The desk was given by Knox & Thompson, and the lamps for the pulpit and entry were donated by Mr. Hayward. The pastor, Rev. Mr. Opie, who did much to secure the erection of the church and who is greatly esteemed by the congregation, donated a bible and hymn book. W. T. Gard has promised to give the congregation a clock, and Mr. Harris and Mr. Hazelhurst have each given a stove. The pulpit chair, which is nicely made, was donated by Mr. Paul. H. H. Mott was the architect, W. L. Prince the contractor and the work was done under the supervision of Mr. Bates, Mr. Prince's foreman.

The morning being fine yesterday, a very large congregation was present at the dedication service, the church being dedicated by Rev. Robert Wilson, the superintendent of the St. John district, assisted by Rev. Mr. Opie.

The service opened with the hymn:

O thou to whom in ancient time
The lyre of Hebrew bards was strung.

This was sung by an excellent choir, after which Rev. Mr. Opie read a portion of the scriptures.

The sermon was preached by Rev. Mr. Wilson, taking for his text:

The glory of this latter house shall be greater than of the former, saith the LORD of hos s; and in this place will I give peace, saith the LORD of hosts.—Haggai ii., 9.

For seventy years had the exiled children of Judah wept and mourned on the banks of the Ulai and the Hiddekall. With tear-dimmed eyes and anguished hearts had they listened to the unmanly tauntings and patiently endured the relentless tyranny of their foes. But while "clouds and darkness" overhung their pathway, and the storms of adversity beat pitilessly upon them, they still cherished an unwavering faith in the promises of their God. In the day of their deepest distress they yearningly turned to the land of their fathers—the cradle of their race—and confidently anticipated the time when "the Lord would arise and have mercy upon Zion, when the time to favor her, yea, the set time would come."

At length the long expected day arrived; the clock of prophecy struck "the fullnes of the time," and the weary footed wanderers of Babylonia found themselves within the hallowed precincts of "the city of the Great King." Can we wonder that under such circumstances, joy thrilled every heart and praise sat upon every tongue and that redeemed, regenerated and disenthralled, their gratitude found appropriate expression in the well-known words: "The Lord hath done great things for us, whereof we are glad."

Similar emotions doubtless thrill the hearts of the friends of Methodism in this place on this auspicious occasion. The need of a more suitable place in which to "worship the Lord God of their fathers" has long been felt, and today, after much toil and anxiety, they are permitted through the good providence of God, to "worship in this holy place," "to see the beauty of the Lord and to enquire in his temple."

The circumstances which called forth the words of the text appear to have been the following: As the second temple approached completion some of the more aged ones who had been personally acquainted with the glory of Solomon's temple, finding themselves unable to re-erect it as it originally had stood, and that certain distinguishing characteristics of the former—the ark, manna, Aaran's rod, and holy fire—would be wanting in the latter, were disposed to be despondent. To raise their spirits, to encourage them in their arduous undertaking, the prophet Haggai was directed to assure them that, notwithstanding the unprecedented splendors of that celebrated structure, the house they were then building would have a glory peculiarly its own—a glory as far surpassing that of the first temple as the dazzling effulgence of the noonday sun surpasses the light of a glimmering taper.

In directing your attention to this suggestive passage we shall speak of the glory of Judaism as represented by the former temple, and the greater glory of Christianity as indicated by the latter.

We shall speak first of the glory of Judaism as represented by the former temple, and the greater glory of Christianity as indicated by the latter one.

I. The glory of Judaism—In speaking of the glories of Judaism the mind instinctively turns to the temple—that "holy and beautiful house"—where its grand religious ceremonies were celebrated. To describe this superb edifice—the most magnificent ever reared by human hands, the Hebrew's pride, the world's wonder—is quite beyond our power. Its architectural beauty, exquisite workmanship, size, style, and general appearance were well calculated to astonish and to awe. Its gates, doors, pillars, porticoes, galleries, thrones and altars of gold, brass and marble completely wearied the beholder, and left imperishable impressions upon the mind. But grander still was the "Holy of Holies." Separated from the rest of the building by a curtain of blue and purple and scarlet, embroidered with cherubim, and coupled together with loops of blue and gold, and containing the hallowed mementoes of a glorious past and the symbols of their faith, it was ever regarded the holiest place on earth. In this sacred repository were laid up for perpetual preservation the ark of the covenant, Aaron's rod that budded, the golden pot of manna, and the cherubim of glory shadowing the mercy seat—the memorials of mercies past, the pledges of better things to come. And there too appeared from time to time the glorious Shekinah—some visible manifestation of the divine glory to encourage the hope and to confirm the faith of the devout worshipper.

To this day the Hebrew loves to linger in delicious thought around this blissful centre. They take a mournful pleasure in talking about the departed glories of their once happy zion, and around it they build in imagination the mansions of their future greatness:—

"When shouting to their beauteous home,
Their scattered tribes shall come again
When from the mountain to the plain,
Shall Salem's banners be unfurled
And Judah's sceptre rule the world."

Another "glory" of Judaism was its Priesthood, while the nations around them had each its idols, its altars and its priests; there was a wide difference between the Hebrew and the heathen. The priests of the latter were ignorant and vile, while those of the former were educated and good. Free from physical defect, of good previous moral character, called to this important work in the maturity of their intellectual powers, and sacredly set apart, it is no wonder they were a respected and influential class. It must have been deeply interesting sight to have seen the Hebrew priest standing at God's altar offering the newly slaughtered lamb and blessing the people in the name of the Lord. But much more so to have seen the high priest on the great day of atonement. Behold him clad in his sacred robes with the bowl of blood in his hand, passing in behind the veil, alone to appear before God. For twelve months no voice had been heard within that holy place—the very air seems laden with a divine influence, the very silence is eloquent. With what subdued and solemn feeling must he have approached that awful shrine where the mighty God condescended to talk with fallen man. With what lowly reverence must he have bowed before the blood-be-sprinkled mercy seat, confessing his own and the people's sins. Could we have gazed upon the agitated face, heard the throbbing of that troubled heart, and listened to the tremulous tones of that priestly pleader, we could the better understand the fearful weight of ministerial responsibility, and be better prepared to appreciate the force, beauty and propriety of that touching, tender and expressive passage. "Seeing then that we have a great high priest that is passed into the heavens, Jesus, the son of God, let us hold fast our profession. For . . . . is touched with the feeling of our infirmities. Let us, therefore, come boldly to a throne of grace, that we may obtain mercy, and find grace to help in time of need."

Another "glory" of the old economy was *prophetic power* while the natural inquisitiveness of the human mind and the longing desire to learn the secrets of the future, have in every land and age called forth a host of pretenders to the prophets of Judaism alone was committed the supernatural endowment. Certainly they were the most singular and venerable body of men the world ever saw. With God they held intimate intercourse, and were a brave, disinterested, and patriotic class, whose "deeds of holy daring" are enshrined in sacred and in deathless song. They were the preachers of the ancient church, the expounders of the law, and the instructors and guides of the people in morals and in religion—such men as would be the safety of any nation and the glory and ornament of any church. Situated as were the Hebrew people they were indispensable and their importance in civil and religious matters could not be over estimated. Did dark shadows flit across their pathway, light was sought through the medium of the prophet. Did pestilence clothe the land in mourning, the aid of the prophet was invoked to arrest its deadly march. Did famine prey upon the heartstrings of the nation the prophet was implored to seek the intervention of the Almighty. Did mighty armies invade their country The prophet consulted the mysterious oracle to learn the issue. Did the fires of patriotism burn low, then with more than Demosthenian eloquence did the prophet rebuke the craven hearted and with some stirring battle cry lead them forth to glory and renown. Did religion decline, then with burning zeal and persuasive exhortation the prophet labored to recall them to a sense of duty. A purer, nobler, loftier class of men has never lived; they had a courage and an energy unequalled, their memorial can never perish, their deeds are enduring, their fame is immortal.

But the crowning "glory" of Judaism was the law. By this we mean that grand religious system first given to man in the sublime symbols and mystic visions of previous economies, but formally delivered to the awe stricken Israelites amid the dread solemnities of the burning mountain. To this law the Jews were indebted for those more correct and comprehensive views of politics and religion which distinguished them from the neighboring nations. We have heard a great deal of the wisdom and goodness of a Socrates, a Solon, a Plato and others, but when we compare these great lights of the heathen world with Moses how disadvantageously do they appear. The ethics of Moses are of the purest and loftiest character, so much so that Paul pronounces them "glorious," and well he might, for in their presence every other creed shrinks into utter insignificance, and

"Like the baseless fabric of a vision,
Leaves not a trace behind.

And truly "glorious" were the circumstances connected with its delivery to them. Imagine the scene. The people, old and young, drew near to the base of the mountain and while all was hushed and still and every eye and ear was intently looking and listening for the first sight or sound of the stupendous scenes about to be enacted, the deep, deep tones of the trumpet proclaimed the descent of the King of Glory. With what feelings of awe must they have looked upon the throne of God in their midst surrounded with the clouds of his grandeur hanging in awful magnificence as curtains around his pavilion, while he penned their eternal law. And to perpetuate the impressions of that awful hour and to assist memory in recalling these terrible occurrences the law was written and engraven on "tables of stone" that future generations might know his will.

In a word, the glory of Judaism consisted in a magnificent temple, an holy priesthood, a prophetic class, a splendid ceremonialism, a God-given ritual, an orthodox head, and the visible presence of the Almighty. Well might Moses exclaim: "Happy art thou, Oh Israel, who is like unto thee, Oh people saved of the Lord."

II. The Greater Glory of Christianity.—It is generally supposed that the greater glory of the second temple consisted in its being honored with the personal ministry of the Lord Jesus Christ. And truly everything connected with His wondrous career is replete with interest and rich in hallowed associations. How "glorious" His incarnation. Announced and introduced by angels who proclaimed His character and mission from the opening heavens we need not wonder at the eagerness of the shepherds to tell the thrilling story. How "glorious" His installation. Baptized by a greater than the greatest of the Hebrew prophets and anointed by the Holy Ghost, the sight must have been one of the most awe-inspiring character. How "glorious" His life. From its commencement to its close it was one unwearied endeavor to assuage the ills that flesh is heir to, and to cause the sorrowful to sing for joy. How "glorious" His death! What astounding circumstances were associated therewith, and how profound the impression produced thereby! And how "glorious" His resurrection and ascension! How marvellous in themselves and how far-reaching in their results. In the presence of these things the "glories" of Judaism role away and dwindle into utter insignificance, for what are patriarchal visions, prophetic announcements. The miracles of the olden time, or the stupendous scenes of Sinai, compared with the amazing though milder manifestations of the love of God, in redeeming a ruined race and flooding the path to immortality with light from the land above.

Christianity is "more glorious" because it is more simple. The load of ancient ceremonies is removed. We have now no costly or troublesome observances. Instead of a grand central temple we have Christian churches gracing the hillstops and decking the valleys of our land, where mightier multitudes than ever thronged the the summits of Moriah or listened to the sacred songs of the Hebrew bard, are instructed "in holy things." Instead of an hereditary priesthood we have a goodly company of gospel ministers chosen from the various walks of life to tell "the old, old story of Jesus and his love." Instead of "dreams and visions dark, of dim religious light." We have "life and immortality" brought to light through the gospel so plainly that he that runs may read. Instead of slaughtered victims lying on the altar, we have the lamb slain whose blood "cleanseth from all sin." In a word, instead of the shadow we have the substance of the type the antitype of the sign the thing signified. In view of all which the poet might well exclaim:—

"How blessed are our eyes
That see this "glorious" light;
Which kings and prophets waited for
But died without the sight.

How blessed are our ears,
That his this "glorious" sound,
Which kings and prophets longed to hear
And sought but never found.

Christianity is more glorious because it is more general. Judaism was local, distant nations could not attend the temple service, beyond the boundaries of Palestine the Hebrew priest had no authority to offer sacrifices, and its ritual was not intended for universal use. But the gospel appeals to man as man however situated and wherever found. Its truths are adapted to all, its promises meet all the wants of sin-stricken humanity, its worship can be adopted by every nation in every grade of society, the merits of the Redeemer are all sufficient, the mercy of God is unrestrained, and the energy of the spirit is infinite. And we rejoice to know that wherever "another gospel" may be preached within these sacred walls this day dedicated to God there will ever be proclaimed a present, full and free salvation—a ringing forth of the grand old invitation, "The Spirit and the bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will let him take of the water of life freely."

Christianity is "more glorious" in its influences and results. While previous economies had enjoyed the light and power of the Holy Ghost, the most glorious outpourings of the spirit had been reserved for gospel times. In the whole history of the church no such scenes had ever been witnessed as those connected with the Pentecost. Nor were these manifestations of divine power restricted to apostolic times, for wherever the gospel is faithfully preached "signs and wonders" have followed. And while other churches have been visited from on high, we think we are warranted in saying that no body of men have been more under divine influence than the successors of the venerated Wesley and no church has a larger percentage of holy, spiritually minded members than has our own. From the first Methodism has been a continuous revival, and may the time never come when anything else can be said concerning it. But to return, that the influence of Judaism was great will not be denied, and that it conferred incalculable benefits on the Hebrew people is unquestionable. But it had nothing aggressive in its character, and consequently failed to effect mankind in any appreciable degree. But the gospel commenced its career with a giant's strength and committed itself to the Herculean task of converting the world: With a courage that never quailed, a faith that never faltered, an ardour that never cooled, and a purpose that never wavered, its early advocates proclaimed its mission. And the results that followed were indeed "glorious." Jerusalem was soon filled with the new doctrine. Licentious Corinth received the truth. Philosophic Athens heard the story of the cross. Rome herself became Christian, and the wearers of the imperial purple acknowledged the authority of the crucified Galilean. All along the ages that power has been exerted, and today the world recognizes Christianity as the great civilizer. Its progress has been written in lines of living light, and its blessings have been showered upon the nations. It is the friend of humanity, the religion of the poor. Along its track rise the monuments of art, cultivation, and kindness. Fierce warriors relent at the feet of Jesus, the claims of slavery melt away, civilization spreads, villages spring up, salutary laws are enacted, schools are established, rude dialects are reduced to grammar, a literature is created, the human intellect is unchained, and man walks forth in his native majesty redeemed, regenerated, and disenthralled by the power of truth.

Christianity is "more glorious" in its destiny. All light was not reserved for the Christian church, nor monopolized by her. We get light from the writings of Confucius, from the Koran and Zenda Vista, from the utterances of Greek and Roman sages, but how feeble and flickering when compared with that of the gospel. Even Judaism was but preparatory, not final, only the pledge of better things to come. All other leaders, like actors on the stage, were destined to pass away, but Christ is to have no successor. Before his church lies a glorious future. Systems hoary with years and buttressed by the traditions of ages, must die, and her pathway is destined to grow brighter and brighter until her glory is blended with and melts away in the purer light of the land above. Yes:

"'Tis coming up the steep of time,
And this old world is growing brighter,
We may not see the dawn sublime,
But high hope makes the heart beat lighter.
'Tis coming, yes, 'tis coming."

"And in this place will I give peace, saith the Lord of Hosts." When the sin-laden, sorrowing one draws near to God in this holy place, he has engaged to give peace to the troubled and joy to the mourning. When the tempted and the tried, weary of the world and sick of heart gather here around the mercy seat he will give quiet and rest, and send them home rejoicing. When the young meet here, conscious of their weakness and want of wisdom, He will whisper words of comfort and say, "Cast thy burden on the Lord and He will sustain thee." And when the aged pilgrim with quivering lips will here invoke the Divine aid, He will grant to him such glimpses of the coming glory as will lead him to exclaim: "I would not live always." Oh, that the peace of God which passeth understanding be now graciously given as the pledge and foreshadowing of what will be ever enjoyed by those who worship here.

At the conclusion of the sermon, Ald. Shaw on behalf of the trustees handed the church over to the conference.

In the afternoon a praise meeting was held in the church, which was conducted by Rev. John Read of Marysville. During the service several children were baptized.

Rev. Mr. Read also preached in the evening to a large congregation.

On Wednesday next the ladies of the congregation will hold a strawberry festival and fancy sale in connection with the opening of the church in a booth of green erected for the purpose. It is expected that the affair will be well patronized.

A VISITOR'S OPINION

Of the Maritime Province Manufactories.

St. John the Metropolis of Eastern Canada.

(The Canadian Manufacturer, July 9)

The managing editor of this paper has just returned from a tour of the maritime provinces, where for the past few weeks we have been, both on business and on pleasure bent, and a right royal time it was too, thanks to the hospitality of our good friends down by the sea, so much so that, sitting down again to the hard work that falls to the lot of the average newspaper man, is a task attended with not a few vain regrets.

The better acquainted we become with the lower provinces the firmer grows the conviction that they are destined to become the centre of great industrial activity, but how soon or how late will rest entirely with the local capitalists, who at the present time do not appear to have sufficient faith in the ability of of New Brunswick or Nova Scotia to compete with western manufactures. They have a show of reason on their side too, for not a few of the industries that have started since 1878 have met with financial mishaps; although when the circumstances of the case are fully inquired into, it is generally found that failure has been brought about, not on account of the industry being unsuitable to the country, not on account of any natural or geographical disadvantages under which it could be said they labored, but because there was almost a total lack of practical knowledge of the business engaged in by those whose money set the wheels in motion, the whole responsibility resting with a high salaried overseer whose interest was insufficient to ensure such economical working as would be the rule under a practical proprietor. Another very prevalent cause of trouble is the fact that too many industrial undertakings are

FLOATED WITH INSUFFICIENT CAPITAL.

A project is set afoot, a certain amount of stock subscribed, building operations commenced, and before the machinery is all in place, it is found that original estimates have been largely exceeded, and in order that what has already been expended may be saved, bonds have to be issued, the buildings and plant have to be mortgaged, or a large bank indebtedness has to be incurred, before a yard of cloth or a pound of sugar, or whatever the product may be, is manufactured. Thus, instead of commencing with a healthy working capital, the industry is from the very start crippled by a heavy interest account, and has nothing to depend upon to keep afloat, except forced sales, at, it may be, unremunerative prices.

Notwithstanding this, the opportunities for profitable manufacturing in the maritime provinces are more than promising; and just as soon as it is learned that the day has gone past, as it surely has gone past, for amassing fortunes out of sailing ships, and a total dependence on the lumbering and fishing industries, capital will be diverted to mining and manufacturing, and "a country that manufactures for itself, prospers."

At the risk of giving offence to some of our very good friends in Nova Scotia, we are constrained to admit that observation leads to the conclusion that the spirit of successful enterprise is more prevalent in

NEW BRUNSWICK

than in her sister province. A visitor cannot help but notice it, no matter how averse he may be to forming any such impression. The beautiful city of St. John stands as a monument of what a people, crushed to the earth by overwhelming misfortune, can do in the face of what might well be considered irretrievable ruin. It is but eight years since the whole city was devastated by fire. To-day it is one of the finest and most progressive in the Dominion, and the same pluck and indomitable energy which enabled its people to rise superior to the disaster that overtook them will be the means of its becoming the metropolis of eastern Canada.

The bulk of the manufactories of New Brunswick are centered in St. John, and the city can now boast of quite a diversity of industries, such as cotton mills, iron and brass foundries, rope works, nail and tack works, car works, locomotive works, engine and boiler works, and manufactures of edge tools, axles, safes, brushes, soaps, biscuits, horse nails, furniture, church organs, etc., all of which are, so far as we could learn, at least fairly prosperous. Moncton is also quite a hive of industry, is progressing rapidly, and has a cotton mill, woollen mill, sugar refinery, several foundries, etc., besides the Intercolonial railway machine and repair shop.

At Fredericton the Gibson cotton mill and lumbering industries are well worth a long trip to see, and in another issue it is intended to give a somewhat detailed account of this vast enterprise, all owned and controlled by one man. Our stay at this point was rendered more than pleasant by the kindness of Sir Leonard Tilley, in whose company all the points of interest were visited. His many friends amongst out readers will rejoice to hear that he is at present enjoying better health than for years past, and that recovery from his painful malady is almost complete.

LEAVING ST. JOHN,

a delightful and long to be remembered trip across the Bay of Fundy brought us to the charmingly-situated village of Digby, on the Nova Scotian shore, where a couple of days were spent in delicious idleness under the tutelage of Alfred Ellis, whose hospitality we enjoyed. The manufacturers in other towns visited, such as Windsor, New Glasgow, Amherst, Truro, etc., will have to await mention in future issues, but all are apparently holding their own, and but for the pessimistic feeling which is so prevalent in this province, a better home market might be secured. The keynote of the situation is that many of the people have not that confidence in themselves and in their country which is necessary to ensure success, and they are apt to allow outsiders to crowd them to the wall. An old established machinist in Halifax was complaining that the machinery builders in Ontario had ruined their trade because the machinery offered by western builders was light and flimsy as compared to what they had been accustomed to, but the decrease in weight allowed them to undersell.

He had evidently not learned the fallacy of making a machine heavier than necessary, and instead of meeting his competitors by strengthening the weakening parts and lightening those parts of the structure on which there was no strain, he dropped out of the race, casting the blame of his failure on confederation and wildly shouting for "secesh." Surely the maritime interests of

NOVA SCOTIA

have been well cared for since confederation? Why! one year's expenditure by the Dominion now for lighthouses, buoys, and such like is as much as was expended for these purposes in five years when the province was by itself!

For now forty years such local works as roads and bridges and municipal expenditures generally have, in Ontario, been provided for out of towdship and county funds. This system of municipal taxation for strictly local purposes was for the most part framed by the late Robert Baldwin, and by his influence made law. But in Quebec, New Brunswick and Nova Scotia these

LOCAL EXPENDITURES

are provided for by the local government, which consequently is burdened with something which the Ontario people raise right at home and without troubling any government at all. Had our friends down by the sea adopted our system of strictly local taxation for strictly local purposes the government would have been relieved of a considerable burden. The complaint is also made that Nova Scotia is impoverished through losing the American market for her fish, but this is a very weak contention in the face of one important fact. The loss aforesaid occurred barely a year ago, and the time has been too short for the province to be ruined by that cause to any great extent.

The city of Halifax is remarkably situated, and the surrounding country is of great natural beauty, but there seems to be a "dry rot" about the business portion of the city which does not augur well for its future. Although there are some very enterprising and public-spirited manufacturers and merchants who are building up an extensive trade there does not seem to be the same *snap* as may be noticed in St. John or western cities. The young men, who should be the life of the place, ever in the front with the latest and best commercial methods, do not as a rule take hold of trade or industry with the vigor which might naturally be expected, which is probaby due to the fact of Halifax being an important naval and military entrepot, with all the allurements for brilliant youth which the explanation suggests.

KINGS COUNTY NOTES.

(FROM OUR OWN CORRESPONDENT.)

SPRINGFIELD, July 12.—On Wednesday, 30th ult., the schools at Butler's Corner, No. 5, Norton and Brunswick, No. 7, Springfield, each in charge of F. A. Sharpe and R. D. Black respectively, held their public examination. They were examined in the various subjects of the course of instruction for country schools, as history, reading, arithmetic, form, etc. The pupils showed excellent and careful training. Mr. Sharpe's school is quite large. He had a registration of 52 pupils, and an average of over 26. He gave his pupils an excellent treat at the close. Both these teachers are young and promising. They will remain in their respective districts for another term.

On Sabbath, 4th inst., Rev. Wm. Maggs delivered his valedictory address in the Belleisle Creek Methodist church, from the words found in II. Timothy iv., 6 8. The sermon was a very able and impressive one, many in the congregation being moved to tears. After the service the sacrament was administered. Mr. Maggs left last Thursday for his new field of labor at Sheffield. He is succeeded by Rev. W. A. Kirby, assisted by Rev. Mr. Locke. The Apohaqui circuit is a large one and needs the two ministers. Mr. Locke preached his first sermon in the above named church yesterday, Sabbath, from the words: "For to me to live is Christ," Philippians i., 21. His first sermon was an able one, and he promises to be a very eloquent minister.

The Methodists of Springfield Corner gave a strawberry festival on the 8th inst., the proceeds to go towards paying for furnishing their new church edifice.

The tamarac woods have the appearance of trees in a fire burnt district. They are nearly destitute of foliage and of a reddish tinge. This is caused by the immense number of greenish-white worms which are laying siege to its leaves. It begins at the top and works downward, generally attacking the highest trees first. It will be very apt to ruin tamarac woods.

The weather continues fine, very dry, with an occasional shower. More rain is needed for the crops. Some of the farmers have begun haying.

Sturgess Marven, an old and respected citizen of Springfield, expired yesterday, after suffering for some length of time with that painful illness known as rheumatism.

The outside of the new hall at Case settlement is nearly finished.

ST. MARTINS NEWS.

(FROM OUR OWN CORRESPONDENT.)

ST. MARTINS, July 13.—At an early hour yesterday the Orangemen of St. Martins joined by the lodge from Upham, met in the Masonic hall to celebrate the battle of the Boyne. The clouds which threatened rain on Sunday night, gave place to a fine cool morning, and thus, for the year, verified what Orangemen claim to be true, that "it never rains on the 12th." Although notified anonymously that there would be trouble if any demonstration were given, yet nothing daunted, they bravely bore the banner to the breeze unmolested from Vaughan's creek to Ward's hill. On returning, a sumptuous dinner was served at the Central hotel by Mrs. Smith, after which a grand ball in the drill shed closed the exercises of the day. The music along the line of march was furnished by the brass band led by W. P. Brown, to whom great credit is due for the good music given.

The Provincial lodge of the I. O. G. T. will convene in Good Templar's hall with Sea Shore lodge today. A large representation from various sections of the province is expected. Wm. Vaughan, G. W. C. Templar, will occupy the chair.

Rev. Mr. Parker has accepted the call to the pastorate of the Baptist church in St. Martins, made vacant by the resignation of the Rev. Dr. Bill. He preached on Sunday last with great acceptance, but cannot take full charge for several weeks yet. The interim, it is thought, will be filled by Mr. Chubbuck.

The contract for building the fog alarm on West Quaco Head, St. Martins, has been given to Thomas B. Carson. In the erection of a similar construction at Martins Head a year or two ago Mr. Carson gave so much satisfaction, it is generally conceded that the department has acted wisely in awarding him this job.

The company schooner built in the yard of David Marchbanks was launched on Tuesday last. When raised from her blocks about three p. m. she gracefully glided into the water like a thing of life. She has been named the Irene in honor of the estimable consort of Israel Mosher, one of the principal owners. She is a handsomely built craft and is said to be the best model for carrying of any schooner ever built in Quaco.

That pestiferous vegetarian which in June threatened destruction and death to the potato, has been compelled to withdraw operations. Hand picking is thought to be the surest and safest method of extermination.

The new schooner Irene will make a grand pleasure excursion to the Isle de Haut on Thursday, 15th inst., returning in the evening in the evening. A rare opportunity of enjoying a delightful and healthy sail, and of seeing the curiosities, beauties and wonders of this celebrated island will be afforded.

Farnworth & Jardine's Wood Circular.

LIVERPOOL, 1st July, 1886.—The arrivals from British North America during the past month have been 25 vessels, 16,699 tons, against 23 vessels, 16,533 tons, during the corresponding month last year, and the aggregate tonnage to this date from all places in the years 1884, 1885, and 1886, as shown by the tables below, has been 130,170, 100,271, and 92,158 tons respectively.

Business generally continues very inactive, and the present dull state of our trade is further aggravated by the approach of the general election. The aggregate import, fortunately, has been less than during the two previous years, but the consumption has been smaller, and stocks are too heavy. We do not look forward to any early improvement in the market, and it is very desirable that imports should continue on a moderate scale for the remainder of the season.

New Brunswick and Nova Scotia Spruce and Pine Deals.—Of spruce deals the import has been 6 380 standards against 2,826 standards during the same month last year. There is no improvement in the demand, and prices throughout the month have had a downward tendency; considering the large arrivals, the deliveries, chiefly from the quay, compare most unfavorably with the corresponding month during the past and previous years, and the stock remaining over is still too heavy; a moderate import for the remainder of the season is essential to prevent a further decline in value. Pine deals have only been imported in small quantities, but the demand is limited and prices are lower. Birch: The import, although less than the corresponding month last year, has been more than sufficient, and we have to record a further decline in value, the late sales of fresh arrivals from the lower ports being at lower prices than any quoted during last summer; the stock is very excessive.

Pitch Pine.—The arrivals during the past month have been seven vessels, 5,293 tons, against 13 vessels, 10,714 tons during the like time last year. Of hewn timber the import has been small, but there is no active demand for it, and the stock is ample, though only one-third of last year. Sawn timber, however, has arrived very freely, and the consumption has been on a correspondingly large scale; the stock, however, is excessive, and there seems little prospect of an early improvement in value.

The following table shows the supply of the leading article of import from the 28th February, 1886, to date:—

IMPORTS FOR	1886.
Quebec pine,	Logs.. nil
St John pine,	do .. nil
Pitch pine,	do .. 39,209
Baltic and European timber,	do .. nil
New Brunswick, etc., deals,	pieces.. 586,044
Quebec deals,	do .. 225,413
Baltic deals,	do .. 22,485
Norway flooring boards,	do .. 1,474,218
Pitch pine planks,	do .. 30,734

TONNAGE FROM	1886.
Quebec,	Tons.. 5,331
St John,	do .. 14 399
Other ports,	do .. 5,591
Pitch pine ports,	do .. 27,342
Baltic and European ports,	do .. 38,905

The following are the stocks held here on the 1st of July, 1886, and the consumption for the month of June:

	Stock 1st of July, 1886.	Consumption for the month of June, 1886.
Quebec square pine,	feet 146 000	42,000
" Waney pine,	" 178,000	
St John's pine,	" 16,000	14,000
Other ports pine,	" 12,000	5,000
Red pine,	" 14,000	2,000
Pitch pine, hewn	" 201,000	69 000
" sawn, (logs and pile)	" 350,000	285,000
Dantzig, etc, fir,	" 33,000	6,000
Swedish and Norway fir,	" 34,000	nil.
Oak, Canadian and American,	" 156,000	17,000
Oak planks,	" 190,000	62,000
Oak, baltic,	" 4,000	1,000
Elm,	" 17 000	nil.
Birch,	" 120,000	29 000
East India teak,	" 215 000	4 000
Greenheart,	" 77,000	31,000
N B and N S. etc, spruce deals	stds 12,963	4,778
" pine	" 453	
Quebec deals,	" 3 985	1,736
Baltic red deals, etc,	" 2 940	5:1
Norway, etc, boards,	" 190	17
" " flooring,	" 2,645	1,002

The sales during the past month have been as follows:—

Spruce Deals—St John, £5 6s. per standard; Nova Scotia, £5 12s. 6d. per standard.

N. B. and N. S. Pine Deals—No sales to report.

Scantling and boards, at from £5 5s. to £5 7s. 6d. per standard, and with the cargo at usual storage reductions.

Palings—Miramichi pine, 4½ feet by 3 by 1 inch, at 90s. per mile.

Called Back.

RESCUE OF A SUPPOSED CORPSE FROM BEING FROZEN TO DEATH.

A Reading, Mich., dispatch says:—Mrs. Lucinda Faste, of Woodbridge township, while on her way to the Fourth of July celebration here last Saturday, fell unconscious from her seat in the carriage, and was to all indications dead. Medical assistance was called, but all efforts to restore her proved futile and she was given up, although not having every appearance of being dead. The body was laid out and taken back home for burial. Arriving there, ice was procured in which to pack the remains, and they were so packed for more than 30 minutes, when an old physician, Dr. Necilch, called on the bereaved family. He was so struck with the life-like look of the "corpse" that he expressed doubts of her death. The body was quickly taken from the ice, and the doctor went to work to establish the fact of her living. He opened a vein in Mrs. Faste's arm this morning and the blood flowed freely. In a short time the lungs began to work, and the funeral preparations were abandoned. The patient now lies apparently asleep. Her house is filled with curious neighbors, and the local physicians are much puzzled over the case. It is said by the neighbors that Mrs. Faste's mother once had a similar experience; that she lay in a trance for many days, and when she came to evinced a full knowledge of everything which had gone on around her.

ENGLISH CAPITALISTS.—George Seely left yesterday afternoon for Kent county. He is to make an examination of, and report upon, some granted lands in Kent, Westmorland and Northumberland, in which it is expected some English capitalists will interest themselves.—*Fton Gleaner.*