

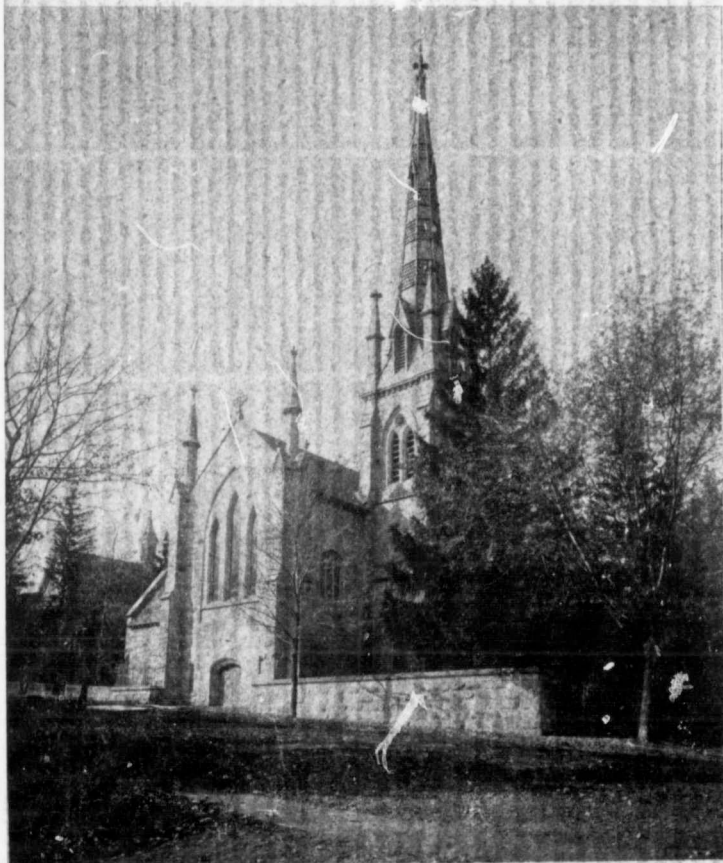
R283.713
As 23
1894, no. 7
Cane

The Parish Guide.

JULY, 1894.

No. 7.

CHURCH OF THE ASCENSION,
CORNER JOHN AND MARIA STS., HAMILTON.



CLERGY:

V. W. H. WADE, RECTOR,
Cor. Hannah and McNab.

REV. F. E. HOWITT, ASSISTANT,
224 Bay St. South.

SERVICES:

Morning service, 11 o'clock.
Evening " " 7 "
Sunday-school, 3 p. m.
Rector's Bible Class, 3:15 p. m.
Communion—1st Sunday in month, 11 a. m.
" 2nd " " " 9 "
" 3rd " " " 7 p. m.
" 4th " " " 11 a. m.
—2nd Sunday in month, 4:15 p. m., and
at other time upon notice being given.
at the Mission Room, Wellington Street,
day evening at 8 o'clock.

Monday.—Daughters of the King, 7:30 p. m.
Weekly.
Tuesday.—Woman's Auxiliary, Missionary Association, 2:45 p. m. Weekly.
" District Visitors—1st Tuesday in month.
" Dorcas Society, as arranged.
" Temperance Society, 8 p. m. Monthly.
Wednesday.—Service, 8 p. m. Weekly.
" S. Andrew's Brotherhood, 9 p. m. Weekly.
Friday.—Confirmation Class.
" Service in Advent and Lent, 8 p. m.
Saturday.—W. A. M. A., Junior Branch, 10 a. m. Weekly.
" Choir practice, 8 p. m. Weekly.

KENNEDY & BRO., IMPORTING TAILORS

69 JAMES ST. NORTH,
HAMILTON, CANADA.

Styles, Cut and Workmanship Guaranteed.

PRICES MODERATE.

JAMES CRAWFORD,
CATERER AND CONFECTIONER,
34 KING ST. WEST,
HAMILTON, ONTARIO

H. T. BUNBURY,
General Insurance Agent,

65 JAMES ST. SOUTH.

TELEPHONE NO. 536



For PURE DRUGS
AT REASONABLE PRICES

CALL UPON

JOHN A. CLARK,
77 King Street East,

OPPOSITE THE POST OFFICE.

HARD COAL

\$5.25.

DELIVERED IN BAGS.

PEOPLE'S COAL CO'Y.

YARD—Barton and Ferguson Ave.
BRANCH OFFICE—31 King Street West.

Telephone 978.

HAZELL & SON,
FAMILY GROCERS,

Stores—King and McNab Sts.,
Main and Wentworth Sts.

HOWELL'S HEADACHE AND NEURALGIA POWDERS.



Manufactured only by

W. A. HOWELL

CHEMIST,
HAMILTON.

R. HAIGH,
BOOKBINDER,

60 KING ST. WEST,

Music, Magazines, Periodicals and Books of all
kinds bound in any style at prices consistent
with good workmanship and material.

Sunday School Libraries Bound or Repaired
at Moderate Cost.

BLACHFORD & SON,

UNDERTAKERS,

57 KING STREET WEST, HAMILTON.

TELEPHONE 636.

THE *Canada Business College* FOUNDED 1862.
ARCADE BUILDING,
HAMILTON, ONT.

R. E. GALLAGHER, Principal.

KEEPS YOU IN HEALTH.

**DUNN'S
FRUIT SALINE**

DELIGHTFULLY REFRESHING.

MARTIN & MORPHY,

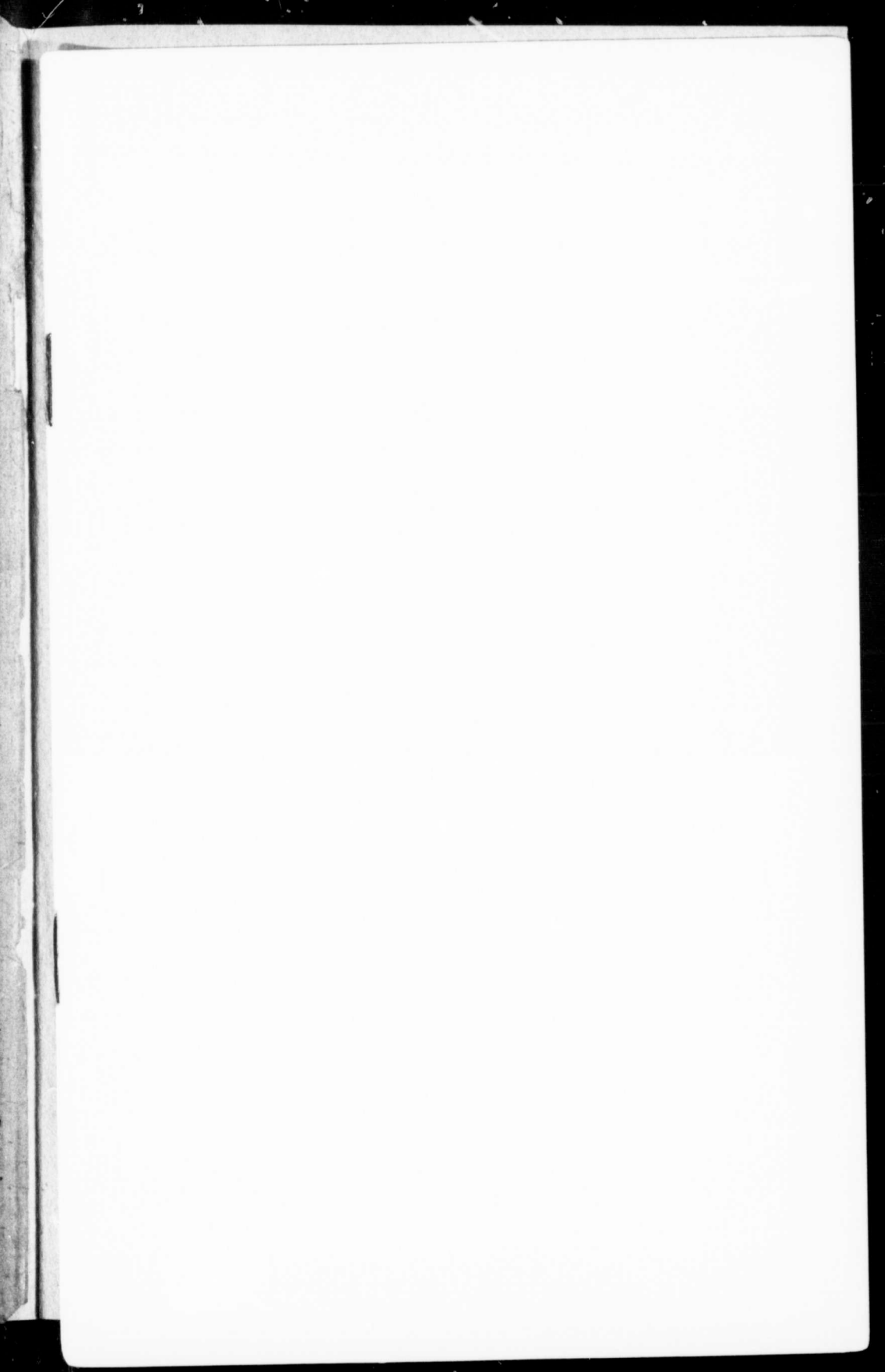
GENERAL FINANCIAL.

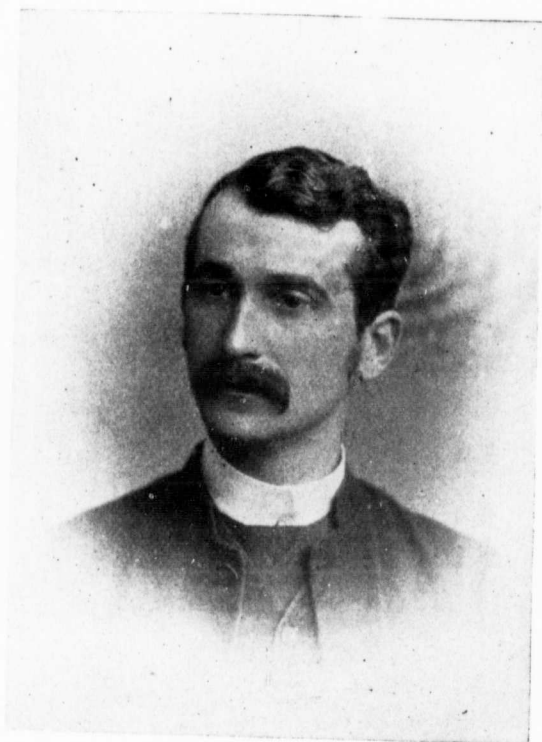
Insurance and Real Estate Brokers,

32 HUGHSON ST. SOUTH,

Telephone 979.

HAMILTON.





REV. HARTLEY CARMICHAEL.

MAR 1960

1894 no 7.

HAMILTON PUBLIC LIBRARY

The

VOL. 1.

The

1. Sixth S
8. Seventh
15. Eighth
32. Ninth
25. S. Jam
29. Tenth

The C
of spirit
in the sc
the Asce
ult., wil
those w
its seve

Cons
meeting
cially f
heat th
ventio
exceed
prayer
well a
testim
us, th
Holy
and t
son o

It
limi
eve
and
nor
or
we
re
by

w
I
a

The Parish Guide.

VOL. I.

CHURCH OF THE ASCENSION, JULY, 1894.

No. 7

The Calendar.

JULY.

1. Sixth Sunday after Trinity.
8. Seventh Sunday after Trinity.
15. Eighth Sunday after Trinity.
22. Ninth Sunday after Trinity.
29. Tenth Sunday after Trinity.

The Convention.

The Convention for the increase of spiritual life, which was held in the school-room of the Church of the Ascension from June 14 to 16th ult., will not soon be forgotten by those who were privileged to attend its several sessions.

Considering the character of the meetings, which were intended especially for believers, and the intense heat that prevailed during the convention days, the attendance was exceedingly good, even the early prayer meeting at 7 o'clock being well attended. From the numerous testimonies that have since reached us, there can be no doubt that the Holy Spirit was largely outpoured, and that the gatherings proved a season of rich spiritual blessing to many.

It would be impossible, in the limited space at our disposal, to even outline fully all the addresses and Bible readings that were given, nor is it an easy matter to select one or two for special mention where all were so uniformly good. A brief report, however, may prove helpful by way of remembrance.

The opening meeting for prayer was held on the evening of Thursday, June 14. The Rector, who presided at each session, struck the keynote

of the Convention in a brief address on S. Jno. xv., in which he pointed out the

PROGRESSIVE CHARACTER OF CHRISTIAN ATTAINMENT.

Its possibility lay in abiding union with Christ, and this led to increasing fruitfulness. "More fruit," "much fruit," and fruit that remained.

After the 7 o'clock prayer meeting on Friday morning, at which the Rev. Dr. Wardrope spoke, the convention proper began at 10 a. m. with a Bible reading by Rev. W. J. Armitage, of St. Catharines, on the HINDRANCES TO THE HOLY SPIRIT'S OPERATION.

The speaker pointed out that the Holy Spirit's work was of a two-fold character. 1. Generation. 2. Organization. He begets (Jno. iii. 5) and He sustains all spiritual life. The word of God shows us that it is possible to hinder the Holy Spirit's work. We can "resist" (Acts vii. 51), "grieve" (Eph. iv. 30), and "quench" (1 Thes. v. 19) His gracious influences. The hindrances to the Spirit's operation referred to were:

1. The opposition of the natural man manifested in coldness, deadness, indifference, self-righteousness, self-dependence and self-will. 1 Cor. ii. 14.

2. Want of faith in Christ and in the Holy Spirit. Gal. iii. 1-14.

3. The cherishing of some besetting sin. Heb. xii. 1-2.

4. Neglect of known duty. Jno. vii. 17.

5. Craving for the world and conformity to its spirit. The speaker compared the believer to a ship and the world to the sea. As long as the ship is in the sea all is well, but if the sea gets into the ship it means

51

s in us
; Col.

f Port
on

is re-
means
ace—
steps
had
our-
rist.
with
e in
s of
inch
phil.

T
the
on,
an,

he
he
ur
in
i
c)
i.

disaster. So the Christian must be in the world but not of it. Jno. xvii. 14-16; Jas. iv. 4-6.

6. Neglect of communion with God.

Dr. Wardrope followed in an address on

THE HOLY SPIRIT AS THE SEAL

of the believer. The Spirit (1) convinces the sinner of his need, John xvi. 8; Acts ii. 37, then (2) leads him to Christ, John xv. 26, and then (3) indwells and seals him. Eph. i. 13.

The significance of sealing was shown to be that of—

1. Affirmation or attestation. 2 Tim. ii. 19 (1 Cor. ix. 2).

2. Preservation. Eph. iv. 30.

3. Appropriation. John vi. 27.

The afternoon was taken up with a Bible reading by Rev. J. H. Moorehouse, of Ingersoll, on

PERSONAL CONSECRATION.

He dwelt upon—

1. The nature of personal consecration. It was no mere sentiment, but it involved repentance and faith, Matt. vii. 21. Surrender of the will, Jno. iv. 34; Luke xxii. 42. Putting away of all known sin, 2 Tim. ii. 19; Titus ii. 14. The setting of the heart's affection upon God, Psalms cxviii. 27; Psalms lvii. 7. Self must be surrendered to God, we must give ourselves first, then our services to Him. 2 Cor. viii. 5; 1 Cor. x. 31.

2. The duty of personal consecration. It is but *natural* that as Christ has redeemed the Christian for Himself he should consecrate his life to Christ—Rom. v. 1, 13; 2 Cor. v. 15; Gal. ii. 20; 1 Peter ii. 24, iv. 1-2. It is the only *reasonable* course for him to pursue—Romans xii. 1; 1 Cor. vi. 19-20. It is the *reciprocal* course—1 Jno. iv. 19; 2 Cor. v. 14.

3. The blessings of personal con-

secration—Deut. xxvi. 17-19; Jno. xv. 14; Col. ii. 9-10; Rom. iii. 20; Acts v. 32; Jno. vii. 17.

in the evening the Rev. Dr. Parsons addressed the Convention on

UNCONDITIONAL SURRENDER

to Christ, basing his remarks upon Col. iii. 1-4. The points brought out were—

1. The position of the believer. He is one who has been "raised together with Christ." (R. V.)

2. As such the object of his search should be the "things above." Looking up, looking unto Jesus (Heb. xii. 2) is the secret of life, and love, and power.

3. The objects of his vision above should be (a) the Person of Christ, Christ sitting on the right hand of God. (b) The work of Christ. His death and resurrection and ascension for us. (c) The coming of Christ in glory.

Jesus only should be the object of the heart's affections.

On Saturday the Rev. F. E. Howitt gave the first address on

THE HOLY SPIRIT IN CONVERSION.

The points considered were:—

1. The nature of the Holy Spirit's work in conversion. It was of sovereign grace—Jer. xxxi. 18; John vi. 44; Gal. i. 15-16. It was a creation effected by the Spirit—Eph. ii. 8, 10, 22; 2 Cor. v. 17, vi. 1. This creation was brought about by (a) Conviction—John xvi. 8; Acts ii. 37. (b) The revelation of Christ as Saviour—John xv. 26. (c) The enabling of the soul to lay hold of Christ, and thus become one with Him—John i. 12; Rom. viii. 9-14. The Holy Spirit was first *with*, and then *in* the believer—Jno. xiv. 17.

2. The instrumentalities the Spirit is pleased to use in this work were—(a) *The Word of God*—2 Tim. iii. 15-16. The Spirit speaks through

the word—Acts xxviii. 25-27; John vi. 63; Jas. i. 18; 1 Peter i. 23; John iii. 5, with Eph. v. 25-26; 1 Cor. iv. 15; Acts xx. 32. Example of the power of the word—2 Kings xxii. 8-13. (b) *The Believer*. The Holy Spirit uses the believer to disseminate, to preach (Acts viii. 4, 29, 35), and to exemplify the word. He should be a living epistle (2 Cor. iii. 1-3; Phil. ii. 14-16; 1 Thess. i. 5-10). Hence his responsibility—Jno. xx. 22-23—with Acts xx. 18, 19, 26, 27. On the other hand how blessed the privilege of being a co-worker with God. 2 Cor. vi. 1; James v. 19-20.

3. The evidences of conversion—John iii. 8 (freedom—John viii. 31, 32, 36); 1 John iii. 9-10, v. 4.

The Rev. T. C. Des Barres, of Toronto, next took up the subject of the

ABIDING PRESENCE OF THE HOLY SPIRIT

with the Believer. God's eternal purpose, he said, was to dwell with man—Eph. iii. 8-11, with Col. i. 26-27. This purpose was gradually revealed. In the Old Testament we get only the germ, in the New the full development. In the Old Testament God foreshadowed His purpose by types. Ex. xxv. 8 gives us the first reference. This followed Israel's redemption from Egypt. First in the Tabernacle, a temporary structure only, and then later on in the Temple of stone, God's purpose was in figure set forth, God dwelt with men—John i. 14 (dwelt—tabernacled); John ii. 15-21. Other texts referred to as bringing out the purpose of God were Ez. xxxvi. 26; Ps. lxxvii. 6-7; Gal. iv. 4-6; John xiv. 16-17.

(a) The Holy Spirit comes to us because we have been redeemed. 1 Cor. vi. 19-20.

(b) The Holy Spirit's indwelling calls for separation from sin to God. 2 Cor. vi. 16.

(c) The Holy Spirit dwells in us to raise us up. Rom. viii. 11; Col. i. 8-11; Phil. iii. 27.

The Rev. E. Daniel, of Port Hope, followed in an address on

ABIDING IN CHRIST.

John xv. was the basis of his remarks. To abide in Christ means to make Christ our dwelling place—Ps. xc. 1. There were three steps into this blessed abode. We had (1) to come to, (2) to surrender ourselves to, and (3) to abide in Christ. We dwell by faith—Eph. iii. 17, with 1 John iv. 13. As we abide in Christ we have the whole fulness of Christ to draw upon; as the branch draws upon the parent tree. Phil. iv. 19; Col. ii. 9-10.

THE KEEPING POWER OF CHRIST

was the appropriate subject for the closing hour of the Convention, which was taken by Rev. B. Bryan, of Toronto. He pointed out—

1. The reasons for believing in the keeping power of Christ. (a) The Lord had declared Himself our keeper. Ps. cxxi. 5. (b) He has an object in keeping. Is. liii. 11., 1 Pet. i. 3-7. Rom. viii. 29-30. (c) He has promised to keep. Is. xxvi. 3., Jude 24, 2 Tim. i. 12, Eph. iii. 20.

2. The secret of being kept. To know this there must be (a) Perfect contact with a personal Saviour. 2 Tim. i. 12. (b) Definite committing of oneself to Him in faith. 2 Tim. i. 12. (c) A recognition of Christ's absolute ownership of that so committed. 1 Cor. vi. 19-20, Deut. xv. 12-17., Jno. x. 28. ("My sheep") (d) Implicit faith in God's word. Jno. vi. 53-56.

On Sunday special sermons were preached by the Rev. E. Daniel. A Thanksgiving service was held in the afternoon, and a large number of communicants partook of the Lord's Supper after the evening service.

The Parish Guide.

One year, 35c.
 Single copy, 5c.
 Communications to be addressed to
 224 Bay Street South.

Notes.

The Synod of the Diocese passed several important measures, principally the much-discussed "Canon on Patronage," and a scheme for providing for aged and disabled clergymen.

"Remember that thou keep HOLY the Sabbath day." The other Sunday morning at 9.30 o'clock we saw a gentleman who lives near our church busy with his hoe and hose-pipe, weeding and watering his lawn. We suppose he would say "this is no worse than running street cars and steamboats on Sunday!"

Our Sunday-school picnic is fixed for the 10th instant. We hope everybody will assist in making it successful by contributing to the expense, and by praying that no accident may happen to any of the children.

The Rev. E. A. Irving, of Dundas, has been ill. The Rector took service for him on Sunday evening, June 10th.

The Rev. E. Daniel, of S. John's Church, Port Hope, preached sermons of much spiritual power on the 17th. We hope to have Mr. Daniel with us again.

The Rector gave the address at the service commemorating the Jubilee of the Y. M. C. A. at Galt on the 19th, and preached morning and evening on the 24th at Christ Church, Brampton, for the Rev. Wm. Walsh.

Mr. Walsh is one of the most ardent supporters of the temperance cause in our Church in Canada. We hope to have a lecture from him in connection with our Temperance Society in the autumn.

The "Convention for the increase of spiritual life" was held as announced in the June issue. Much blessing attended the meetings. We were glad to see so many from other communions, several of whom thanked us for arranging the Convention. Many of our own people took no interest in it whatever. We hope they will receive some indirect results of the blessing God bestowed on those who were present.

A Historical Sketch of our Parish.

(Continued.)

It was only natural to suppose, that, upon the retirement of the Rev. James Carmichael from the Ascension, after a rectorate of such marked success, the congregation should desire to secure as his successor, one who would well and worthily fill his place, nor was it strange that their choice should fall upon his brother.

The Rev. Hartley Carmichael was at that time assistant minister at a church in Highbury, London.

When the vacancy occurred, several members of the congregation happened to be in England, and knowing of Mr. Carmichael's presence in London, went to see and hear him preach, and upon their strong recommendation, a call was forthwith extended to him.

Mr. Hartley Carmichael was born in Dublin in 1854. After due preparation he entered Trinity College in that city, where he graduated B. A. in due course. Having completed his studies in divinity he went to England, and was ordained by the present Archbishop of Canterbury, who was then the Bishop of Truro. His first appointment was to a curacy at Helston in Devonshire, from whence he removed to a similar position in Derbyshire, and thence to London.

Having accepted the call to the Church of the Ascension, Mr. Carmichael came with his family to Canada, arriving in Hamilton in the early part of December, 1882.

He at once set about his parochial duties with earnestness, displaying from the first much energy and ability in the administration of the parish. In place of the Sunday morning lectures to men, which had been such a successful feature of the Rev. James Carmichael's work, an adult Bible class of a more general character was organized and carried on during the winter months. In order the better to reach the young men, a Literary Society was formed, which soon became a great centre of usefulness in binding its members to the church, and tending to

promote a more friendly and social spirit in the congregation.

(To be continued.)

Heart Worship.

In a certain congregation may be seen regularly an aged man silently following the course of the service, kneeling in prayer, standing in praise, and sitting patiently through the sometimes lengthy sermon; yet all the while there is visible on his countenance that pathetic, passive calm, indicating a deafness that is all but total.

"Do you not find church-going very uninteresting now?" asked a friend recently.

"Yes," answered the old man, "I cannot deny, I do weary sometimes when the service is long; I go for three reasons: First, I can at least honor God with my presence in his house; second, I can worship Him in spirit, if in silence; third, every church-goer, if regular and faithful, may influence some one who is less so."

What a lesson for those who offer God a grudging, reluctant and irregular attendance at His house, and go home perhaps grumbling over a sermon less interesting than usual, or a service not altogether up to the mark.

Well, undoubtedly, "the Lord knoweth them that are His," and how justly, therefore, will He discriminate between the true and counterfeit worshippers that assemble continually in His house of prayer.

Trusting Jesus.

Simply trusting every day,
Trusting through a stormy way ;
Even when my faith is small,
Trusting Jesus, that is all.

Trusting as the moments fly,
Trusting as the days go by ;
Trusting Him what e'er befall,
Trusting Jesus, that is all.

Brightly doth His Spirit shine
Into this poor heart of mine ;
While He leads I cannot fall,
Trusting Jesus, that is all.

Singing, if my way be clear ;
Praying, if my path be drear ;
If in danger, for him call ;
Trusting Jesus, that is all.

Trusting Him while life shall last,
Trusting Him till earth be past,
Till within the jasper wall ;
Trusting Jesus, that is all.

A Strange, Sad, True Tale.

The Rev. John McNeill, of London, said that last Sunday (after preaching a temperance sermon) he received a letter from a lady on the danger of the use at communion of fermented wine. The lady in her letter told a sad story of an inherited passion for drink. There were four or five of them, several brothers and two sisters, the children of intemperate parents. Her sister had unfortunately inherited the craving, and before she was fourteen had taken to drink. The others became converted, and did all in their power to cure their sister, but it was of no use. The sister at length married comfortably and children were born. But the craving

for drink grew greater and greater, and at length she was sent to a home for inebriates, where she stayed a year. She left apparently, said the sister, a changed woman. Soon after, however, her husband caught a severe cold, and before going out one morning drank a glass of hot whiskey—taking care, however, not to do so in the presence of his wife. Then, as it was his custom, before leaving he kissed his wife. At once the fumes of alcohol passed into her, and in an hour she was a drunk and roaring woman. She went from worse to worse, and at last left her husband and her children, one of them a cripple, through her drunkenness. The husband died two years ago, a white-haired and broken-hearted man, though only forty-five years old. "Need I add," said the sister in her letter, "what became of her? Her story is that of Annie Chapman, one of the recent Whitechapel victims. That was my sister!"

On Worship.

The following suggestions are earnestly and affectionately offered to the congregation of this Church, with reference to their attendance upon the public worship of Almighty God :

1. To be in Church before the commencement of Divine Service.
2. To kneel, when they address Almighty God, in Prayer, in Thanksgiving, and in the Confession of Sins, according to the direction of the Rubric.
3. To repeat the alternate verses

of the Psalms, to make the several responses, and to join in all the other parts of the service belonging to the congregation, in an audible voice.

4. To stand up during the singing, and to unite in it with the best endeavor to produce Congregational Psalmody.

If this were the general practice, the service of our Church would assume a more social character; it would be less likely to be regarded as cold and formal; and that attention would be secured to the Prayers, which is too often confined to the Sermon.

Nothing ought to be considered as trivial and unimportant, by which we may, in any degree, promote the great purpose of our meeting together in the House of God; namely, that we may, with one heart and one mouth, glorify our Heavenly Father, through Jesus Christ our Lord.

Sister Dora.

In October, 1886, a statue was raised in the town of Walsall, in the district known as the "black country," the first ever erected in England to a woman, with the exception of Queen Anne and Queen Victoria.

A singular story lies behind this event. Walsall, a large manufacturing town, was filled twenty years ago with a rough drunken community of laboring people. The drainage and streets were in a deplorable condition, and every year

small pox and low fever raged unchecked, carrying off many inhabitants.

In 1864, Dorothy Pattison, better known as "Sister Dora," went to Walsall during a fearful outbreak of small pox, nursed the sick and dying, and even with her own hands on several occasions, laid out and buried the dead, no man daring, through fear of infection, to perform the last friendly office. So violent was the antipathy and hatred to the gray gown of the sister, and to the idea of women devoting themselves to such duties in the district that she was stoned on several occasions, and driven through the streets of Walsall with vile obscenity and abuse.

Once a stone thrown by a mere youth cut her in the forehead and felled her to the earth. She went on with her work quietly, but with indomitable resolution, treating her rough enemies, when they became her patients, with infinite tenderness, mixed with a shrewd joking humor, which caught their fancy, and slowly won their esteem. One of the very men who had stoned her was brought in to the Hospital where she was in charge as matron, crushed and battered almost beyond recognition. He was nursed and assisted to get well by Sister Dora with infinite patience and care, and became her devoted friend. Slowly and effectually she won over the multitudes of ruffianly men and women.

On one occasion, when the hospital was filled with cases of virulent

small pox, she closed the doors to prevent the spread of infection, and with one man's help, nursed, cooked and washed for them all.

When she fell a victim to her self-denying and dangerous work at last, the people mourned for her as if each man had lost his nearest friend. One of the laboring men who carried her to her grave said—"We want her cut in marble, with her cap and goon an' blessed face. It's not that we'll forget her, no danger of that, but we want her to be there among us, so that when strangers come an' see her standin' up there, we'll say, that's our Sister Dora!"

The statue was built by contributions from the poor miners and colliers where she labored so faithfully for suffering humanity, and now stands in the square where Sister Dora was once stoned, as a token of the triumph of pure womanly goodness.

Parochial Directory.

Since our Parochial Directory was prepared the following members have changed their addresses as indicated below :

Barton, D., 174 Catharine St. S.
Blakemore, R., 174 John St. S.
Brown, Adam, Alma Avenue.
Hewitt, F. G. S., 76 Wilson St.
Hunter, Miss, 50 Young St.
Hines, Mrs., 190 Maria St.
Kerr, Mrs. Albert, 41 Mary St.
Leighton, A., Wentworth St. S.
Paradine, Thos., 228 Maria St.
Sewell, Mrs., 90 Jackson St. W.
Tulk, J. J., 141 Catharine St. S.

The following names are added to the list :

Armstrong, H., corner Vine and James St. N.
Davis, H., Hess St. S.
Davy, Mrs., 27 Bruce St.
Draper, W., Bellevue, Mountain top.
Gastle, Wm., 184 Hannah St. W.
Hersee, A. E., 88 John St. N.
Johnston, Mrs., 251 Hunter St. W.
MacFarlane, W., 154 Maria St.
Pedler, Wm., 80 John St. N.
Pettigrew, J., 108 John St. N.
Sanders, F. J., 173 John St. S.

Acknowledgment of Subscriptn's to The Parish Guide.

A. Powis, \$3.50; Mrs. Springer, 50c; J. Walford, 35c; Mrs. High, 50c; Mrs. Harris, 35c; Mrs. French, 35c; Mrs. Grant, 35c; Mrs. Fielding, 35c; A. M. D. Wilson, 50c; Mrs. R. Martin, 35c; Mrs. Egner, 35c; G. H. Barr, 50c; Mrs. C. Freeman, 50c; Miss Lance and Miss West, 75c.

Parish Register.

BAPTISMS.

- June 3. Laurance Middleton, son of G. N. Hobbs.
June 3. Ethel Hamöly, daughter of T. J. E. Martin.

MARRIAGES.

- June 27. By the Rector, at the church, S. W. H. Martin to Elizabeth S. Dunning.
June 30. By the Rector, assisted by Rev. J. H. Fielding, at the church, John O. McCulloch to Etta Theresa Henry.

BURIALS.

- June 21. Mary Ann Ferris, aged 65.
June 30. Richd Pamerter, aged 30.