

The Wesleyan.

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VOL XXXIII.

THE "WESLEYAN."

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SUBSCRIPTIONS may be made to any Minister of the Nova Scotia, New Brunswick and Prince Edward Island and Newfoundland Conferences.

FROM THE PAPERS.

A minister of the United Presbyterian Church in Scotland has been suspended by his presbytery for plagiarism.

The British and Foreign Bible Society put into circulation in China last year, 200,000 copies of Scripture.

The Khedive of Egypt is interested in the education of women, and is about to build in Cairo, at his own expense, a school for the instruction of girls of the higher classes.

The great zeal of the Mormons is seen in the fact that the Book of Mormon has been published in French, German, Italian, Danish, Polynesian, and Welsh. Probably seventy-five thousand foreigners have already cast in their fortunes with Utah and polygamy.

Archbishop Purcell, the unfortunate Roman Catholic dignitary, whom his church friends have reported several times as "very ill" and "dying" (evidently to lessen the intense feeling of his condition towards him), is now reported as better than he has been for several months. He is luxuriously nursed for at a convent.

General Howard is making the Sabbath respected at West Point. He has discontinued the Sunday afternoon dress parade and has decided to suspend military exercises of the cadets on Sunday, which have hitherto proved so great an attraction to the public and have brought crowds of people together there on Sundays.—*Christian Union.*

Lady Blanche Murphy, who had personal experience of life in a convent in Paris, says: "There are Americans, both Catholic and Protestant, who think it very fine to send their daughters to French, and particularly Paris, convents." She believes it to be an utter mistake, and testifies that "even under the most favorable conditions, the general drift of education is childish, and the mental attitude cultivated is, on the whole, stunted."

The English Government has abandoned the project of turning Pullman Cars into drinking saloons. Railway travellers may rejoice; for there would soon have been such a Pullman Car wherever it was possible to run one. Railway companies may be thankful for damage prevented, and "damages" avoided. Even the assurers of life and against accident should not pass on without a look at the breakers which but awhile ago were right a-head.—*Methodist Recorder.*

The Assembly of the Free Church of Scotland has adopted, by a majority of nearly three to one, a newly-prepared Hymnal for use in public worship. An amendment was supported by the minority declaring in the good old-fashioned psalm-singing is the only allowable singing for the sanctuary. The amendment did not use the term psalm-singing; but spoke of "the inspired Psalter," which, we presume, does not mean the Scotch version of the Psalms of David. Most Christians are thankful for "Psalms and Hymns and Spiritual Songs."—*Methodist Recorder.*

A petition has been presented to the House of Commons by Sir Thomas McQuinn, Bart., M. P. for Co. Derry, which he said to have caused something like a sensation. It was signed by 430 of the Presbyterian ministers in Ireland in favor of the Land League. They are not members of the Land League, and simply declare that a great grievance exists, and it is the duty of the Legislature to remedy it. It would have been easy to have got 600 of the 800, it is believed, and it was thought necessary, as not more than about 50 are supposed to be under territorial influence.—*London Methodist.*

At the Oldham Cemeteries' Committee meeting, last week, an important question was discussed. From what was stated to the committee it appears that the clergy are determined to sue them for burial fees in respect of funerals performed in Nonconformist ground by Nonconformist ministers. The clergy allege that this is the law, and that they are entitled to the fees whether the clergy perform the ceremony or not. The Corporation had decided that the fee be paid to the minister performing the ceremony, and now they have resolved that the fees shall be retained pending the settlement of the dispute, which they say affects the whole country. It was decided to get legal opinion on the question.

Bishop Warren has issued an appeal calling upon the ministers and members of our Church in North Carolina, to vote for enforcing prohibition in that State, the first Monday in August.—*Advocate.*

Dr. Tucker of the *Index* very justly objects to anyone saying that a church is honored by a person of high social position uniting with it. He holds that it is the person, under all circumstances, who is exalted by uniting with even the most obscure Church of Christ.

As a comment upon the reason in all cases of appealing to the public by advertising, the Belfast *Primitive Methodist* recently advertised appealing for funds with reference to the street preaching trials. The advertisement cost £3, and the response, it is stated, was about fifteen shillings.

A man in Indiana who subscribed \$50 to the church on Sunday refused to pay the subscription. The matter was taken to court, and it was decided that the Church could make collections on Sunday, for these were "cash down," but could not hold a man to a contract made on that day.

At the recent Prohibitory Convention in Raleigh, N.C., Governor Jarvis said: "I never walk these streets or ride over the State but I see melancholy victims of intemperance. Knowing what is best for North Carolina and North Carolinians, I declare for the prohibition and for prohibition I intend to go."

A Christian man and a saloon-keeper go to the polls to vote for Mayor and Aldermen; they vote the same ticket. Who is going to be deceived? Who has been in the past? Christian temperance men, are you not satisfied that you need to change your ticket? Come out from among them and be ye separate.—*Temperance Review.*

For two score years, more or less, the Church has been praying—once a year, anyway—that God would open a great and effectual door to the heathen and that the "first families," and invite themselves to all the prospective weddings for a generation to come. They have also been known to invite themselves and their "Elijah's chariot" to do duty at funerals. When they leave they love people so they must come often to see them, to inquire how they like or dislike the new man, and make a remark or two just to show that there are some things in their heads that they are too generous to say outright, also to see that their bargains for services on matrimonial and other occasions are not disturbed by the popularity of their successors, or the second sober thought of the parties themselves. This picture may not wholly apply to one, but all these characteristics are seen in this class of men.

A certain class of people on our charges are somewhat to blame in this matter as well as the ministers. They like to have the minister take special interest in them. They like to be in his favor, and plume themselves on his enjoyment of their society. His frequent calls, even at the expense of calling elsewhere, and his praises of their culture and hospitality all are modestly(?) repeated by his successor, and unless the successor sees fit to neglect his other duties in order to fill the place of the one who is gone, they go into the condition of the love-sick swain whose fiancée has been ruthlessly torn from his bosom by the cruel hand of fate; they become dyspeptic in the church, and are continually reminding the church of the gospel feasts they enjoyed when Bro. So-and-so was pastor.

"My brethren, these things ought not so to be." We, as ministers, should know better than to foster by our practices, a spirit of narrow man-worship in the people whom we serve. I spoke with one of our ministers on this subject, and he said, "O, never mind, you will make one hand wash the other in the long run. It is practiced everywhere, and you will gain as much as you will lose." Just so, "They all do it" is the politician's answer to every suggestion of reform, and it is a confession of the moral weakness that ministers at least ought to be ashamed of. The people need to learn a lesson in this respect, and ministers are the ones to teach them that lesson.—*Michigan Christian Advocate.*

The Senate of the University of Durham have passed a resolution permitting women who have fulfilled the requirements of the institution respecting residence and standing to take the public examinations and first degree in arts. The Queen has ordered that the degrees of Bachelor and Master of Arts, and Bachelor and Doctor of Medicine, of Laws, of Science and of Music conferred by the University of Adelaide, South Australia, on any person, male or female, shall be recognised as academic distinctions and rewards of merit, and be entitled to rank, precedence and consideration throughout the British possessions. The English are rapidly surpassing the hitherto self-satisfied Americans in the university advantages offered to women.—*N. Y. Tribune.*

MINISTERIAL COURTESY.

John Wesley said, "The world is my parish," and some of his ministerial successors, without any such reason as he had, seem to think likewise; at least they seem to think that whatever portions of the world are allotted to them, according to the itinerant system of Methodism, for one or more years, are given to them in fee simple for all time to come, irrespective of the rights or presence of others who may be unfortunate enough to succeed them. I always believed and I believe it still—for I am not going to lose faith in the many on account of the few—that ministers have a nice sense of honor, propriety and courtesy toward one another; in fact I believe it of all who profess the name of Christ, but there are some ministers who seem to be entirely innocent of any such perceptions, who scruple not to break all these rules of ministerial etiquette, those unwritten laws of brotherly reciprocity that are the result of kind and sensitive natures being impelled by, Matt. vii. 12, "Therefore, whatsoever ye would that others should do unto you, do ye even so to them." I would not accuse these brethren of intending to hinder the work of their successors lest the glory of the latter pasture should eclipse that of the former, but it often seems to me that they take too much pains to keep their memory fresh in the minds of the people whom they have served. They certainly do not court oblivion. While on their charges these brethren develop a peculiar fondness for and interest in all the marriageable young men and young women of the "first families," and invite themselves to all the prospective weddings for a generation to come. They have also been known to invite themselves and their "Elijah's chariot" to do duty at funerals. When they leave they love people so they must come often to see them, to inquire how they like or dislike the new man, and make a remark or two just to show that there are some things in their heads that they are too generous to say outright, also to see that their bargains for services on matrimonial and other occasions are not disturbed by the popularity of their successors, or the second sober thought of the parties themselves. This picture may not wholly apply to one, but all these characteristics are seen in this class of men.

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Never allow yourself to believe there is any useless or unmeaning work being done upon you. The fine work upon the stone is almost noiseless. When the blows are heavy "the sound of the hammer is heard;" friends hear them, gather around and offer their many forms of sympathy, and we, getting this human help, would live on it. But we must learn to listen to the "still small voice," and trust in Jesus only. Many weary themselves with trying to rid themselves of deformity—but by looking to him they are transformed into the same image. And as the Spirit reveals His beauties more, the assimilating process goes on, until the knowledge that we have been with Jesus and learned of Him is everywhere patent. To be Jesus' friend means a kingdom with a companionship with the Beloved all the way to heaven.

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Very much of the religion of the day is an easy-minded religion, without conflict and wrestling with self-denial and sacrifice—a religion which knows nothing of the pangs of the new birth at its commencement, and nothing of the desperate struggle with the flesh and with the devil, day by day, making us long for resurrection deliverance, for the binding of the adversary, and for the Lord's return. It is a second-rate religion—a religion in which there is: no largeness, no grandeur, no potency, no noble-mindedness, no all-constraining love. It is a hollow religion, with a fair exterior but an aching heart—a heart ungratified, a conscience not at peace with God; a religion marked, it may be, by activity and excitement, but by betraying all the while the consciousness of a wound hidden and unhealed within, and hence unable to animate to lofty doings, or supply the strength needed for such doings. It is a feeble religion, lacking the stern and bones of harder times, very different from the indomitable, much enduring, storm-braving religion, not merely of apostolic days, but even of the Reformation. It is an uncertain religion; that is to say it is not rooted on certainty; it is not the outflowing of a soul assured of pardon, and rejoicing in the filial relationship between itself and God. Hence, there is no liberty of service, for the question of personal acceptance is still an unsettled thing; there is a working for pardon, but not from pardon. All is thus bondage, heaviness, irksomeness; there is a speaking for God, but it is with a faltering tongue; there is a laboring for God, but it is with fettered hands; there is a movement in the way of his commands, but it is with a heavy drag upon our limbs. Hence the inefficient, unimpressible character of our religion. It does not tell on others, for it has not yet fully told upon ourselves. It falls short of its mark, for the arm that draws the bow is paralyzed.—*H. Bonar.*

THE WEATHER.

"If a long season of inclement weather is not sufficient excuse for my failing to plant more than four Sunday Schools during the past month, surely I can offer no other," writes a Southern missionary. "No complaints, however, about the weather," he adds, "for I shall not soon forget a little rebuke I received a short time ago, while stopping to warm and take shelter from a storm in a freedman's humble home."

"What a dreadful day this is," escaped my lips, as I greeted old Aunt Judy, on entering her cabin door. "Bless the Lord, honey," she said "don't eberyting come from de Lord? Den if ye is a Christon, de wedder is good 'nuff for ye, and if ye aint no Christon de wedder is mor'n too good for ye." The harder it rained the louder did Aunt Judy sing: "Tank the Lord for ebery ting."

"After awhile the storm ceased," and with thanks for kindness, I put a few dimes into the hand of the pious old woman to help her get a pair of winter shoes. "Good-bye, Aunt Judy, your short sermon is well worth a collection." Soon the cabin door was out of sight, but my pathway seemed to grow brighter and "de wedder, has been 'good nuff' ever since."—*S. S. Union.*

THE LAST SERVICE.

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THE WEATHER.

"If a long season of inclement weather is not sufficient excuse for my failing to plant more than four Sunday Schools during the past month, surely I can offer no other," writes a Southern missionary. "No complaints, however, about the weather," he adds, "for I shall not soon forget a little rebuke I received a short time ago, while stopping to warm and take shelter from a storm in a freedman's humble home."

"What a dreadful day this is," escaped my lips, as I greeted old Aunt Judy, on entering her cabin door. "Bless the Lord, honey," she said "don't eberyting come from de Lord? Den if ye is a Christon, de wedder is good 'nuff for ye, and if ye aint no Christon de wedder is mor'n too good for ye." The harder it rained the louder did Aunt Judy sing: "Tank the Lord for ebery ting."

"After awhile the storm ceased," and with thanks for kindness, I put a few dimes into the hand of the pious old woman to help her get a pair of winter shoes. "Good-bye, Aunt Judy, your short sermon is well worth a collection." Soon the cabin door was out of sight, but my pathway seemed to grow brighter and "de wedder, has been 'good nuff' ever since."—*S. S. Union.*

THE LAST SERVICE.

Rev. W. Gibson, of Paris, writes to the *Methodist Recorder* of a recent date, in reference to Dr. Punahon's last journey: "On Sunday morning the party worshipped with us at the Rue Requepine Chapel. After the service it was announced that the Rev. Dr. Punahon would conduct the Sacramental service. He came forward within the Communion-rail, and read the beautiful words with great emphasis and feeling. Every one who was present felt it 'good to be there,' and will never forget that service. I believe it was the last public service he conducted. Our last hymn at the service that morning had been—

Our life is a dream; Our time as a dream; Glides swiftly away, And the fugitive moment refuses to stay.

O that each in the day Of his coming may say, "I have fought my way through, I have finished the work Thou didst give me to do."

O that each from his Lord May receive the glad word, "Well and faithfully done; Enter into my joy, and sit down on my throne."

How little any of us thought that we should hear his voice in a public service no more.

In the afternoon the party took tea with us at our house, 113, Boulevard Pereire, and Dr. Punahon offered at our family worship one of the most heavenly prayers I ever heard from his lips. He then accompanied me to our evangelistic service in the Boulevard des Capucines, and heard M. Reveillard (the barrister evangelist) with great delight.

When I saw him at the station on the following morning, as the party were starting for Lyons, he was full of expressions of satisfaction and joy at having heard Reveillard the evening before. He looked quite well, and seemed to be in very good spirits. I had a letter from him, written at Lyons on March 8, mainly on mission business, which I keep as a precious treasure.

What was my surprise when on March 30, at 7.15 a. m., Dr. Hill, of Clapham, was announced at our house. I rushed down and Dr. Hill handed me a telegram from Mrs. Punahon from Genoa, begging him to come immediately. Breakfast was quickly despatched, and I accompanied Dr. Hill to the "Gare de Lyons," to catch the nine o'clock express.

Our fears were thus aroused, but I was not prepared for the visit of the Rev. J. H. Johnson, of Montreal, in the early morning of Tuesday, April 5, to tell me that Dr. Punahon had just arrived at the Hotel de Lille et d'Albion, and that he was very ill. I hastened with Mr. Johnson to the hotel, and found Dr. Punahon even worse than I expected, and at first he seemed scarcely able to speak. Mrs. Punahon told me that twice during the journey she had hardly expected to bring him home alive. He spoke with evident pleasure of Mr. Arthur's having promised at Cannes to attend the French Conference at Paris. In reply to some question as to mission work he said, "I have done with the Mission-house." Referring to the journey from Genoa, he said, "As soon as we emerged from the Mont Cenis Tunnel I exclaimed, Thank God! I shall not die in Italy." I went away to arrange, at his request, for the journey to London the next day; and, having that afternoon to go to my appointment at Chantilly, I did not see him again until the next morning, when I was at the hotel at half-past eight o'clock. Dr. Hill said he had been by his side in the *Salle a Manger*, and had only just left the breakfast table. Mr. Johnson had left for London the night before via Dieppe and Newhaven. I found Dr. Punahon in the entrance-hall, looking quite himself, and seeming much better. I accompanied him and Mrs. Punahon and Dr. Hill in the little railway omnibus to the Northern Station. As we drove along he said, "I shall have to become a supernumerary." I replied, "My idea is at once to cease to work and live." How little I thought when I said it that such was to be the case with our beloved brother. On the morning of April 6, I bade Dr. Punahon "Good-bye," and commended him to God, never thinking, however, that I should see him no more on earth.

Dr. Punahon, than whom none can be a stronger opponent of the close communion system, in a recent address related this incident with no little relish: Dr. Stedman, of Bradford College, was a very strict Baptist. One day he preached for some Independents, and there was to be the Communion. He prayed earnestly that the Lord would vouchsafe His presence to the brethren around His table. As he was putting on his great coat to go home one of the deacons said: "Doctor, you will stop with us, will you not, to the Communion?" "Well, my dear brother," he said, "it is not want of love, but you see, it would compromise my principles. I am a strict Baptist, and I could not commune with you who have not been baptized. Do not think it is any want of love, but it is only out of respect for my principles." "Oh," said the deacon, "It is not your principles; because what did you pray for, Doctor? You prayed your Master, the Lord Jesus, to come to our table; and if, according to your principles, it is wrong for you to go there, you should not ask your Master to come where you must not go yourself; but if you believe that your Lord and Master will come to the table, surely where the Master is it cannot be wrong for the servant to be." "The deacon's reasoning appears to me very sound," added Mr. Spurgeon.

Never allow yourself to believe there is any useless or unmeaning work being done upon you. The fine work upon the stone is almost noiseless. When the blows are heavy "the sound of the hammer is heard;"

OUR HOME CIRCLE.

RESTFULNESS. Long time my restless wishes fought and strove, Long time I bent me to the heavy task Of winning such full recompense of love...

THE FIRST QUAKER.

The great spiritual movement which came to be named Quakerism, was one of the numerous organizations to which the religious enthusiasm of the seventeenth century gave birth.

At length, after soul travail long and sore, in a memorable hour, as he relates, he heard in the listening silence of his spirit, as it were, a divine whisper, which, as a response to his many solitary up-breathings, made his weary heart bound with joy.

also preached with wondrous fervency, the precious testimony; many enduring bitter persecutions at the hands of the various sects of that agitated period; many being cast into loathsome dungeons there, by hundreds, to die; while some, in New England, were hanged, and among these—a woman!

In his latest years, by the toleration brought in under William the Deliverer, persecution ceased its wicked work, and the churches had rest, in which sweet breathing-time this good old man, so long like David, hunted as a partridge upon the mountains, shared the welcome repose.

It was on a bleak First-day morning—as the Quakers would say—the 11th January, 1691, that George Fox gave forth his last discourse. It was spoken in that dear old meeting-house which, twenty-three years before, in 1668, in the thick of persecution under Charles II, the Friends had managed to rear.

Thus, without hearse, or pall, or inky cloak, or customary suits of solemn black, devout men carried the good old man to his burial. And without mark or memorial, he lies in that grave in which they laid him, with so much honour, more than 200 years ago, the tall shadow of the School Board School now falling on his obscure resting-place—the New and the Old approximate.—The King's Messenger.

WEDDING FASHIONS.

I have never met, and never expect to meet, the woman who can bear of a wedding quite unmoved. It is a rite that interests the whole sex, young and old, pretty and plain, rich and poor, gentle and simple.

Some years ago all brides wept. It was the correct thing. We had not quite emerged from the sentimental era. Mrs. Hemans's poetry was much read, and we all know how her brides behaved, weeping on their father's shoulder and their mother's bosom, and reciting regretful parting verses, so that one wondered that the bridegroom was

not offended by so much grief, and did not jump into the "chariot" and leave her there. We are more practical nowadays. The bride always smiles when she leaves the vestry, and occasionally is seen to do so as she comes up the church. This last may be "coming in," but it is rather a venturesome thing to do just yet.

THE SUNBEAM.

The greatest of physical paradoxes is the sunbeam. It is the most potent and versatile force we have, and yet it behaves itself like the gentlest and most accommodating. Nothing can fall more softly and more silently upon the earth than the rays of our great luminary—not even the feathery flakes of snow, which tread their way through the atmosphere as if they were too filmy to yield to the demands of gravity like grosser things.

IS IT RIGHT, JUST RIGHT!

We are seated in the parlor of a clergyman whose parish embraces two flourishing churches in a rural district. It is a mid-summer afternoon; creeping vines well-nigh conceal from view the neat country parsonage; refreshing breezes and delightful odors of flowers fill all these apartments, while affectionate parishioners, one by one, are crossing with noiseless tread this threshold of sorrow.

In an adjoining room lies the form of his only son, a young man of twenty-six, for two years cashier of a prominent city bank, and a consistent Christian from his boyhood. Always conscientious and faithful, he had been intrusted with large banking responsibilities. The doors of that bank are now closed in respect to his memory, and the President, directors, and clerks have come to bear their testimony to his nobility of character.

Here is one, who is being tested in the most severe way; and yet he

is so strong, so triumphant that we could almost believe him to be the subject of unclouded experiences. He turns away from the grave without one word or question—joyful even, that he may continue to speak of God's countless mercies.

The question is, May we triumph in this way under all other forms of trial? For such a bereavement we expect sufficient grace; but how is it in all the sorest experiences of this life? For example let some concealed missile, in the form of a false report, be hurled against the true believer; or let his motives be misconstrued by others to damage his good name—what now? Is God's grace sufficient. Undoubtedly! Standing in his conscious integrity, he may look up to his God and say, "Thy permissive and overruling providence is just right!"

So it may be, when broken health is our portion in the divine order; or when, without our fault, earthly possessions are taken from us. Living in Christ day by day, we dwell in God's love; "all things work together for our good;" and so we may exclaim, under all circumstances, "It is right, just right!"

DRESSING FOR THE CHILDREN.

"I am glad of a rainy day once in awhile," said Mrs. Lake, "especially when I have some work I want to finish off, as we have to-day, Lucia. There will be no calling to-day, surely, so what is the use of your stopping to dress? Your husband is away for the week, and we can just take our ease in these morning dresses, and keep on with our sewing."

"The boys will be home at three o'clock," said her friend, taking down her wavy hair and proceeding to dress in her accustomed graceful fashion. I will just remark that it was not done up in "bangs," or "frizzes," snarls of any sort, but was arranged in rich, classic style, which gave her the appearance of the noble, beautiful matron she was.

"Dressing for your boys!" exclaimed the other. "No wonder folks talk of the extravagance of the times, when mothers make such a parade just to meet their school-boys at the tea-table," and practical Cousin Eunice snipped off a thread in a very energetic manner.

"But, Lucia, you can't afford to put on that pretty cambrie suit, which it took such a time to iron. What is the use of musing it this rainy day?"

"I am not going out in the rain, and the dullest it is out of doors the more cheerful I like to have it in the house. The boys always like this dress, and I like to see them pleased. Indeed, I think I care much more for the opinion of the folks under my own roof than I do for those away. I would rather be admired by my boys than by an indifferent company in somebody's parlor. And, Eunice, I think all these little things help us to keep our hold on our boys when they grow older. When they are just passing out of childhood into youth, I feel that they need a mother almost as much as when in the cradle. Indeed, another might give the baby food and clothing; but boys at their later age need great mother love and care to keep them from going wrong. Everything that draws them nearer to a mother, and makes them respect her more, is worth attention. My boys never think of a walk in the streets in the evening, but sometimes spend an hour at a friend's house, or ask a few boys here. Mother is always impertinent to join in any games or plays, and very often takes a hand with them. Oh, it would be dread-

ful to me to feel that my boys were slipping away from mother's influence, and I hope never to know it, even when my head is gray."

It is such mothers who retain their hold of the children while life lasts, and who are mourned with heart-broken sincerity when they are removed. And the same guiding hand reaches out still through mists of time, and helps to shape the child's destiny forever.—Selected.

GOOD-BYE.

Good-bye! 'tis often heard, And yet how hard to say! Oh think what bitter sighs have stirred Lips that reluctant framed the word, And low will love delay it.

JEFF DAVIS'S CAPTURE.

"My horse and those of my party proper were saddled previously to a start, when one of my staff, who had ridden into a neighboring village, returned and told me that he had heard that a marauding party intended to attack the camp that night. This decided me to wait long enough to see if there was any truth in the rumor, which I supposed would be ascertained in a few hours. My horse remained saddled and my pistols in the holsters, and I laid down, fully dressed, to rest. Nothing occurred to rouse me until just before dawn, when my coachman, a free colored man, who faithfully clung to our fortunes, came and told me there was firing over the branch; just behind our encampment. I stepped out of my wife's tent and saw some horsemen, whom I immediately recognized as cavalry, deploying around the encampment. I turned back and told my wife these were not the expected marauders, but regular troops. She implored me to leave her at once. I hesitated from unwillingness to do so, and lost a few precious moments before yielding to her importunity. My horse and arms were near the road on which I expected to leave, and down which the cavalry approached. It was therefore impracticable to reach them. I was compelled to start in an opposite direction.

As it was quite dark in the tent, I picked up what was supposed to be my "raglan"—a waterproof light overcoat without sleeves. It was subsequently found to be my wife's, so very like my own as to be mistaken for it. As I started, my wife thoughtfully threw over my head and shoulders a shawl. I had gone perhaps fifteen or twenty yards when a trooper galloped up and ordered me to halt and surrender, to which I gave a defiant answer, and dropping the shawl and raglan from my shoulders advanced toward him. He levelled his carbine at me, but I expected if he fired he would miss me, and my intention was in that event to put my hand under his foot and tumble him off on the other side, springing into his saddle and attempt to escape. My wife, who had been watching when she saw the soldier aim, his carbine at me, ran forward and threw her arms around me. Success depended upon instantaneous action, and recognizing that the opportunity had been lost, I turned back, and the morning being damp and chilly, passed on to a fire beyond the tent.—Rise and Fall of the Confederate Government.

OUR YOUNG FOLKS.

TWO BRAVE CHILDREN.

Prizes were given in France to a little boy of six by the Humane Society in 1817. The story told was that on the 28th of April two children were playing together in a garden, when little Marie fell head foremost into a cask about three feet deep, which was sunk into the ground, and filled with water flowing from a laundry, to the edge of which she had ventured to gather flowers. Instead of running away and hiding herself, as children generally do on such occasions, little Eugene, understanding the danger which his sister ran, made the most intelligent efforts to drag her out, first by her feet, which protruded above the water; but his hands being too small, he seized her by her petticoats, then by her head, which he succeeded in keeping above the water till the arrival of his father, whom he sent another child to look for. Dragged out of the receptacle of dirty water by her father, the poor little girl had lost all consciousness, and when her brother saw this he began to cry and to embrace her, covered with mud as she was. In a similar circumstance this brave

boy had previously given proof of rare intelligence. Two years before the daughter of one Binot, in the same town, having fallen into the rain-water cask, Eugene had been thanks to this warning, was able to save his child from a certain death.

The Journal de Montbrison narrates a similar act of heroism on the 23, 1877, a fire broke out in the house of Antoine Berlande, baker at Montbrison. It had already made great progress before the alarm was given. Berlande saved himself by getting out of a window and by help of a ladder he carried off his papers and valuables. His wife had aroused her children, with the exception of a little boy of four years old, all slept on the second floor. They were already in the street, when Clotilde Berlande, aged thirteen, saw that her little brother had been left in a room on the first floor. This brave girl did not hesitate; she ran into the house, hurried up through the midst of the flames, snatched her brother, whom she carried, supporting herself with one hand against the burning walls. Half suffocated, she mistook her way and ran into the kitchen, where the fire was fiercest. At last she succeeded in saving her brother, and reached the street breathless, exhausted, with all her body covered with burns from the effects of which, after several weeks of great suffering, she expired.

GERTIE AS A TEACHER.

"You taught a class in Sunday school?" "I did truly, girls," said Gerrie, smoothing out her dress with a complacent look. "Every Sunday that I was there."

"How many scholars did you have?" "Why, I had one; they only one scholar to a teacher; and there are teachers enough to go round. You see the men want to talk, ask questions and have things explained, and one is as much as you can attend to."

"I should like to know what questions you could answer?" "Edna Lewis, tossing back her hair, said, 'Why, Gerrie Allen, you were ten years old when you went to California.'"

"I know that, but I was asked ever so many questions that I could answer; my scholar was real nice." "What did you teach him?" "Oh, he was learning his letters. I had a bright-colored picture book, and I pointed to the letter and said it, and sometimes he would try to say it after me. Sometimes he would pronounce so funny, I would have to laugh. He used to make 'Mocassat!'"

"What did he mean?" "Why," mark a slate. "He was learning to write. I used to make a letter on his slate, then he would try it, sometimes he would fill his slate full of that one letter, making real nice too."

"I should think that was going to teach for Sunday school." "This was the girl with the long hair who had never been to California and never been a Sunday-schooler." "Why, it is the only way you can teach. They don't know a thing, and they want to learn how to read, so as to get into the Bible class. They learn ever so long, of course you can talk to them a little. My scholar asked: questions about Chicago; he knew I lived in Chicago, and he had some of the funniest ideas. He asked me if the following went to church every day, and if they talked about Jesus all the time. And he said he should think they would love Jesus so they would be homesick to go to his home. Uncle Allen said that was what he meant, though he used some queer words to explain his meaning. The girls were thoughtful over this. It struck them as a strange thing to be homesick to see Jesus. He said a good many things that were hard to answer. Gerrie continued. "Once he asked me how many times a day I made 'talked' to my Jesus?" "Then all the girls laughed; but some of them grow sober in a very few minutes. I shouldn't like to answer that question," said Dell Woods. What the other girls thought they didn't say, but Gerrie, with grave face and thoughtful eyes, went back in memory to some of the searching questions that her Chinese scholar asked her, and wished in her heart that she could have told him more about Jesus as her personal friend.—Light in Many Lands.

MISCELLANEOUS. WHAT THE... The Kansas... sending a fact... we think none... The first of... Board of County... five years... that privilege... from the... made good order... and good for... alert, and by... tion and fifty... and fifty do... have gone into... a change a... drunk... upon our streets... paid their... paid so much for... as honest trades... "The air of t... day," was made... vulgarity and r... vices; there and... hours of midn... had on them w... "A poor, bar... on the river, w... and therefore... began to visit... lect his home... found outside... covered by a dr... and a tedious... and, making the... and, pollard, res... guarder to pre... and breaking up... The murder... and attempt to... on the farm... with food, but... the died—no do... daughter soon... from the same... children were s... Ohio, at the exp... "These facts... knowledge of th... Now let us... tion paid... The country got... Paid to keep the... year, say \$300 a... school children to... duty for six c... (two years), and... Total expense... "Believe Mease,"... by trans... "I should like to... "I should like to... Edna Lewis, toss... "Why, Gerrie Al... ten years old wh... California." "I know that, b... ever so many que... answer; my schol... "What did you te... "Oh, he was lea... I had a bright-c... and I pointed to... it, and sometimes... say it after me... would pronounce... have to laugh. H... asiat' too." "Mocassat!" "W... it a Chinese wo... "No," said Ger... "that is a Melian... was ever so long... what he meant." "What did he mea... "Why," mark a... learning to writ... a letter on his s... try it, sometimes... slate full of that... real nice too." "I should think... teaching for Sund... "This was the gi... who had never b... and never been... said. "Why, it is... can teach. They... thing, and they... to read, so as to... Bible class. They... course you can... little. My schol... questions about... Chicago; he knew... Chicago, and he... ideas. He asked... went to church... if they talked a... time. And he sa... they would lov... they would be... homesick to go... Uncle Allen sa... that was what... meant, though he... words to explai... The girls were... this. It struck... thing to be hom... He said a good... that were hard... continued. "Onc... how many times... 'talked' to my... "Then all the g... but some of the... few minutes. I... question," said... What the other... they didn't say... Gerrie, with gr... face and thoug... went back in m... of the searchi... Chinese schola... told him more... personal friend... Lands.

MISCELLANEOUS.

tionally given proof of... of one Binot, in the... Eugene had been... from her father, who... warning, was able to... from a certain death... to Montserrat... of Binot's... On the night of June... first broke out in the... Berlande, butler... It had already... progress before... Berlande... of a window... a ladder he carried... and valuables. He... used her children, who... of a little boy... out, all slept on... They were already... when Claurie... thirteen, saw that... had been left in a... first floor. This... Berlande... hurried up through... the flames, seized... she carried... with one hand against... walls. Half suffocated... her way and ran into... where the fire was... she succeeded in... other, and reached... exhausted, with... covered with burn... of which, after... great suffering, she...

AS A TEACHER... a class in Sunday... girls' dress... with a... look. "Every single... was there."... by scholars did you... at one they only... a teacher... enough to... the men want... and have things... one is as much as... like to know what... could answer... passing back her... when you want... that, but I was asked... questions that I could... answer was real nice... you teach him?... learning his lessons... colored pictures back... to the letter and said... he would try to... me. Sometimes he... me as funny I would... He used to... What is that? Is... of Gerie, laughing... "stupid word," but I... one in understanding... he mean?"... a date. He was... I used to make... state, then he would... he would fill his... at one letter, made... think that was queer... "Sunday-school." This... with the tossing curls... been to California... on a Sunday-morning... the only way you... they don't know... they want to learn how... to get into the Bible... ever so fast. Of... talk to them a little... asked questions about... new I lived in China... some of the finest... me if the folks all... in every day, and if... about Jesus; all the... said he should think... to see him. Un... that was what he... he used some queer... in his meaning... thoughtful... them as a strange... me to see Jesus... good many things... to answer. Gerie... once he asked me... a day I made... Jesus?"... girls laughed; but... grew sober in a very... like to answer that... Dull Woods... other girls thought... but Gerie, with... thoughtful eyes... memory to some of... questions that her... asked her, and wish... that she could have... about Jesus as her... Light in Many

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What is that? Is... of Gerie, laughing... "stupid word," but I... one in understanding... he mean?"... a date. He was... I used to make... state, then he would... he would fill his... at one letter, made... think that was queer... "Sunday-school." This... with the tossing curls... been to California... on a Sunday-morning... the only way you... they don't know... they want to learn how... to get into the Bible... ever so fast. Of... talk to them a little... asked questions about... new I lived in China... some of the finest... me if the folks all... in every day, and if... about Jesus; all the... said he should think... to see him. Un... that was what he... he used some queer... in his meaning... thoughtful... them as a strange... me to see Jesus... good many things... to answer. Gerie... once he asked me... a day I made... Jesus?"... girls laughed; but... grew sober in a very... like to answer that... Dull Woods... other girls thought... but Gerie, with... thoughtful eyes... memory to some of... questions that her... asked her, and wish... that she could have... about Jesus as her... Light in Many

SUNDAY WAYS OF TAKING GOLD.

There are many petty acts of commission and omission in regard to one's health, which are the result of forgetfulness or frequent acts of carelessness, which are almost certain to originate a cold; the most conspicuous of which are sitting on a stone door-step in a cool evening on a late hour in the night; sitting up late on a cold night after the fire in the room has gone out, then going to bed with cold feet; getting out of bed during the night with bare feet and in night dress to wait on a child that is sleeping in a cold room; making a fire in the morning of a cold day in an undressed condition; standing in an open doorway during cold or damp weather with the head and shoulders insufficiently protected, to speak a few words to a friend who is (too slow in) taking his or her departure; stopping to speak to a friend on the sidewalk long enough to allow the feet to become cold, and to experience a sensation of cold-chills between the shoulders; making a call on a friend who resides in a cold parlor, or in a parlor in which the fire is started on a previous evening, receiving someone as a guest in a cold room; seeing a friend out to the gate, and then standing there until morned of the impertinence of the act by a sneeze or "cold-streaks" coming up and down the back. For the protection of those young patients who cannot forego the pleasure of the "parting at the gate," I would recommend that their guardians should have a movable gate constructed and placed in a room adjoining the parlor.—Dr. Huxford's Hygiene of Catarrhs.

TAKE A DRINK. A gentleman, a devoted servant, consulted Dr. B. M. Richardson, of London, who advised stimulants. The patient declared he could not touch wine or spirits, if he did, he should lose his precision, his decision, and his presence of mind. Asked to explain himself, he said, "Some years ago I was to row with another man in a race I was captain of a boat's crew and had got over-worked in training them; so that when the morning arrived I went to the post in very poor spirits, which were not improved by seeing that the other captain had the best side of the ruder and the shade, while I had the sun in my eyes. 'Take a drink,' said a friend; I refused. 'My friends' friends made him the like offer, which he accepted. 'That's something to my advantage,' thought I, 'that's as much as the sun in his face.' 'Wet the other eye,' said his friend, and he took another sip. 'To my advantage again, that's as much as the best side of the river.' So I took beer. We started the oars, keeping perfect time and music; but presently there was a little tinkle, tinkle from the other boat. The captain had lost his precision. We kept on together to about half way, when there was a boat or some other obstruction in the middle of the stream. I decided in an instant which side to take; but my rival hesitated. He had lost his decision. When we neared the goal the spectators cheered and roared. The captain's attention was distracted; he had but his presence of mind. So you see, doctor, why it would never do for me an oarsman, to take stimulants. I won that race by half a boat's length, and I could easily have distanced my rival by three boat's lengths."—Friends' Review.

SELLING TO BOYS. The boys of a certain classical school went to a neighboring city and procured beer of a certain rummeller and got drunk (on chanceller's beer). The rummeller learned that the principal, a stalwart Christian, had got wind of the affair. Immediately all calumny deserted the aforementioned rummeller. He fell into a fit of violent agitation, and flew in all haste to the classical school, and most humbly asked for mercy, and put himself under bonds "never to do it again." Now, this, you will allow, is very remarkable conduct in the rummeller. Well, all this happened in Maine, where the brightest citizens have voted for prohibition and agitation regularly for many a year. That villain who had begun to poison the boys, his future victims, knew his fate, and impudently "sang over his knees and under bonds, and in hope by this time he is sitting shoes in the jail where he belongs. Did the law prohibit? No. It did just what the commandment does. It placed the deed in the catalogue of crimes, thereby instructing and overawing the boys' consciences; at the same time it placed in their guardian's hands a scourge for the villain's neck. Keep this double process in long enough, and rummelling will not be extinguished, but become rare and sporadic, like stealing and forging and burning.—Christian Union.

USEFUL HINTS. The farmer whose habitual beverage is cold water is healthier, wealthier and wiser than he who uses spirits. The yellow stain made by the oil used on sewing machines can be removed, if before washing in soapuds you rub the spot carefully with a bit of cloth wet with ammonia. Allowing a dress to trail on the street simply calls forth criticism and contempt from the more sensible people. Upon the narrow walk, for her protection, the gentleman should generally give the lady the inside of the walk, passing behind her when changing at corners.

FOR CRAMP AND PAIN IN THE STOMACH.

FOR CRAMP AND PAIN IN THE STOMACH.—Take a teaspoonful of Perry Davis' Pain Killer in hot sweetened water, every half hour till relieved, bathing the stomach and bowels freely with the medicine at the same time. It never fails.

Comely, Attractive, Winning.—These expressive words are often and properly applied to the fair ladies of our favored land, who keep their hair abundant and natural in color and lustre by the time use of Ayer's Hair Vigor. The Vigor is safe and agreeable; and its effects are very lasting, making it the most economical, and at the same time the most beneficial and elegant of toilet preparations.

The expensiveness of brain power too early or too severely in children often results in physical debility; the use of Fowler's Hypophosphates exerts a singularly happy effect in such cases.

OPPRESSION AFTER EATING.—Many persons, after an ordinary meal, feel a sense of weight and discomfort in the region of the stomach, the sure sign of an imperfect digestion, and probably the forerunner of a settled dyspepsia. Nothing will relieve this oppression like Peruvian Syrup, by the stimulus it gives to the digestive powers. Sold by all druggists.

INDIGESTION.—This prevalent and distressing complaint can be relieved speedily and cured permanently through the Use of Dr. Huxford's Sugar Coated Vegetable Pills. These great cathartics restore the tone of the stomach and purge that organ of all crudities. Thousands can attest this fact.

The common expression, "I feel so dragged," "My food don't digest," "I do not feel fit for anything," which we so often hear during the spring and early summer months are conclusive evidence that the majority of people require at this season especially a reliable medicine that will strengthen the organs of digestion, stimulate the circulation of the blood, and "tone up" the debilitated constitution.

BROWN'S HOUSEHOLD PANACEA has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of a Pain or Ache. "It will most surely quicken the Blood and Heat, as its acting power is wonderful." "Brown's Household Panacea," being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted, "as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle. Jan 28-ly

MOTHERS! MOTHERS! MOTHERS! Are you distressed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold every where at 25 cents a bottle. Jan 28-ly

TESTIMONIAL FROM CAPTAIN JOSHUA HARPER. SACKVILLE, N.B., Feb. 13 1877. J. H. ROBINSON, Esq., St. John, N.B. Dear Sir.—Early in October last I took a severe cold which settled on my lungs. After having a bad cough for about six weeks, I had a severe attack of bleeding from the lungs, while on a voyage from Queenstown to Dover. I had daily spouts of bleeding for some days, until I lost about two gallons of blood, and was so weak as to be scarcely able to stand. I put back to Queenstown, where I received such medical assistance as enabled me to get home. I saw an advertisement of your Phosphorized Cod Liver Oil Emulsion in a paper. I immediately sent and got a half dozen bottles, after taking which I feel myself a well man again. My weight which was reduced to 130 lbs., is now up to my usual standard of 152 lbs. Seeing what it has done for me, I can confidently recommend it to others afflicted with lung diseases. Yours very truly, JOSHUA HARPER, (Signed) of the barque "Mary Loverson."

Robinson's Phosphorized Emulsion of Cod Liver Oil with Lacto-Phosphate of Lime is prepared solely by Hannington Bros., Pharmaceutical Chemists, St. John, N.B., for sale by Druggists and General Dealers. Price \$1.00 per bottle; six bottles for \$5.00. may 20 1st.

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Has never failed to cure Ulcers, and Diseases of the Skin, Pimples, Stitches, Boils, Ringworms.

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Will relieve Asthma, Bronchitis, Catarrh, and all the diseases of the Lungs.

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Gives perfect satisfaction in Asthenia, Headache, General Debility, Loss of Appetite, Loss of Constitutional Vigor, Kidney Complaints, Nervousness.

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Will purify the Blood, restore the invalid to vigorous health after many years of suffering.

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Can be used with perfect safety in all diseases of the human system.

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Has no equal as a remedy for restoring the Health and for all diseases arising from an impure condition of the Blood.

PRICE ONE DOLLAR.
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(TRADE MARK.)

THE GREAT REMEDY FOR Curing Coughs, Colds, Asthma, Hoarseness, Spitting of Blood, Bronchitis, Loss of Voice, Whooping Cough, Influenza, Soreness of the Throat, Chest and Lungs and

ALL
Diseases leading to Consumption.
DON'T FAIL TO TRY IT.
ONE BOTTLE WILL CURE YOU.
Price 25 and 50 cents.

Beware of Imitations.—See that our name is on the label and bottle. We are the original owners and hold a trade mark for this Preparation. Any person found selling or exposing for sale a counterfeit of ENGLISHMAN'S COUGH MIXTURE will be prosecuted to the extent of the law.
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Sole Proprietors,
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THEY CURE
Indigestion, Jaundice, Bad Breath, Sick Headache, Heartburn, Bileous Constipation, Costiveness, Sour Stomach, Loss of Appetite, Constipation and all Diseases of the Stomach, Bowels, Liver and Kidneys.
1,000,000 bottles have been sold in the last years. The public show their gratitude. They ask for them and will take no other.
PRICE 25 CENTS.
For Sale by Druggists and General Dealers. P.S.—The name FELLOWS & Co. is on every bottle.

Spavin Cured.
St. John, N.B., January 6th, 1880.
DEAR SIR:—In regard to your favor of a few days ago, I would say. About one year ago a horse owned by me contracted a large Bone Spavin for the cure of which I tried a number of the liniments and lotions advertised to cure the same, with out any effect, and he became very lame. A friend recommended me to try FELLOWS' LINIMENT EXTRACT as being the best remedy in the market for all lameness that horses are subject to. Yours truly,
THOS. F. FRY.

Horne's Anti-Bilious Pills.
SYMPTOMS OF A TORPID LIVER.
Loss of Appetite, Nausea, bowels costive Pain in the Head, with a dull sensation in the back part. Pain under the shoulder, fullness after eating with a distension to eruption of body or mind, Irritability of Temper, Low Spirits, Loss of Memory, with a feeling of having neglected some duty, Weakness, Dizziness, Fluctuating at the heart, Dots before the eyes, Yellow Skin, Headache, Restlessness at night, highly colored Urine.
If these warnings are unheeded, serious disease will be developed.
HORNER'S PILLS are especially adapted to such cases. One dose effectual in a change of feeling as to stomach the sufferer.
Write him. Jan 4-80

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- 15 cases Ducks,
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- 50 bales Cotton Warp,
- 14 cases Knitting Cottons,
- 10 cases Cloths,
- 18 cases Grass Cloths, Linens, &c.,
- 18 cases Muslins and Lace Goods,
- 3 cases Frillings,
- 6 cases Cashmeres and Merinos,
- 12 cases Coloured Dress Goods,
- 17 cases Alpaca, Cords, &c.,
- 19 cases Shirts,
- 7 cases Flannels,
- 11 cases Charles' Reels,
- 5 cases Corsets,
- 3 cases Umbrellas,
- 4 cases Fringes, &c.,
- 3 cases Ribbons,
- 2 cases Kid Gloves,
- 15 cases Hosiery,
- 14 cases Flowers, Feathers, &c.,
- 14 cases Silks and Satins,
- 4 cases Shawls and Mantles,
- 32 cases Straw Hats,
- 20 cases Small Wares.

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INSPECTION INVITED.
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WILLIAM CROWE,
133 Barrington Street,
HALIFAX, N.S.
March 5, 1880-17

THE WESLEYAN FRIDAY, JUNE 17, 1881.

UNIVERSITY CONSOLIDATION.

An obliging correspondent to-day supplies that part of the report of the closing exercises at Mount Allison which we were unable to give. A glimpse only was permitted us, but a glimpse which has impressed us more deeply than before with the vast importance of the work which is being done at Sackville for God, for our Church and for our country. No sound of trumpet attends its more public gatherings, no Legislative Council Chamber is thrown open for its exhibition, few men of public note can leave their business sufficiently long to make their way to the pleasant country village of which its buildings form a prominent feature; nevertheless, the educational influences there set at work are mighty beyond our power to tabulate. We most readily endorse the words of a friend who remarked to us: "Could the exercises of Wednesday especially have been gone through with in public in any one of our larger cities, I am sure that the Mount Allison Wesleyan College would have risen in the estimation of the public, and that those in such cities as are degrading and depreciating the college as inferior and inefficient would have been shamed into silence." To this remark may be added the statement of a minister, volunteered on the occasion, that he had never in England or in the Provinces seen a "finer graduating class," than that which stood on the platform in Lingley Hall last Wednesday.

Hitherto we have not dwelt at any length upon the subject of University consolidation; the answer already given by the Associated Alumni of Acadia and of Mount Allison now renders any lengthened remarks upon the topic unnecessary. The debate of the Mount Allison Alumni Society terminated in a verdict which we believe a great majority of our readers will approve. If the majority, as represented at the meeting, seemed small, let it be remembered that the men who refused to discuss the question whether our several Denominational colleges should give place to one central teaching college belonged to that class which has proved its interest in Mount Allison by intelligent and generous effort in the past, and whose hearts, we have reason to believe, are planning generous things for the future.

The mover of the amendment which defeated the proposed resolution is a practical, matter-of-fact minister, doing earnestly all that he does, or it might be supposed that he was only indulging in a very fine piece of irony when he introduced a motion expressive of unwillingness to discuss any proposal for union on the basis of the Halifax University, or a plan somewhat similar to that of the almost defunct Institution, which might have been propped up, until strong and flourishing, in part by the men who maintained toward it a chilling reserve, but to-day are all aglow for united work.

We have no wish to be supposed to treat in a spirit of lightness the advocates of the proposed discussion. The purpose of those with whom the proposal originated may be on the surface, it may be below the surface. Had they shown an earnest wish for the maintenance of a University which promised so much for the educational prosperity of Nova Scotia, or had they devised some scheme the merits of which could have been intelligently discussed by a large gathering, their request would have been more worthy of serious consideration. Nor do we wonder at their success in obtaining the signatures of others. The arguments in favor of a central teaching college are calculated to "take." Those, however, who may readily accept them, have not weighed carefully the difficulties in the way of the realization of their idea, or the weighty arguments to be adduced in favor of denominational colleges, though lacking the wealth of endowments, the number of students, and certain advantages supposed to belong as a matter of course to larger and more pretentious Educational Institutions. The vote of the Superintendent of Education in New Brunswick, coming as he does from under the shadow of a Provincial University, in its relation to this view, is significant. With others, we believe an even stronger conviction than that possessed by ourselves respecting the impossibility of a coalition of colleges, has prompted a wish for discussion in order to place that view quite beyond the region of controversy.

We fail however to see, when the leaders of a Church have once laid down the principle that education under openly avowed Christian auspices is a necessity, where there can be any wisdom in dis-

cussion for discussion's sake. Their wiser course is in moving straight on in the pathway of duty. If their work is of God, as we believe it to be, it will not, cannot, come to naught. We cannot believe that the day has been reached when thoughtful Methodists are disposed to entertain the question whether at the most critical period in the lives of their youth they are to be placed under educational influences from which direct religious training shall be quite removed, or whether they shall be placed where, as in our own Institutions, not a few have been led into the pathway of true life.

Our Legislators last winter saw fit to roll the burden of the maintenance of higher education off their shoulders and leave it to the voluntary action of the people. That policy we suppose to be the future policy of the Provincial Government. At the recent Presbyterian Synod at New Glasgow, the action of the Legislature was commended by resolution. They, at least, as the practical managers of Dalhousie, can never again ask for government aid for higher education. "The depleted Provincial treasury," the "necessities of roads and bridges," the concurrent "endowment of Popery"—all these arguments used by the "abolitionists" of last winter, are, or if worth anything ought to be, fatal to any return to the former policy.

Methodists at present only claim the right to a fair field with no favor. They would fall to be the true successors of John Wesley, if they ceased to recognize education as the handmaid to religion. Happily they are not failing in this important particular, though we admit that in these Provinces they have not yet learned to attach to it the immense value which their brethren in the United States daily evince by deeds as well as by words.

The new departure is marked by an auspicious beginning. Last week we noted the fact that one gentleman had given twelve hundred and fifty dollars, and two others, two hundred and fifty each, and another one hundred, towards meeting the present loss through the withdrawal of the Provincial grant. This week we have to announce with pleasure that the Associated Alumni of Mount Allison have voted \$1,000 towards the contemplated endowment of \$50,000. Our readers, too, will observe, as they glance over another column, that an estimable lady who has just passed away from our Church in this city, has provided another thousand dollars to aid in the perpetuation of our work at Sackville. Evidently a new interest in that work is being felt by our friends. We believe it may yet be seen that the removal of Provincial aid, though it caused some to stand "shivering on the brink," was a blessing in disguise. A blessing it certainly will be, if it awakens a new interest in our Conference educational work, which is only second to that of the salvation of men, and as Wesley taught throughout his long career, inseparably connected with it.

GLAD TIDINGS.

Complete returns of membership from the various Districts of the British Methodist Conference have just been published. They do not include those of the Irish Conference, which have a separate enumeration, nor those of the foreign stations, which have not yet been received. From these returns it appears that a net increase of 4,244 members has taken place, besides which are 30,766 on trial for membership. We note with pleasure that the increase is not peculiar to a few districts, but is generally divided among the whole. About three-fourths of the entire number exhibit an addition of more than 5,000 members; in six others there is a net increase of but 261; while in five only is there a diminution—chiefly through emigrations and removals—of 772 persons.

The *Wesleyan* announces these facts in a spirit of thanksgiving, and adds the following statements, which are worthy of thought:

The above tabular statement does not convey all the results which have arisen. At present there is no official column allotted for the number of young persons who are meeting in junior classes, but who are not reckoned as members of society. From information we have received we have no doubt that these may be safely computed at some thousands, to which there has been a considerable accession during the past twelve months—a hopeful sign for the future of Methodism. It will be seen that there are other indications in the statistics given of much that is encouraging. There has been admitted on trial for membership in the quarter ending in March last the large number of more than 30,000 persons, so that, reckoning at the same ratio, 120,000 individuals during the four quarters have more or less been connected with our societies. This one fact alone shows how much we have suf-

fered from removals, emigrations, deaths and ceasing to be members; for, though upwards of 44,000 members are reported to have been received into the Church during the year, yet the net result is comparatively small.

To these fluctuations, however, our history as a Connection has almost invariably been subject; but surely it is a manifest token that "God is still with us" when we consider that since the return of numerical prosperity—after the effect of the last disruption in our societies—there has been an accession to our membership of 12,000 persons, and that in the last decade of years from 1871 we have added 33,864 to our numbers. This is a source of rejoicing, but our joy is chastened by the reflection that with multiplied agencies at work in our midst there has not been a larger numerical and spiritual result.

If our readers will bear in mind that Methodist modes of enumeration exclude many who would find ready note in the returns of other Protestant Churches, it will be evident to them that, though Church statistics are not to be taken as transferred copies of the pages of the Book of Life, there is much in the figures quoted to cause thanksgiving on the part of our fathers and brethren across the sea, and to inspire their hearts with new courage.

AT MOUNT ALLISON.

MR. EDITOR,—I promised to give you some account of those portions of the closing exercises which you were debarred from witnessing, and hasten to discharge my obligation.

On Wednesday morning at nine o'clock began the anniversary exercises of the Ladies' Academy. The programme was as follows:

- Devotional Exercises, Rev. C. Stewart, D.D. Overture. Misses H. Black, C. Johnson, M. Fawcett, G. Willis. Essay: French Salutory, Miss L. Dixon. Essay: The Domain of Music, Miss C. Johnson. Introduction and Rondauz [Op. 52], F. Kuhlbrunner. Miss Mabel Fawcett. Essay: Shear Administration, Miss A. Dobson. Essay: The Duty of Enjoyment, Miss L. Hanson. Vocal Solo: Queen of the Night, J. S. Torg. Essay: Bread of the Progress of Truth, Miss A. Purdy. Essay: Fables of Literary Men, Miss A. Hawkins. Foika de la Reine [Op. 95], Miss Carabella Johnson.

PRESENTATION OF DIPLOMAS, PRIZES, ETC. Polonaise: Une Paris de Varsovie, B. Smith. Miss Hattie Black. Midst Grove and Dell. John Barnett. The Young Ladies.

It will not be necessary for me to give you a detailed account of these exercises, suffice it to say that they were excellent, and commanded the close attention of a large audience from beginning to end. One commendatory remark I may be permitted to make, i. e., that the young ladies read their essays with a distinctness and grace of elocution which proved that on this important point they had received the most careful training, and which enabled them to be heard by all portions of the large audience with a very unusual degree of ease and comfort. Lingley Hall is certainly a place where a gentle, low and soft voice is not as "excellent a thing in woman" as Shakespeare thought it was.

The following is a list of the graduates: Graduates in Music,—Miss Hattie Black, Sackville, N. B.; Miss Mabel Fawcett, Sackville, N. B.; Miss Carabella Johnson, Yarmouth, N. S. Graduates with degree of M. L. A.—Miss Annabell Hawkins, Halifax, N. S.; Miss Anna L. Purdy, Sackville, N. B.

Your correspondent had not an opportunity of being present at the public exercises of the Alumni and Alumnae Society on Tuesday evening, but understands from those who attended that they were more than ordinarily interesting. Miss Annie Inch, the daughter of the President of the College, read a most interesting paper detailing some of her continental experiences of last summer, and the Rev. S. B. Dunn, the justly popular pastor of one of your Halifax churches delivered a brilliant address, entitled "Romantic Unrealities."

On Wednesday morning the College held its convocation. The following is the programme:

- I. READING THE SCRIPTURES AND PRAYER. MUSIC. Overture: "Feet." A. Leutner. Misses L. M. Stewart, M. E. Pickard, C. Johnson, Prof. W. Jost. II. ORATION BY THE GRADUATING CLASS. 1. Salutatory Address.—(Latin) Frederic A. Dixon. 2. "Literæ, Scientiæ, Religio." John B. Smith. 3. "The Bulwarks of British Liberty." Samuel C. Murray. MUSIC. "Tender and True, Adieu!" Gaston Lytle. Miss L. Dixon. 4. "The Future of Canada." Terence C. Lockwood. 5. "The Landing of the Loyalists." H. A. McKeown. 6. "Judas Maccabeus," and Valdictory Address.—John W. Prestwood. MUSIC. "I would that my love." Vocal Duet. Misses H. Black and L. Dixon. III. REPORTS, PRIZES, DEGREES, &c. MUSIC. Overture: "Dame Blanche." Boieldieu. Misses L. Jeffery, M. Dodge, S. Beckman, E. Thompson. Your correspondent has been present at a good many of these convocation exercises, but never was at any of so well-sustained and high an order of merit. And this was the universal opin-

ion. Mr. Prestwood's tender and impressive valedictory brought the tears to many an eye unused to weep, and furnished additional proof, if proof was needed, that the college has a firm hold on the affections of its alumni. The following is the prize and honour list.

- Matriculation prize of \$40 offered by J. L. Black, Esq., M. P. P., Sackville, N. B.—C. M. Jeffery, Avondale, N. S. Annapolis District scholarship—Freshman Chemistry.—24. G. N. Jeffery, Avondale, N. S. Cumberland District scholarship—Soph. Math.—33. H. V. Thompson, Oxford, N. S. Halifax District.—Jun. Greek, \$25, W. M. Tweedie, Grand Lake, N. B. Prize of \$20 offered by William Elder, Esq., for proficiency in metaphysics, H. A. McKeown, St. John, N. B. Prize by a Nova Scotia Minister, English and Logic—Chambers' Encyclopedia, J. R. Ruggles, Annapolis, N. S. Prize of \$25 offered by a Halifax alumnus for proficiency in English composition, W. B. Josiah, Elgin, N. B.

The following students secured a position in the first division of the order of merit:

- W. M. Tweedie, Grand Lake, N. B. C. N. Jeffery, Avondale, N. S. H. A. McKeown, St. John, N. B. H. V. Thompson, Oxford, N. S. C. Webster, Sackville, N. B. J. B. Eggle, Annapolis, N. S. J. W. Frostwood, Kentville, N. S. S. C. Murray, Botford, N. B. F. A. Dixon, Sackville, N. B. T. C. Lockwood, Canning, N. S. J. B. Smith, Annapolis, N. S.

Mr. Prestwood is also the winner of a life membership in the Alumni Society as having made the highest average of his class through his whole course.

A prize of \$25, donated by John McDonald, Esq., of Toronto, for the best elocutionist in the Theological class, was awarded to A. D. McCully, A. B., and presented by Rev. H. McKeown. Graduates in Arts: Frederic A. Dixon, Sackville. Terence C. Lockwood, Canning, N. S. Harrison A. McKeown, Saint John. Samuel C. Murray, Botford. John W. Frostwood, Kentville, N. S. John B. Smith, Middleton, N. B.

At a meeting of the Alumni society begun at a late hour on Tuesday night and reaching well on into Wednesday morning, there was discussed with great animation, but in an admirable spirit, the invitation to attend the proposed pan-denominational Conference for the purpose of discussing the subject of collegiate amalgamation. This invitation was declined, but a resolution was passed inviting the alumni of the other colleges to a conference for the discussion of the advisability of reconstituting the University of Halifax and affiliating the existing colleges to it as the sole degree-conferring body.

THE LONDON CONFERENCE.

Brampton, Ont. June 8th. 1881. DEAR MR. EDITOR.—Amid the falling of grateful showers, we arrived in this city on Wednesday morning, June 1st, and made our way to the church where the London Conference was to meet. We found nearly three hundred brethren assembled, and in the Presidential chair, was Rev. A. Langford, and on his left Rev. H. Henderson as Secretary. The vote for President had been a very large one, indicating what has been all along a most pleasing feature of our section of Methodism the unanimity of its ministers in the choice of their presiding officers. During the whole year it had been a settled matter that the present occupant would be the elect of his brethren, just as it is mutually settled now that next year William Williams will be his successor. No canvassing takes place; no cards, as in a sister Conference, are distributed, asking the vote for a certain candidate. But brethren make up their minds and put their Conference officers in by such a vote as assures them of the thorough confidence which their brethren repose in them, and this is, no doubt, one great reason why they all have so efficiently filled their high duties, both during Conference sessions and the following year. They have the suffrages and confidence of the whole of their brethren. It has been the custom of this body for several years to appoint one of its number to send to the WESLEYAN an account of the proceedings. Your correspondent was again nominated by Dr. Williams, and duly appointed for that work. We hope this annual appointment will tend to cement the union of the Conferences of which the WESLEYAN is the official organ with that to which we belong. At any rate, our Conference gives the hand of love and sympathy with their brethren of the East through your correspondent's annual epistle. We are reminded of you by the presence in our midst of Rev. Leonard Gaetz, a brother indeed beloved and esteemed by us, who has just filled a three years pastorate in Hamilton, and is about to take charge of one of our largest churches, the Queen's Avenue Church in London. He goes there in a time of deep sorrow. Never was London more joyous and beautiful than on that fatal morning of the twenty-fourth of May; never so mournfully distracted as in the evening of that day. The little, treacherous Thames had annually brought sorrow to one or more homes, but on this day, in one fearful catastrophe one hundred and eighty-five had found a watery grave.

We miss from our midst this year Dr. Rice, who is now in Winnipeg, but we were favored with the presence of several visiting brethren from the sister Conferences of Toronto and Montreal, pre-eminently Dr. Sutherland, Ryerson and Nelles. The sermons and addresses of these brethren, and the lecture by Dr. Sutherland on "A Summer in Prairie Land," gave an interest and an enthusiasm to our sessions and public and religious services which reminded us of the olden times. Never, even in those days, were these services better attended, or made a richer blessing to us. The testimony of all is that it has been one of the most pleasant, profitable

and harmonious Conferences they have ever attended. Your correspondent was gratified to learn that a member of our Conference is about to visit two of the Conferences in your part of this great land. The Rev. George H. Cornish is a brother much beloved by us, who has filled the position of journal secretary for several years, and two years ago was our Conference Secretary. He is the indefatigable author of that book of great research—"Cyclopedia of Methodism," a book which is not only of interest to the living, but will be invaluable to the future historians of the Church.

Our home during our week in Brampton was in a family whose name calls up memories among some in your Province—Mr. Narraway, whose venerable mother, though deprived of sight, is in the enjoyment of much vigor, and still able to go once or twice on the Sabbath to the sanctuary of God. Her daughter, Mrs. Johnson, is her guardian angel—watching her with tenderness and most filial affection. The home was shadowed over by the recent death of William A. the personal friend of your correspondent and Recording Steward of the Cainsville circuit.

Although our Conference has become so numerous it was a pleasing fact that among those in the active work no single cause requiring an investigation as to morals had occurred during the year. One brother ordained last Conference had left irregularly and gone to the States. One, having honorably fulfilled every engagement, had tendered his resignation and had left us to join the Episcopalian, and it was found necessary to exclude from our ranks one brother who had sustained for years a supernumerary relation. The class for ordination embraced thirteen young men. Most of these had not only travelled for three years but had been graduates in our Theological Schools. Concerning some in particular the highest testimonials which could be given were given by their respective tutors. The future of the Church is bright which has such an ordination class. To be continued.

EDITORIAL NOTES.

The use of pen, ink and paper should never be dispensed with in business arrangements. A venerable minister was once telling in our hearing that he had sold his horse and carriage to another itinerant who found it necessary to furnish himself with an outfit for a country circuit. "Did you take a note for it?" said a thoughtful wife. "No," was the reply. "Do you think I'd take a note from a brother minister?" Both the buyer and seller were men of the highest character, yet we inwardly condemned such a mode of doing business. The uncertainty of the morrow should not be forgotten even in relation to this world's business, nor should the frequent vagaries of memory be put quite out of sight. Churches have been sadly weakened in their soul-saving efforts by disputes between leading men who failed to put their business agreements in black and white. The New York Methodist gives a case in point, with some wise counsels: "We have recently listened to a harrowing tale of how a leading trustee in a church swindled it out of \$25,000, and so endangered the whole property that for some months it was supposed to be lost—the total loss cannot be put into figures, for it must have included souls, but \$50,000 is a moderate estimate of the material part of the ruin. Now, in this case, the good-natured trustees merely dropped business habits and methods and precautions and securities; only that and nothing more; but that was ever so much too much. Do Church business as business in business ways. If a man, however prominent, wants you to drop ordinary caution in his case, the sooner you 'fire him out' of the back door of the church the better you will sleep nights by and by. These slack ways in church matters are a species of ungodliness and cannot be too severely rebuked."

Numerous inquiries respecting the second and concluding volume of his "Methodism in Eastern British America" have been addressed to the editor of this paper during the last few months. In reply to these he has to say that the principal part of the manuscript for the volume was prepared two or three years since, when the pressure of the work upon health obliged him to postpone the preparation of the concluding chapters—a pleasant toil which he has not yet found time to resume. How soon the volume may appear will depend upon the Methodist public quite as much as upon the author. With the publication of all books—those in particular, which take the writer over an historical track, previously untrodden—heavy expense must be incurred, thus making the question of profit and loss a most important one. In this case gain was happily not aimed at; positive loss has been the result of the publication of a first volume. A repetition of the costly experiment would be unwise. As soon, however, as the sale of a number of copies of the second volume sufficient to secure him against loss, may be guaran-

teed, the author will endeavor to place the manuscript and place the hands of the public. Several persons have made encouraging offers, others, who may be sufficiently anxious to secure the completion of the work, subscribed for one or more copies, requested to inform the author of the fact.

Each succeeding generation more clearly than John Wesley has to the list of men whose names are not destined to be forgotten. The tireless itinerant still stands at the head of general religious philanthropic movements. Last week called attention to the fact that the Revised New Testament was in harmony with the text of the original prepared and published more than a century since: this week we call attention to the fact that the English papers a brief account of an annual meeting in London of "Christian Community," an organization originally established about two centuries ago and "remodelled by Wesley," having for its object "scientific and general religious work on a unsectarian basis." Under the leadership of that Society, during the past year visits to prisons, infirmaries, and houses, and in services in the hall in the open air, more than 100,000 dresses have been delivered, and than 100,000 tracts have been distributed. When will this world with its philanthropic societies, its untiring effort, its Bible revision, its schools and its cheap religious literature, leave this man alone? One can only say, "God bless him!"

Business men are apt to take behind the old adage that "relations have no souls," and of their individual responsibility as administrators of government or of corporations. The marks from the *International Association Reporter* are to the effect: "Upon the mass of our people there are great corporations in every place. They are disposed to accept them as they are, at least, allowing that man who would legislate for work for an individual on the bath, are readily inclined to acquiesce in the service of a great nation in which they are supposed to be seven days in the week. The sciences are quieted by the notion that they are employed by who stand high in the esteem of the community, and that a man other men are doing the work. With the conscience-guard man is cast down, and any man may possess and use him."

On Sunday afternoon last of the late Mrs. Binney—a daughter of the Rev. Wm. Binney, relict of the late S. N. Binney were borne to their last earthly place. A brief acquaintance with the deceased lady removes any doubt our part that her "to do" was from a statement respecting which appeared on Wednesday copy the following list of benevolent and charitable organizations: Wesleyan Benevolent Society, Church \$400; Wesleyan S. S. Grafton St. Church \$200; Benevolent Society, \$200; Bible Society, \$1000; International Endowment Fund \$200; Wesleyan Missionary Society, \$200; Protestant Orphan Home, \$200; Paul's Industrial School, \$200; Ladies' Home, \$400; Industrial \$200. Messrs M. G. Black, Dr. Parker, and W. J. Lewis, executors.

Rev. G. H. Cornish, of the Conference, and author of the *Cyclopedia of Methodism*, called on Wednesday morning, on the Granville Ferry. We are glad to know that the *Wesleyan* speaks in the highest terms of the work of Mr. Cornish's work. The resolution was passed at the Toronto Conference—by the Rev. Dr. Sutherland and the Rev. Charles Fish, "That this once hailed with anticipation, the *Cyclopedia of Methodism*, compiled by the Rev. Geo. H. Cornish and published at our Book Store would express its high appreciation of the work as one of great value to ministers and laymen. In view of the vast amount of accurate historical and statistical information which this Conference has recently compiled in the *Cyclopedia* to the patronage of the ministers of the time Conferences.

The following statement from a paper, is too true in relation to the work of the *Wesleyan* to be omitted: "The *Wesleyan* graph appear which means to

prohibition in Maine, and it will be commended from the columns of the Wesleyan...

Tidings are coming in from the annual meetings. From the Halifax District we get this message: "Increase of members in nearly all the circuits. Total increase for District, 80."

We deeply regret that there should be any foundation for the rumor that R. C. Weldon, Esq., Ph. D., the popular Professor of Mathematics at Mount Allison, had thought fit, in view of a recent resolution of the Board of Governors of that Institution, to tender them his resignation.

Rev. I. E. Thurlow called at our office on Tuesday morning on his way to Conference. He is about seeking help for the purchase of a vacant church in the growing town of New Glasgow, where he has hitherto held religious services in a hall.

The statistics of the Methodist Episcopal Church of the Southern States have just been published. They show a gain during the year of fifteen thousand, three hundred and fifty members.

Rev. S. B. Dunn has received \$5.00 from "S." to provide new hymn-books for the military attending services at the Grafton St. Church. A thoughtful gift.

PERSONAL.

Rev. C. B. Pitblado, and wife of Newmarket, N. H., will have the sympathy of their friends. They have lately buried their youngest child, a beautiful boy. The remains were interred in Portmouth, their old home.

We learn that the Rev. J. McMurray, of Windsor, was seized with sciatica on his return from Sackville last week, and was only able to reach home with great difficulty. He hopes, however, to attend the Conference.

John W. Prestwood, a. s., who made a most favorable impression last week at the closing exercises at Mount Allison, appeared on Monday before the ministers of the Halifax District, as a candidate for the Methodist ministry. He was unanimously recommended to the Conference in the usual manner.

LITERARY NOTES.

The Guide to Holiness for June closes the sixty-seventh volume of that excellent publication. A glance at the pages of this number, as well as to the index to the volume, will give some idea of its great value.

Messrs. E. Steiger & Co., 25 Park Place, New York, are about issuing The Dictionary of Education and Instruction, based upon the "Cyclopedia of Education," by Henry Kiddle and A. J. Schen. A work such as this, at the price at which it is promised, should meet with great success.

Through the Winter has just been published by the American Sunday-School Union, 1122 Chestnut St., Philadelphia. Few stories are freighted with so many precious lessons of wisdom as this. It is well worthy to find a place in every Sunday-school library, and at every fire-side where the young folk yet linger.

The Canadian Methodist Magazine for June concludes the 13th, and most successful, volume of this publication. The illustrated articles describe a visit to Staffa and Fingal's Cave, and a journey

through Central Palestine. Dr. Ryerson's valuable essays on Canadian Methodism are brought to a close. The Rev. D. Savage recounts the story of the Cornish curate, Rev. E. Haslam; and Dr. Hepworth gives an amusing account of how he learned to preach extempore. Mrs. Lender has an interesting paper on tourist life in Rome. The Editor tells the stirring story of St. Francis Drake, and of the destruction of the Spanish Armada. He also gives timely hints to tourists going abroad, and a paper on the Revision of the New Testament.

CUMBERLAND DISTRICT MEETING.

The members of this District assembled at Parraboro' on the 9th inst., under the genial direction of their chairman, the Rev. J. A. Rogers. All the ministers in active work were present; the supernumeraries were all absent. The brethren heard with regret that the Rev. J. B. Hemmon still felt himself unequal to the work of a circuit, and that the Rev. R. Bird was in an exceedingly delicate state of health.

On Thursday morning the lay representatives appeared in force; and seldom have we seen a more intelligent interest taken in the business of a District, or greater freedom of debate exhibited than by these twelve lay delegates. The financial report was exceedingly satisfactory. The subscriptions to the Missionary Fund showed an increase of \$158 over the previous year's. In consequence the Cumberland District, for the first time in its history, is independent of the Missionary Fund; the subscriptions thereto being larger than the grants therefrom.

The public services connected with the session were of an unusually interesting and profitable character. On Tuesday evening the pulpit was occupied by the Rev. E. R. Brunyate. On Wednesday evening a Sunday-school meeting was addressed by the chairman and brethren Swallow, Wright and Parvis; and on Thursday evening an Educational meeting was held and addresses given by the chairman and brethren Morton, England and Giles.

The beautiful situation and surroundings of Parraboro', the favorable reports presented by the brethren, the character of the public services, and the hospitality of the friends, all united to make the last Cumberland District Meeting an unusually pleasant one.

MORMONISM.

Mormonism formed the topic of an address which was delivered last Sunday by Professor J. M. Coyner, President of the Salt Lake Collegiate Institute, in the Seventh Presbyterian Church at Cincinnati. Mormonism, he said, was a moral plague that was spreading in all directions with alarming rapidity. "Utah Mormonism," said Professor Coyner, "is not the Mormonism that is expounded out of the Territory by from 600 to 800 missionaries at a yearly expense of about \$1,000,000 to win proselytes. It is a kingdom of itself, thoroughly organized from the chief hierarchy down to the lowest servant, whose avowed object is the overthrow of the social conditions based on Christianity and republicanism at the same time. They boast that within fifteen years, as indicated by their present expansion, and the vast territory within which their principles are either openly avowed or covertly maintained, they will virtually have accomplished that result. Within the last six years they have organized in the Territory eight churches and twenty-three schools, which are maintained chiefly by contributions from the East. One of the speaker's most startling statements was that nearly one-third of the territory of the United States is virtually under the control of Mormonism. "Over Utah as a centre," he said, "they hold absolute sway. They are masters in Arizona, Idaho and Wyoming. They are swiftly and surely moving on Montana and Washington Territories, and politically in Nevada and Colorado they hold the balance of power."—E.

MURDER OF MISSIONARIES.

Despatches received in Liverpool from Melbourne announce the massacre in New Guinea of a number of missionaries belonging to the London Missionary Society. The news was conveyed to Melbourne in a telegram from the Rev. Mr. Bewick, who himself narrowly escaped with his life. It appears that on the 7th of March the missionaries were attacked by the natives at Kato, in the district of Port Moresby, Huhu, and four of them, with two of their wives, four children, and two servants were killed. The natives also attempted to kill four native boys who were with the missionary party, but they saved themselves by swimming. Not the slightest provocation was given, but it is stated in the despatch that the perpetrators of other previous massacres on

the coast have not been punished, and this is considered to be the main cause of the outbreak. The total number of persons killed was twelve, but the list would have been much greater had not the remainder of the party made their immediate escape. For fear the natives would make a further attack upon the missionaries in the outlying district, they were all removed from their stations to Port Moresby.—London Daily News.

JUDICIOUS CHARITY.

A New York paper says: A summer resort for young working-women is one of the happiest conceits of metropolitan charity. The sea-shore cottage at Atlanticville, near Long Branch, will be opened next Wednesday for the reception of visitors. It is situated on the sea-shore and has its own beach for bathing. The idea is to enable young women of limited means and scant leisure to pass a fortnight by the sea-side, at moderate expense. Arrangements for board are to be made at the rooms of the Young Women's Christian Association, where references will be required. The charge for board will be \$5 for one week or \$9 for two weeks, payable in advance, and the stay of each guest will be limited to the latter period in order that as many working-women as possible may have an opportunity of enjoying sea air and surf-bathing during the season. The cottage will accommodate fifty guests at a time, and no pains will be spared to promote the enjoyment of the deserving class whom it is designed to benefit. The railway fare for the round trip will be one dollar, so that the total expense of an outing of two weeks will be ten dollars. The management is in excellent hands, Mrs. Fletcher Harper, Jr., being the leading spirit, and the regulations are singularly judicious.

A JUST CLAIM.

The following is an interesting translation of a letter addressed by a Maori chief to His Excellency the Governor of New Zealand: "The Gool, December 23, 1880. Go, this letter of mine to the Governor.—Friend, greeting.—I have heard that I am to be put to death on Wednesday, and I am willing to die on that day, but I have a word to say to you: Let my had companions, your children, beer, rum, and other spirits die with me; they led us to commit wrong, and now let us die together one death on the day that I am to die. It will not be right that they survive that day, I and my had companions should die together, lest they should remain to lead people to death. If it was destroyed it would be well; man would then seek his own troubles, then it would be well there could be no cause (for trouble). That is all. From TUBIATA."

OUR OWN CHURCH.

The corner stone of the new Methodist church at Point de Bute was laid on the 9th inst.

An increase of eighteen in the membership of the Grafton St. Church during the last year was reported at the recent quarterly meeting.

An entertainment was given at Arthurette on the 1st inst. in aid of circuit receipts. The evening was occupied with music, readings, recitations and addresses. Receipts from all sources amounted to \$20.75.

On the evening of the 3rd inst., a Sunday-school anniversary service was held at St. Stephen, N. B. The exercises were interesting, though heavy rain prevented a large attendance. At the close of the proceedings, the retiring superintendent, John Veasey, Esq., was presented with an address and a handsome copy of the new hymn book.

The River Philip parsonage was burned to the ground on the morning of Tuesday, 14th inst. Supposed to be the work of an incendiary. A shower falling at the time, prevented the fire from spreading. The River Philip people will now be under the necessity of building a new parsonage and will be thankful for any help from any quarter.

Sunday-school missionary meetings were held last week in the Centenary and Queen Square churches, St. John. The amount guaranteed for the Missionary Fund by the school of the former church was \$109. Col. Baird presided at the Queen Square gathering. Interesting programmes were carried out by the young folks on both occasions.

At a pleasant gathering at the Temperance Hall, Walton, on the 30th ult., where representatives of several denominations were present, Rev. G. O. Hueston gave an address on "Music," at the close of which the audience showed their appreciation of his monthly visits to the place by presenting him with a donation of about \$40.00. John Sanford, Esq., presided.

On the 3rd inst., at Middle Musquodoboit, Rev. W. G. Lane administered the ordinance of baptism to one adult and one infant—father and child. The father, and also the mother—formerly in membership elsewhere—were then received into Church fellowship. At a very interesting sacramental service which followed the pastor was assisted by Rev. R. O'B. Johnson.

At North Sydney, on the 5th instant, three persons were received into the Methodist Church. On that occasion Rev. David Hickey took leave of the congregation to which he has preached during the last two years. His closing discourse was deeply impressive. In a notice of his departure, the North Sydney Herald speaks of Mr. Hickey as "one of the ablest pulpits and platform speakers on the Island." During his stay he has received from the people many practical proofs of esteem.

The Fredericton Reporter states: Mr. H. B. Clarke has been awarded the contract for making the proposed improvements to the Methodist church, and will at once commence the work. The west end of the building is to be removed and an addition built to accommodate the new organ shortly to be purchased. A large platform will take the place of the pulpit and the interior arrangements will be of the most modern style of church architecture. We believe the contract price is about \$1,200. The building committee are Messrs S. D. McPherson, C. H. B. Fisher, George East, Jr., Henry Chestnut and Alfred G. Edgcombe.

Surprise parties have been frequent at Canning of late, according to the Western Chronicle. At the first, the Rev. J. Strothard and Mrs. Strothard received useful presents from the teachers and scholars of the Sunday-school. Little later the services of Miss Annie Patterson, as organist of the Church and school, received pleasant recognition; and on the 26th ult., while Rev. J. G. Hennigar and Mrs. Hennigar were in attendance at the class-meeting in the village, a number of friends from the church took possession of their house, to celebrate the 51st anniversary of their wedding. On their return Mr. and Mrs. Hennigar were presented by Mr. Stephen Sheffield, on behalf of Mr. Hennigar's Bible Class, with some appropriate gifts. The gathering seems to have been a very pleasant one.

The "Recording Steward" of the St. Martin's circuit writes: "While the Conference year, now about closing, has on this circuit generally, been one of anxiety and discouragement; yet a few events have transpired which have caused the least hopeful to thank God and take courage. In the early part of the year our esteemed minister, the Rev. W. Williams, held a series of meetings at Grier Settlement during which several professed faith in Christ. Last Sabbath, at St. Martin's, in the presence of a large audience, they were, by the right hand of fellowship received into the Methodist Church of Canada.

The revival in business, anticipated at the beginning of the year, not having been fully realized, it became apparent that there would be a large deficiency in circuit receipts. To meet this the ladies of the circuit held a tea meeting at the Church, in course of construction at Grier, on the 8th inst. The proceeds amounted to \$43.60. After the tea a number of useful articles, prepared by the ladies of a sewing-circle at St. Martin's, met with a quick and profitable sale: the proceeds of which (\$30.35) go towards liquidating the debt on the Church there."

The new German Wesleyan (Peter Behler Memorial) Chapel, is to be opened on Sunday, June 21. An English service will be held in the afternoon, and at the public meeting in the evening the Rev. Mayor will take the chair.

There are 74,781 Methodists in Iowa, an increase of nearly 15,000 in the last ten years. In that time the number of churches has increased from 484 to 813. Of these forty-nine are engaged in German, eight in Norwegian and nine in Swedish work.

The M. E. Church, South, reports 3,673 travelling preachers, a gain of 113, and 837,831 members, a gain of 15,355. Of these members, 1,081 are colored and 4,981 are Indians. The collections for missions amounted to \$152,782, an increase of \$23,048. The largest Conference in the Virginia, which has 87,068 members, 109 travelling, 19 superannuated, and 173 local preachers.

SECULAR GLEANINGS.

THE DOMINION.

The 9th instant was the 120th anniversary of the settlement of Yarmouth. Hon. J. C. Pope, of P. E. I., is said to be improving greatly in health.

The Albert Railway has passed into the hands of the Maritime Bank.

Five vessels were at Parraboro' last week loading with lumber and coal—one a Norwegian barque.

The ship John Murphy, which was on the rocks at Cape Spencer, has been got off, and taken to St. John.

A movement has been set on foot at Sackville, N. B., for the establishment there of a woolen factory.

Two attendants in the Charlottetown Inmate Hospital have been placed under arrest for abusing a patient.

The telegraph line between Livingstone and Edmonton will be completed by the 15th of July and immediately handed over to the Government.

Arrangements are nearly complete for a first class excursion to Winnipeg and return, leaving Ottawa early in August.

Lord Elphinstone, together with a brother of the King of Denmark, will soon be in Fredericton and will spend several weeks on the upper St. John.

The parties who have offered to purchase the Nova Scotia Provincial system of railways are Morton, Rose & Co., of the Canada Pacific Syndicate.

Salmon were reported last week as being very plentiful on the Port Medway River, and selling at eight cents per pound.

Miss Augusta A. Steadman, of Mill Village, Quebec, received a diploma from the Women's Medical College of New York on the 31st ult.

A boy ten years of age, son of Mr. H. Pollock, was drowned last week at Fredericton. He was fishing from a raft and slipped off.

A supposed seam of coal, which was recently discovered in British Columbia by Dr. McInnes, turns out to be "Alberite," worth about \$20 per ton in that locality.

Mr. Wilmot has deposited a number of young salmon in the Annapolis River, N. S., and is now devoting attention to having ova placed in the hatcheries of the Miramichi and at Rapid de Femme.

The Mayor has received a telegram from Quebec, saying that contributions to aid in relieving the distress caused by the fire in that city, would be thankfully received.

Neil Dow, of Portland, Me., has been asked to lecture in the Mechanics' Institute, St. John, July 7th, on his way to P. E. Island, where he spends his summer vacation.

The Josie Troop was successfully launched at Portland last week, a large crowd of people being present to witness the beautiful sight. She is about 1200 tons in size.

The North Sydney Herald understands that the Government has engaged the steamer Clyde for the Mt.grave and East Bay service. The boat is said to be larger than the Neptune. She will be placed on the route in a few days.

At Woodstock, N. B., last week, two licensed vendors under the Canada Temperance Act were brought before the Court charged with a violation of said Act which both pleaded guilty, and were fined \$50 and costs each.

It has been ascertained that the boiler of the Victoria, from which so many were drowned in the London horror, was retained in its place on its blocks by its own weight only. Somebody merits severe punishment.

Charlottetown has a new city-by-law by which every person owning a horse and carriage is taxed two dollars for the horse, and six dollars for the carriage, and so on for any number of horses and carriages.

The Maritime Sentinel says, Messrs Dickey & Buckley have been heavy losers by the last shipment of dead meat owing to some defect in the refrigerators either on the cars or on the steamer. This is unfortunate for them as well as for the country.

Mr. Claude N. Chipman, a son of Mr. E. W. Chipman of Annapolis was drowned on the 29th ult., at Fort Benson, while bathing. He left Winnipeg during May with one of the Survey expeditions sent out to the Rocky Mountains.

Woodstock was visited by an exceedingly heavy frost on the night of the 6th inst., the ground being frozen quite hard in some places. At Dubez Junction ice formed in water pails and punch-cups to the thickness of ordinary window glass.

Operations on the Cotton mill, at St. Stephen, N. B., are being vigorously pushed forward. The scene in the vicinity of the proposed site is a busy one. A large number of men are at work clearing the ground and making excavations for the foundation.

The establishment for the manufacture of extract from hemlock bark for tanning purposes, owned and operated by J. & J. Miller & Co., of Millerton, Miramichi, has become one of the most important institutions of New Brunswick.

The St. John Cotton Company have applied for letters patent of Incorporation. The capital stock of the company will be two hundred thousand dollars, divided into shares of one hundred dollars each. The mills will be erected on the property known as Gilbert's Island, in the town of Portland.

A fire broke out in Quebec on the 7th, and was not extinguished until Thursday morning. Six hundred and fifty buildings were burned, and five lives were lost. The loss is estimated at \$1,500,000, and the amount of insurance at about \$750,000. Prompt steps have been taken to relieve the sufferers by the fire.

Nomination day in Pictou and Colchester counties passed off without anything of special interest. In the former county the Government candidate, Mr. McDougald, is opposed by Mr. Carmichael; in the latter the Liberal-Congressional, Mr. McLellan, is opposed by Mr. Chas. N. Cummings. The election comes off to-morrow.

Great preparations are being made at Sussex for the review of the troops on the 1st of July. The drill will commence on the 21st and continue until the day of the review. It is expected that about 3000 men, including artillery and cavalry, will take part in the review, most of whom will be in camp for the 12 days. A note on our sixth page gives some further particulars.

The Norwegian bark, Motte Margrethe, from London for Miramichi, struck St. Paul's Island on the morning of the 5th inst., and became a total wreck, going to pieces immediately. Five of the crew, including the second mate, succeeded in jumping on shore, but the captain, the first officer, carpenter, one seaman and a boy, were drowned.

The North Star of the 4th inst says: From all accounts received during the week, it would seem as though the shore fishery had finally been commenced, and with encouraging prospects for a successful voyage. All along the coast, from Green Bay to Cape Race, the fish-

ermen appear to be doing well, in some cases having taken more fish to date than was taken at the same time last year. Along the Southern Shore, as far as heard from, information is equally encouraging, and this is especially the case as regards Placentia and St. Mary's. Further west, we have excellent accounts respecting the herring fishery, particularly at Fortune Bay, where, it is stated, not less than thirty bankers had been baited this season, and, at least, three hundred schooners and other craft have been employed in the bait trade.

The whole number of commitments to the Newfoundland Penitentiary for the year has been 166,—viz. 137 adult males, 17 adult females, and 12 juveniles. Of these commitments 7 have been for debt, 53 for felony, and 104 for misdemeanor, the punishment of 136 being accompanied with hard labor. Newfoundland furnishes 121 of the number; the United Kingdom, 26; the United States and other foreign countries, 16, and Nova Scotia 3; of these 120 are Roman Catholics; 45 Protestants, and 1 Mohammedan; 70 can read and write, 15 read only, and 81 (the largest number) can neither read nor write. Few countries of like population can show so light a criminal calendar, more especially when we take into consideration the circumstances that the city and district of St. John's alone has a population of over 30,000, with a very large influx of strangers from abroad who are continually on the move.

Terrible hail storms have destroyed the entire harvest in the district of Temasvár, in the south of Hungary.

An Italian exploring party in Abyssinia, fifteen in number, has been massacred.

Sir Edward Thornton is gassed as Ambassador at St. Petersburg in place of Lord Dufferin.

The Mormon missionaries who have been endeavoring to make proselytes in Germany are to be expelled from the country.

A new industry, the extensive cultivation of flowers for perfumery purposes, is about to be started in California. In Europe it is very remunerative.

The News understands that Hon. Lionel Sackville West, British Minister at Madrid, will succeed Sir Edward Thornton as Minister to the United States.

The report of Commander Evans of H. M. S. Doterel, as to the destruction of that vessel, has been published. The disaster, he thinks, was caused by the bursting of the boiler or by the coils in one of the bunkers becoming heated.

Some Texas farmers will try the experiment of impervious from Russia Lubbock beetles, which are very voracious and live on grasshoppers, locusts, cotton worms and every insect that destroys crops.

The Master of the Mint announces that the fourpenny bit will soon cease to circulate in England, for none have been coined since 1866, and nearly half a million have gone out of circulation within the past two years.

Another capture by Turkish brigands is announced. The brigand Niko has captured M. Mahmood Elbasanli, a rich landowner at Vodina near Salonica, and demands a sum of £6,000 for his release.

An attempt was made on the night of the 9th inst. to blow up the Town Hall of Liverpool, G. B., but only resulted in breaking the windows of the hall and of the buildings on the opposite side of the street.

A late storm at Long Branch has done great damage. The iron pier was partially wrecked and inroads were made on the beach. The bathing portion of Manhattan beach at Coney Island has disappeared and the bulkheads were damaged materially.

The largest jam of logs ever known on the Kennebec lodged at Carratunk Falls, extending a mile above and filling the bay below the falls. A hundred drivers are all at work, the logs are being blown out with powder. Thousands of spectators are there daily.

A steamer is about to leave Philadelphia to seek for treasure on board a Spanish man-of-war, which foundered on a reef off the Rio de la Plata about the beginning of the present century, carrying down into the depths \$6,000,000 in specie. The vessel has been located, and is covered with twenty feet of mud.

Never in the history of the Ohio River since 1810 has there occurred such a flood in the month of June as the present one. There have been almost six days of constant rain extending to the head waters of the Allegheny and Monongahela rivers. This brought a flood that carried with it destruction on every hand from Pittsburgh to Wheeling, a distance of ninety miles.

The native inhabitants of the Transvaal continue to display the bitterest feelings of enmity against the Boers. The chief of the Masebos, who was deputed by eight other chiefs, has visited Newcastle to protest against the natives being handed over to the Boers, and to state that, if necessary, they will oppose by force any award giving the Boers authority over them. Another report says the natives are "sharpening their assegais" preparatory to what they say is inevitable war. The majority of the Englishmen in the Transvaal are sending away their wives and families, anticipating that the country will be the scene of a "bloody and bitter" civil war between Dutch and English.

CONTRIBUTED. "MOTHER DIED THIS MORNING."

These were the words which flashed across the wires to us in our far distant home on the afternoon of the second day of April last. Words that opened a new page in the book of time for us, and filled our hearts with unexpressed emotions. No previous intimation of our dear mother's illness had reached us. The last letter from home had said: "Mother is more than ordinarily well at present."

Yes, our dear, dear mother is dead. Dead, as men persist in calling it; but somehow something within persists which more faithfully, in saying as Christ said of the little maiden of old, "She is not dead."

Mother lives here in the memories of many loving hearts. Husband, children, grandchildren, relatives, friends, and acquaintances will never forget her name, never forget her.

forms of existence, he had two immortals, one he took with him at death, the other he did not take with him; and it remains well, and always will, as his true self, working as it always worked, influencing as it always influenced.

There is no death! An angel form walks o'er the earth with silent tread; He bears our best-loved things away, And then we call them "dead."

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IN MEMORIAM. MRS. RICHARD HURST. The subject of these remarks was born in Westfield, N. B. in the year 1839. In early life she became the subject of religious impressions, but it was not until eighteen years of age she yielded herself to Christ during an extensive revival under the direction of Rev. B. Smith, then stationed at Carleton, of which circuit Westfield then formed a part.

attendance upon all the means of grace, they were blessed of God in the building up and establishment of her Christian character. The last sickness was of brief duration. Only for a few weeks was she laid aside, but during that time her sufferings were often intense. These she bore with that patience which becomes the Christian and that resignation which is the result of perfect trust in the Father of mercies.

DEAR MR. EDITOR.—This enterprising little town will for a time this summer be more than ordinarily astir. Already the throng and noise of a greatly quickened life are distinctly manifest in the extensive preparations being made for the approaching military demonstrations to take place here the latter part of the present month.

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A COSTLY HOUSE. The most costly house in New York is that of Mr. Vanderbilt, who is only outdone in magnificence throughout the States by the Bazaar King in the Far West. We are told that the house, together with two others adjoining, which Mr. Vanderbilt is constructing for his daughters, will cost some \$300,000. The woodwork is to be "chosen from the choice woods of the world," and is to be fashioned by the "most skilful European and American carvers."

THE OCEAN FLOOR.—Here is the end of all romance about hidden ocean depths. We can speculate no more about pearls in chambers of pearl or mermaids, or bearded treasures and dead men's bones whitening in coral coves. The whole ocean floor is now mapped out for us. The Atlantic, if drained, would be a vast plain, with a parallel ridge in the middle, running parallel with our coast.

THE MAN WHO GIVE NOT TILL THEY DIE, show that they would not than if they could keep longer. No persons ever got stung by hornets who kept away from where they were. It is so with bad habits.

When Dr. Marshall was a young man, and at home, he was frequently the subject of doubts and fears. On his return from India, after nearly thirty years' residence and labor there, William Jay said to him: "Well, Doctor, how about doubts and fears?" "Have not had time for them," was the answer.

THE WHOLE TRACTARIAN SYSTEM, you see, brethren, is one of Omnipotence, instead of Omnipresence; instead of Omnipotence, instead of Omnipresence; instead of Omnipotence, instead of Omnipresence.

OF "TOM" CORWIN, The Cleveland Herald relates that after once giving a remarkable humorous speech which sent a great audience into shouts of laughter, he went off in a coach with three young men who greatly admired him. They waited patiently for the squibs and jokes they fancied so bright a wit must constantly evolve from his inner consciousness.

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FOUR NEW SUBSCRIBERS

BIRTH.

At Sackville, the wife of Professor R. C. Weldon, of a son.

MARRIED

At Aylesford, May 4th, by Rev. Joseph Gaetz, A. J. Mosher, Esq., to Miss Rosalie Elliott.
At the Methodist Church, St. Stephen, N. B., 8th inst., by Rev. H. S. Sargue, Miss Sophia Dain-stadt, sister of Rev. T. Reinhardt, to Wm. Reid, Esq., of St. Eleanor's, P. E. Island.

On the 1st inst., at the residence of A. A. Miller, Esq., King street, by Rev. W. W. Brower, John A. Edwards to Alice M. Clark, both of Fredericton.

At Kentville, on June 3rd, by Rev. P. Prest-wood, Mr. Forman White to Miss Isabel Gould, both of Black Rock, Kings Co.

By the same, on June 6th, at Kentville, Mr. James Williams of Windsor, to Miss Bessie Johnson of Hantsport.

At the Methodist Parsonage, Nashua, Vill-age, on the 8th inst., by Rev. S. Johnson, Mr. David Bruce, of Campbellton, Miramichi, to Miss Frances Jane Reed, of Nashua, York Co., N. B.

At Queen's Square Church, St. John, N. B., on June 9th, by the Rev. John Read, Mr. Henry Thomas to Lizzie T., daughter of Stephen G. Blizard, Esq., all of that city.

By Rev. W. Treadwell, on the 8th of May, Mr. William Reed to Mrs. Elizabeth London, both of Young's Cove, N. B.

By the same, on the 8th inst., at the Methodist Parsonage, White's Cove, Mr. John Muir to Miss Mary A. Aicorn, both of English Settlement.

In the Methodist Church, Oak Bay, on the morning of June 10th, by Rev E Slackford, Mr. John O. Murphy, to Miss Ida F. McKnight, both of St. David's.

On the 15th inst., in Grafton St Church, H. I. fax, by Rev S B Dunn, Andrew Cowie, Jr., St. John, to Sarah Miller Avery, Liverpool, N. S.

DIED

On Friday, 10th June, Mary Ann, widow of the late Stephen Newton Binney, and eldest daughter of the late Hon W. A. Black, in her 88th year.

At Bristol, Westmorland, N. B., on the 8th inst., Olivia, aged 82, relict of the late Joseph Ayard, Esq.

At New Germany, Lunenburg, Co., on the 7th inst., after a long and painful illness, James M. Dock McDonald son of the Rev James and Margaret Scott, of Cabana.

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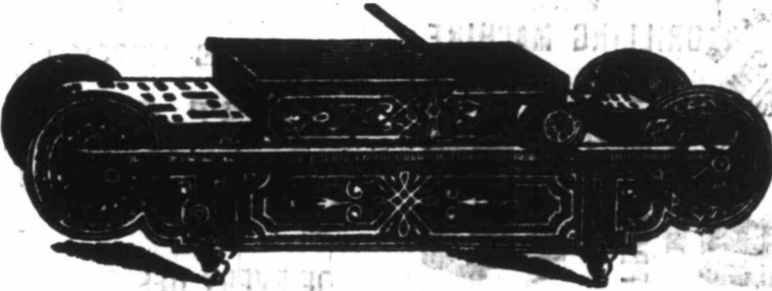
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