

but believe that after two years of devoted labour his demission of charge was necessitated by the want of pecuniary support, and by his inability to meet the wants of the Gaelic speaking people of his charge.

In River John he found piety, temperance and education all in a decline, and for the revival of all he laboured with great earnestness. Even those who might doubt the wisdom of some of his measures would cheerfully concede their meed of praise to his zeal. There as elsewhere he was foremost in the advocacy of enlightened and liberal views on education and temperance, and in carrying out his designs of improvement he had often to contend with ignorance, apathy and prejudice.

At Sheet Harbour too, and the outlying and neglected district of his latest charge, his efforts to secure the benefits of a common school education to the more remote as well as to the more central localities, and to elevating the standard of teachers, were unremitting and successful. In his choice of teachers he endeavoured to obtain persons who besides being qualified to discharge their secular duties efficiently, were imbued with a spirit of devotedness to Christ.

In many cases young women acting under his counsel, not only conducted family worship in the houses in which they lodged, but superintended a Sabbath school and even led a meeting for prayer and the reading of the Scriptures on the Lord's day. These persons he often playfully termed his Curates, and had the joy of seeing beneficial fruit from their faithful work.

Having from inability to discharge pastoral duty, closed his six years of mission work on the Eastern shore by demitting his charge, it was a great comfort to him during the latter part of his period of retirement from active life, that the field at Sheet Harbour and vicinity, was occupied by a young and devoted servant of God, who loved the work and who was beloved by the people among whom he was called to labour.

During the last few months of his life, as he felt his strength decaying, a favourite expression of his was, "The tabernacle is coming down, but God in His mercy is taking it down very gently." He habitually expressed great gratitude to God for His goodness in sparing him from intense suffering. Towards the last, his sufferings were sometimes very great, and at such times he seemed to receive great comfort from the verse:

"And when I'm to die, receive me I'll cry,
For Jesus has loved me I cannot tell why;
But this I do find, we two are so joined
He'll not be in glory and leave me behind."

When it became distressing to him to take his food and drink, he said on one oc-

casion, "I'm just in the best possible condition now to enter heaven, where they hunger no more neither thirst any more."

He never spoke a great deal of his experiences, but seemed to rely implicitly on the merits of his Saviour, whom he frequently repeated was "able to save, willing to save, waiting to save, wanting to save."

We cannot close this notice without mentioning the union of fidelity with affection in the training of his family. His faithful and beloved partner and he were of one mind in this as indeed in all other departments of work for Christ. It was their practice at the breakfast table, to hear from the children an answer to a Catechetical question, a verse of a Hymn or a text of Scripture. They encouraged them too, to exercise self denial to give to the cause of Christ, and more especially in the department of Foreign Missions; and thus encouraged, they did deny themselves what are generally regarded as necessities at the table, to earn something for the Mission Board.

The lessons of childhood have become principles in manhood and womanhood. Their children have risen up to call them blessed, and as active members and office-bearers in the church, are gathering fruit unto life eternal. Thus, while his end was peace his works follow him, and he "being dead yet speaketh."

The late William McNeill, Esquire, of Cavandish.

On Monday last, this venerable and upright man breathed his last. Calmly, peacefully, and without a struggle, he passed from earth to Heaven. At the time of his death, he was the oldest living native of the Island. Born in Charlottetown, near the site of the present Wesleyan Church, in 1782, he remembered the city when it was a forest, and contained only a few rude dwellings. During the 88 years of his earthly sojourn, he witnessed many great and important changes in the social and political condition of the Colony. He entered the House of Assembly in 1814 as member for Malpeque; continued one of the people's representatives for the succeeding twenty years; and filled the high and honourable position of Speaker from 1831 to 1834. He was a man of extensive reading, and of uncommonly good memory. Blessed with a healthy constitution, and strong intellectual powers, he was a vigorous thinker, a ready debater, and a legislator of considerable ability and tact. By many who had the pleasure of his acquaintance, he was looked up to as an authority on grave and difficult questions. His house was at all times a fine illustration of the kindness and hospitality for which the old