

RED RIVER.

Letter from the Rev. George Young, dated Winnipeg, Jan. 25, 1870.

[We are indebted to our very high esteemed friend the Rev. Dr. Wood of Toronto, for a copy of the May number of the Wesleyan Missionary Notices of the Canada Conference. It is well filled with communications from the Saskatchewan and Red River Districts. As these letters come from Wesleyan ministers now laboring in the Far-West Territory—which now occupies so large a share of public attention, and give very interesting accounts of missionary labours there; we would, if our space would allow, gladly copy all at full length. We must however be satisfied with placing before our readers the portions from Red River.—Ed. P. W.]

Many thanks for your very kind and most welcome letters, with your assurances of sympathy and a continued interest in your prayers. Yesterday's mail brought us letters with the financial statement, schedules, and authorized bills. I believe the contents of each envelope were safe, but curiosity, or something worse, led some one to open each one of the large envelopes, including the one addressed to Mr. McDougall, Saskatchewan. I felt uneasy when I saw that all the large letters in the mail had been tampered with. (I presume at Punjabi.) I should have been more careful in my directions to that could be construed into an offence; but on reading them I was glad to find them free from any word that could have given offence. Hearing large seals, I suppose they thought they contained some important official document of a different character. I feel deeply gratified by the kind consideration shown by yourselves and the Committee to us in the appropriations made, and only regret that at present I cannot report more encouragingly of our country's prospects. At present a convention is being held, or conference between twenty-four clergies, French and English, to decide on the question what shall we do with Commissioner Smith's papers from the Government of Canada, and the propositions he may be authorized to make. I have hoped and been disappointed so frequently, that I know not what to hope for. I ardently desire and fervently pray that some right and wise settlement may be decided on at once.

On Sabbath evening last, Dr. Schultz, the chief political prisoner, here, contrived in some way, unaccountable to me, to make his escape from his prison in the fort. I was in on Sabbath morning, with each of the four rooms of prisoners, read Scripture and prayed, and with Dr. Schultz, who had a guard with him, so that, of course, I had no communication at all with them except in the worship. It is said that he cut out the sash, and making lines of his buffalo robes, let himself down from the second story to the ground, and then jumped from the walls into a deep drift of snow, and his absence was not known till several days later. Where he is supposed to be, I have not heard. His property will most probably be all confiscated, as a part seems to be Commissioner Smith, and Harliste, and Hardiste, and Dr. Cowan, all are little better than prisoners in the Fort—every movement watched, and not allowed to leave the Fort. I held service with them also on Sabbath morning—so you see I chaplained for the prisoners and officials in the morning, and then took my three services after during the day.

As to the direction in which we are drifting I give no opinion. My trust is in God:—I know in whom I have believed, and with a sick wife—no better—and my present surroundings, and the forebodings of many frequently ringing in my ears, it will be no marvel to you if I say I am somewhat dark hours. But rest assured, I shall not flee—in accordance with your instructions, I stay even as Mrs. Young's failing health renders it a matter of humanity, and so of duty, for me to get her away for medical treatment in early spring.

In neither of your communications is there any reference to Dr. Taylor's visit here in the spring. Norway and Oxford must be visited by a regular attendance. The work requires inspection, and often, for your letters are as a means of grace to us here.

Letter from the Rev. M. Robinson, dated High Bluff, January 3, 1870.

I was somewhat surprised this morning, on looking at my diary, to find that two months had passed since last I wrote you. I had been for some weeks previous to this date engaged in a special service, which, notwithstanding a fierce onset of the devil, was attended with encouraging results. Eleven united with us in Church fellowship, some of whom have received the pearl of great price; others still show their desire for salvation by a regular attendance upon the means of grace, as well as by abstinence from outward sin, to which they had been formerly addicted. The language of their hearts is, "Oh that we knew where we might find him!"

The people here have decided to build a small church, part of the timber for which is already cut. We would like to see our friends in Canada if they would render us some assistance in this undertaking. As we are not a very particular people, we would receive it in the shape of nails, glass, putty, lamps, a stove, money or anything else that can be used in building. The children must be helped if we would have them become helpers. The first two months in November were spent in a revival service about five miles distant from the place above referred to. Arouned at seeing poor sinners converted to Christ, and the consequences changing their church relations, we were much gratified. Our numbers were not so large as desired, but the Lord was graciously with us. Having made previous arrangements to visit a distant post, I was obliged to bring the meeting to a close sooner than I would have desired. It was a fair result from the seed sown; only one professed conversion; but the seed is springing up in other hearts, and they are seeking to know Him "whom to know aright is life eternal." The Lord is still adding to the number of anxious inquirers, and we are becoming more encouraged to labor on for the Son to die for them, and his willingness and ability to save them now. They have not yet found mercy, but, like Jacob, have come to this conclusion, "I will not let thee go except thou bless me; or like an humble

Brother who says, "If I perish it will be at the foot of the cross." If "he that winneth souls is wise," then I ask that wisdom from on high. On Wednesday, 1st of December, I started on my trip for Manitoba Post, which is situated on the shore of Manitoba Lake, and is distant from my place 125 miles. Our first day's drive was across a plain about 25 miles wide, where there is not a bush to be seen. At 6 o'clock, p. m., we arrived at White Mud River, where there are a number of families residing. Notice of my arrival was given; and at 8 o'clock I preached to about 20 persons who had congregated to hear the word of life.

I aroused my companions rather earlier next morning than I would have done had I enjoyed the luxury of a good warm bed, and after feeding our horses and their drivers we hastened on our journey, and at 3 o'clock arrived at Big Point, which extends some miles into the lake, and affords a home for fishermen and fur traders. We got quarters for the night in a 10 by 12 log shanty, with a mud fire-place in one corner, and of us tried to get a comfortable and comfortable a circumstance would admit. The people, young and old, came together to hear the first sermon ever preached at Big Point. I called attention to the great fact that it is possible for guilty man to be justified before God, and to the means by which this may be effected; urging the necessity of repentance, and that at once those blessings without which they could not be happy, much less be permitted to share the happiness of heaven. Several persons promised, by the grace of God assisting, to forsake the service of the devil, and lead new lives following the commandments. The people here live almost entirely on fish, muskrat, and seal, and eat a pound of flour for months at a time. Our loads grew lighter daily, especially as my four bag came in contact with hungry children. At an early hour next morning we were moving northward, along the west shore of the lake, and after passing here and there, we arrived at noon at our intended camping place, the residence of an old English half breed, where we had things a little more after the manner of civilized life; for instead of sitting cross-legged on the floor and taking our dinner Indian fashion, we had a table minus the legs, and boxes which answered in the place of chairs. Our horses which had fared well up to this time, were obliged to provide for themselves. We did not rest long, as my companions were anxious to make a point that night, where there was an old tent which had been built and occupied by some fishermen. It is made in the shape of a cone, and enclosed to the height of 10 feet, the upper part having no covering but the sky above it. We were soon seated around a blazing fire, congratulating ourselves that we were drawing near to the end of our journey.

At six o'clock on Saturday morning, although it was not yet daylight, we bid farewell to the tent in the bush; but finding it impossible to make the portage by the camp on the bank of a little creek in a sheltered place, built our fire, and prepared dinner, for which we were quite ready after a tramp of about 15 miles. I fancy some of my friends would smile to see me roasting prairie chickens on a stick before the fire, and their smiling would, no doubt, be turned into hearty laughter when hungry, they could always get one to roast. In about 3 hours we were at the end of our journey, where we found a number of families, part of whom are Protestant and part Roman Catholic. I venture to say I was not there an hour until all were apprised of my arrival, and that evening I preached to a congregation of about twenty persons. On Sabbath there were about 30 present both morning and evening. On Monday I visited each family in the place, and in the evening had the last service I was able to hold with them, as we had to start on the return trip on Tuesday morning. After teaching I administered the Sacrament of the Lord's Supper to a few anxious ones, who, I have reason to believe, were fit persons to come to the table of the Lord. During my stay I baptized two children. Several persons manifested a desire for salvation, and one of the three members we have there agreed to take charge of a prayer-meeting. He and his wife were received as members of the Methodist Church by Bro. Young. I found him with his Bible on the bench beside him, and several times while there did I miss him from the room, he having repaired to his closet for prayer. My seed sown find a lodgment in many hearts, and bring forth fruit to the glory of Him who doeth all things well. I am looking forward to the time when "the little one shall become a thousand and the small one a great nation." On Tuesday morning we began to retrace our steps, holding services at each of the places above referred to; and on Friday we arrived at home. I shall not soon forget the hearty welcome I received on my return; nor shall I ever forget to thank God for giving me favour in the eyes of the people; but more especially for giving me "our watch-meeting was a season of enjoyment to our souls—but especially at our love-feast and Sacrament on the first Sabbath of this year did we realize the presence of God. I think I have never enjoyed any service more. Those who have not been permitted before to enjoy these means of grace find them a source of great blessing, and are often unable to give utterance to their feelings of enraptured joy.

Our last communication from the Rev. G. Young is dated March 12th, in which he says:— "After a most careful and prayerful consideration of the circumstances of the case including the country and that of Mrs. Young's health, and future exposure should she remain, I have decided that it is desirable to send her to the prairies my mind will be greatly relieved. Then I can go to the extremities of the mission, or to Norway and Oxford-house if required, and feel free from a crushing anxiety." Mrs. Young and son have arrived safely in Toronto, in better health, notwithstanding her exposures and inconveniences in completing such a journey, than when she left the Mission-house at Winnipeg, Red River.

MISSION FIELD.

All the earth shall be filled with the glory of the Lord.—Nah. ix. 3.

ARICA.—The great revival in Liberia and vicinity, to which we have referred, still continues with increasing interest. A native minister who has been laboring there for the salvation of his countrymen forty-one years, says:—"I am at a perfect loss for language to lay before you the most cheering prospects which are before us in this most interesting field of missionary labor." Sinners of all grades and

tribes have participated in the revival influence, and "the heathen all around are stepping into the gospel pool and being made whole." In Virginia, Dec. 7, 27 were baptized.—one third negroes and two thirds whites. In Missouri, Nov. 7, 20 were baptized, and Dec. 19, 9 more. At Careyburg, 68 are awaiting the ordinance, of whom two thirds are natives, and 40 at Grand Cape Mount. There are daily calls throughout Liberia for preachers and teachers.

Fiji ISLANDS.—Wonderful have been the triumphs of the Gospel in the Fiji Islands. The following deeply interesting account of these triumphs is taken from the Boston Journal. Let the pastors read it to the people at the next Missionary Concerts:—

One of the most remarkable transformations of modern times has taken place in the Fiji Islands, in the South Pacific Ocean. Less than fifty years ago the natives of these islands were famous for their cannibalism, and many a poor sailor has fallen a victim to their savage lust for human flesh. In the year 1835 two English missionaries landed on the islands, and with a heroic courage set about reclaiming the inhabitants from their superstitious beliefs and barbarous practices. They met with such success that other missionaries followed to share their benevolent labors, and since, through the efforts of Protestant and Catholic missionaries, the islands have nearly all been brought into a state of nominal Christianity, and the heathen practices and cruelties formerly prevailing have been so far eradicated as to render the islands a pleasant home for Europeans. Civilization now rules where the knife and hatchet of the savage once held sway, and the fertility and beauty of the islands are attracting a large European population, who are engaging in trade with the natives and the cultivation of cotton, sugar, etc., with great success. The proximity of the Fiji group to the Australian continent has greatly facilitated the movement.

This group is regarded almost a paradise by the English settlers, and they give glowing accounts of its tropical beauty and natural advantages. It all the islands were counted they would sum up nearly two hundred, but only about eighty are inhabited. The native population is estimated at 100,000. They live in towns of four or five hundred souls, each village governed by a chief, who, in turn, is subject to a king, of which each island has one. Viti Levu, the largest island, is 350 miles in circumference, and has a navigable river 100 miles long. Its banks are lined with planters, who only wait the introduction of sugar machinery to change their present cotton crops to cane, which grows splendidly and is full of saccharine matter. The next island of importance, Vana Levu, is about 200 miles in circumference. Besides these there are other large islands, all suitable for settlement, and possessing extensive tracts of land admirably adapted to the growth of cotton and sugar. There are now nearly 2,000 whites in Fiji, and their numbers are increasing monthly. They export to the coast 4,000 loads of cotton, 500 tons of coconuts, oil, coffee, maize, bêche de mer, tortoise-shell, and this year they will open up some pearl-shell fisheries. One great advantage which the Fiji cotton grower has, is that the plant is not an annual, as in the United States, but continues to yield for several years, with no other attention than being kept free from weeds and pruning periodically. These islands are attracting considerable attention in England at the present time, and one colonist writes home of his settlement at Tamini, called "the garden of Fiji," in these terms:—"A more lovely spot I never saw. Splendid soil; rich, dark lava; coconuts, palms, oranges, lemons, bananas, guavas, bread fruit, mammy apple, and numbers of trees in profusion, with most splendid and luxuriant vegetation."

It is a wonderful tribute to the power and beneficence of the Christian religion, that these islands, once the home of bloodthirsty cannibals and "full of habitations of cruelty," have been converted into a land of human civilization, where the Europeans may find a delightful home and pursue the useful arts of peace without molestation and without fear.

It should be remembered that the great work wrought on these islands, was accomplished principally through the labors of the Wesleyan Missionaries under the direction of the Wesleyan Missionary Society of England.

LOVE-FEAST TESTIMONY.—On Bishop Kingsley's late visit to China, he attended a love-feast at Foochow, when a large number spoke of the great things the Lord had done for them, and it was a season of great interest. Among those who spoke on the occasion was *Hu Young Mi*, a convert from heathenism, and who feels that the Lord has called him to preach the Gospel. He spoke as follows:—

I was converted ten years ago. It astonishes me to think that such a sinner as I am may receive salvation through faith in Jesus Christ; and every day I praise the Lord for such a Saviour; and I give him the glory. I have nothing in which to glory; it is all the free, unmerited grace of God. There was a time, some years ago, when I became vain, and fancied I was a superior preacher; then came a grievous fall, which humbled me in the dust, and with repentant tears I sought and found pardon. Now I seek to avoid the danger. Don't trust in yourselves. Don't seek for commendation; praise is dangerous; *reprobo*'s do us good. Avoid my errors. "For whosoever exalteth himself shall be abased, and he that humbly himself shall be exalted." I have had something of the experience of Bunyan's pilgrim; have fallen into the Slough of Despond, have stumbled on Mount Difficulty, and have wrestled in mortal agony with Apollyon. Many temptations and trials have fettered me. But out of them all the Lord has delivered me, and to-day I feel that I am His child. Blessed be His holy name!

The Holy Spirit is my good teacher. He whispers, as it were, into my ear, and at times the voice seems to be audible; at other times divine instruction seems to spring up suddenly in my mind, and I learn something I never knew before. The Bible is my great book, and the Holy Spirit enables me to understand its meaning. The missionaries also teach me that our Saviour is all-powerful. He can save all and save to the uttermost. I am unworthy to be a preacher of the Gospel, but as God has designed to call me to this work, I consecrate all that I am, body, soul and spirit, to his service. Lord, accept and keep me in life and in death. I desire you all to pray for me. My brother P. M. has already expressed our gratitude to God for the Bishop's presence among us, and I heartily respond to all he has said.—*Zion's Herald*.

Obituary.

ANNEL JENKINS.

The community in this place has sustained a great loss in the death of a highly respected and useful man. Annel Jenkins was converted during the ministry of Rev. Mr. Pickles, being convinced under a sermon from the beautiful words of the Apostle, "For me to live is Christ and to die is gain." His life since that time was one of exemplary piety, and zealous toil in the vineyard of the Lord. His friendship and his conduct where those of a true Christian and a noble man. April 22nd found a large and sorrowful assembly gathered at our Church to pay the last tribute of respect to one whose death as a Christian charity survive his dissolution, and will long live in the memories of his many friends.

We feel his loss most deeply but would not call him back, remembering that what to us is loss to him is gain. We commend his mournful partner to the Husband of the widow and his children to the God of the fatherless. W. Oak Hill, May 7, 1870.

Provincial Wesleyan.

WEDNESDAY, MAY 13, 1870.

THE REMARKABLE BRAHMO-SOMAJ MOVEMENT IN INDIA.

There are three religions more or less prevalent in the distant East from which Christianity has found it difficult to make converts. These three religions are Mahomedanism, Buddhism and Brahminism. In the aggregate these three religions dominate over the faith and consciences of many more than one half the entire population of the world. Either in China, Ceylon or Hindostan in the far East, Christianity has come into vigorous conflict with each of these three forms of religious faith or superstition. Slowly step by step, some ground has by infinite toil and perseverance been won from the grasp of all. But the trophies of the fight have been comparatively few. Over Mahomedanism the triumph has been exceedingly small. From Buddhism in China and Ceylon more converts have been made than from Mahomedanism anywhere in the East. For a time the contest of Christianity with Brahminism seemed almost hopeless. The votaries of Brahminism, darkened as they are by the blinding Sun of India, are for the most part children of our own great masterful Aryan race; and their sacred language more than rivals in its philosophic completeness and beauty the classic tongues of Greece and Rome. For thousands of years Brahminism has permeated the life of Hindostan, and until lately seemed impregnable, entrenched in the very souls of the Hindoo people. Brahminism found in its educated devotees the most subtle and dexterous polemics, and held its vulgar adherents with a grasp that appeared almost invincible.

The fortunes of the fight have changed of late. The foes of Brahminism are multiplying to infinity. Its enemies are flowing together against it on every side. Heaven and Earth are making war upon it. The work of the missionary is beginning to tell upon it. The school master is charging it at the very centre. The law giver is dealing it deadly blows. It is fought in the pulpit, in the school, in the college, and in the university. The railroad and telegraph are in league against it. Every science taught from Cape Comorin to the Khyber Pass makes gaps in its ranks. Astronomy, Geology, Natural History and Chemistry successfully assault it. Political Economy, Moral Philosophy and Ethnology are weakening its hands. The spirit of just laws and the spirit of the Holy Gospel are sapping its strength. Thousands upon thousands of the very elite of its youth, are deserting its banners, abandoning its fierce and foul superstitions, and with such light as they have, are beginning to worship the one true God. Some of these are learning to bow and bless the sacred name of the Lord Jesus—all are exclaiming to revere His word as the best Book known to the literature of the world.

The movement to which we mainly refer is one that is now attracting deep attention in England and America. Many years ago a learned Hindoo, Rammohun Roy, abandoned Brahminism, and professed to be a monotheist—worshipper of one God. He formed a society called the Brahma Somaj—Church of the one God. He taught the ethics of the Gospel to his followers. He died in England in 1833. The movement went on after his death. The organization was consolidated by another leader, Debendro Nath Tagore, who published a religious journal, and after getting the Vedas, the most sacred writings of Brahminism, examined by learned men, repudiated them because they taught pantheism, metempsychosis and annihilation of the soul. He issued a Book of the Faith in which he taught the existence of One Supreme Perfect God, the immortality of the soul, and the efficiency of repentance and prayer in order to salvation. Under his guidance the movement was greatly extended. In 1859 a remarkable young man, Keshub Chunder Sen, joined the new Church. He soon showed himself to be a man of great ability, energy and enthusiasm, and began to advocate the renunciation of all heathen customs, and to preach with great fervour. Unable to carry his leader with him in his proposed reforms, Chunder Sen, in 1866, formed "The Brahma Somaj of India." Since then the movement has spread out in many directions and is exciting great commotion among the Hindoos.

More than six thousand members belong to the Brahma Somaj. The form of worship adopted is simple and devout, and their devotional exercises are characterized by great warmth and depth of feeling. The scenes that sometimes occur in their place of worship in Calcutta are said to be very touching. The sincerity and earnestness of the worshippers appears to be beyond question. Chunder Sen has published some dis-

courses which are so evangelical that they may almost be called Christian. This celebrated man is now in England, and is regarded there with the deepest interest. He has been received with the greatest kindness by representatives of various Protestant Denominations, and by Jewish Rabbis. He has a perfect command of the English language, and has officiated in several Unitarian Churches. He is an able speaker, and seems to be thirsting after truth and holiness. He has spoken of the Bible in terms of the greatest respect, and professes to hold the character and teaching of Jesus in the highest veneration. He does not believe in the divinity of Jesus, but certainly he is as much entitled to be called Christian as Unitarians and professors of the Broad Church School generally.

One of our ministers in England a few days ago put this point very beautifully. Said Mr. Jenkins, "The Unitarians claimed this movement as theirs, but it was not so. There was however a resemblance between them. They were both in the twilight, but the Hindu Unitarian was in the twilight of morning; the English Unitarian was in the twilight of evening. The one was a stage on the road to Christ, the other was going from Christ. Both were on the edge of the tomb, but one was coming out, the other was going in."

It is greatly to be desired that Chunder Sen and the Brahma Somaj should come to the whole truth, as it is in Jesus, to lead the Hindoos accessible to him in the right path. Their numbers will presently be immensely increased. A perfect furor is setting in among the more influential Hindoo families in favour of education at the Government or Mission Schools. They who pass through these schools must lose all their faith in Brahminism. How important that when they renounce idolatry they should embrace evangelical Christianity. Brahminism is evidently doomed. When effectually undermined, as it soon will be, it may be expected to come down with a crash that will resound throughout the world. The purpose of Divine Providence in placing the destinies of India in the hands of England is becoming more and more apparent daily. Before long we may expect to see grand victories won for Christ in India. J. R. N.

ENGLISH CORRESPONDENCE.

The financial statement of the Chancellor of the Exchequer shows an enormous surplus of income over expenditure, amounting to no less than £7,870,000. Among various money matters of more or less importance, a question was asked in the House lately as to the debt due to Great Britain from Spain and Portugal on the old Peninsula war account. It turns out that the nice little sum of about ten millions pounds sterling is still owing. As it is desirable to be regular, even in small business matters, and as there is no hope of "collecting," the Minister who gave the information thought a Convention should be appointed to arrange the affair by remitting the claim. We shall have to be at some additional expense in thus formally making the Dons a present of ten millions, and we need not expect any thanks, for, as they have evidently made up their minds not to pay, they will not feel themselves a cent the better for our generosity.

The success of Mr. Newdegate's motion for a committee to enquire into the existence, character, and increase of conventional and monastic institutions, causes great anxiety among the Roman party, and petitions which made up their minds not to pay, they will not feel themselves a cent the better for our generosity. The success of Mr. Newdegate's motion for a committee to enquire into the existence, character, and increase of conventional and monastic institutions, causes great anxiety among the Roman party, and petitions which made up their minds not to pay, they will not feel themselves a cent the better for our generosity.

There is a general complaint of "hard times" and money is by no means plentiful, yet the Meander congregation is hopefully contemplating the erection of a new church next year. The ladies are most actively engaged in preparing for Bazaar, and will be glad to receive contributions from our friends in Halifax and elsewhere. A. B. BLACK. Newport, May 11th, 1870.

General Intelligence.

NOVA SCOTIA. MISSIONARY MEETING.—On Wednesday evening a Home Mission meeting was held in the Wesleyan Church, Dartmouth. The attendance was not large, but probably all the Sabbath Schools on both sides of the water were represented by more or more of their teachers. Mr. Sedden presided. The returns from the various Sabbath Schools belonging to the Association were read by the Secretary, Mr. McNutt.

The subject appointed for discussion by the Association, "How to render Teachers' Meetings profitable" was introduced by Mr. Farquhar in a short, plain and useful speech. Short speeches, some of them containing practical suggestions with regard to the subject under consideration, were made by Messrs. Waddell, King, Farson, and Montgomery. By Mr. Farson, Messrs. Grieson and Beckwith. Mr. Maclean, at the request of the Chairman, closed the discussion, in a very pointed practical speech, soon after which the meeting broke up.—Ed.

THE ELECTION.—Thursday next is the day appointed for the nomination of candidates for the representation of Kings County in the Dominion House of Commons. T. C. Jones, Esq., of Liverpool, England, left Dartmouth (by express) on Saturday morning for Halifax, to be personally present in season to take the Steamer for Annapolis, and arrived in Halifax by the evening train of the same day, at about 8 p. m. The orthodox party required for reaching Halifax, a few years since, was three days.—*Yarmouth Herald*.

We learn from the Kentville Star, that on Tuesday 3rd inst., the ravages of fire were experienced simultaneously in different parts of the county. We have heard of fourteen buildings that were destroyed on that day, together with a good deal of personal property. The following is about what we can learn concerning the calamity. On the day above named the wind blew vehemently causing the fire which had been set in brush, in different localities, to spread rapidly. At Calk Brook, the House and barn owned by Richard Moore, Esq., and occupied by Mr. A. B. Parker, as a hotel, was totally destroyed by the fire—although every effort was made to save them. Mr. Moore's loss is said to be \$500. Several other buildings in the neighborhood were escaped, some of which took fire two or three times, but was put out by those who were keeping a bright lookout. At Canada Creek the house and barn belonging to William Beazanton, Esq., were burned with the most of their contents. The fire spread so rapidly that even the furniture could not be

removed. The buildings were not insured, and Mr. Beazanton's loss is probably \$2,000. At and near the same place the following buildings were burned, together with most of their contents: Mr. William Collins' house and barn; Mr. Jas. Robinson's house and barn; Mr. Wm. Cook's barn; Mr. Peter Bolson's barn; Mrs. Sarah Field's barn together with horse and cow. Near Harbottle two barns were also burned. Considerable damage was done in the woods in several parts of the county.

DROWNED.—Silvey Milberry, about 27 yrs. of age, son of Mr. William Milberry, Harbottle, Cornwallis, was knocked overboard by the beam from the schooner *Harbottle*, as she was coming into the pier of Harbottle on the 10th inst. He was the principal support of his parents in their declining years.

LUNEBURG.—The Bridgewater Farmer of yesterday says:—We regret to learn that E. Pope, Esq., M.P., died suddenly at his residence, Petite Riviere, on Friday last. He deceased was a son of the Rev. W. Pope, the well-known Methodist Minister, and was greatly beloved by a large circle of friends.—On Sunday last, about 500 hundred persons, some of them from a great distance, showed their respect for the deceased by following his remains to their last resting place.

NEW BRUNSWICK.

TRAINING SCHOOL.—Wm. Crockett, Esq., has been appointed Master of the Training School at New Brunswick. He has been in the land some years; more recently he has conducted the Presbyterian Academy at Chatham. We are glad the Government had sanctioned the course of placing a direct importation into the hands of the Institution; and we hope some day to be in a position to congratulate the country on the appointment of a man who is a native of New Brunswick. The time must soon come when Provincialists will not quietly submit to be cast aside in order to give place to strangers, and when the Government will discover that counting the cost of a certain class will not do the public. We hope Mr. Crockett will prove to be the right man in the right place, but we are very far from believing that there are no native teachers equally qualified to fill the situation.—*Telegraph's Halifax*.

STABBING AFFAIR AT FREDERICTON.—On Saturday evening, between 10 and 11 o'clock on Saturday evening, two men named Malcolm Ross and William Woods quarrelled; the former striking the latter in the eye with a knife, causing the main artery and causing a dreadful wound, from which an immense quantity of blood flowed before the artery could be tied, and the latter in a few minutes expired. The injury is in a very critical condition. The injury is so severe near the shoulder, in which direction the wound ran, that the blood which was about to be recovered, he will have to lose his arm. Ross was at once placed under arrest. The affair has created a deep sensation in Fredericton.—*St. John News*.

Circuit Intelligence.

NEWPORT CIRCUIT. The communications in the *Wesleyan* from week to week indicating the progress of the work of God in the different circuits cause for gratitude and praise. On this circuit the means of grace are increasingly appreciated, and the prospects are in a high degree encouraging. In the Burlington part of the circuit the deepening religious impressions have been exhibited in a number of accessions to the church. Three adults were baptized last Sabbath. The solemn and eager attention to the preached word has been for some time, most marked and cheering, and as one after another, are led to decide for Christ in the ordinary means of grace and calmly to speak of their joyful communion with God, we greatly rejoice in the clear manifestations of the Spirit's power in our midst. In finances, the circuit is steadily advancing. All our connexional funds will be considerably in advance of former years—some of them will receive double the amount contributed last year, and we are hoping soon to relieve the Continent fund from all liability, and take our part in the sustaining circuit. We have lost one of our most liberal contributors by the decease of Miss Rebecca Elder, but the claims for ministerial support on the circuit were not forgotten in her last Will and Testament. Our kind friends gave us \$60 last autumn to refurbish the Parsonage, besides which it has been well patronized by the Circuit people have also furnished us with a good and handsome circuit sleigh.

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General Intelligence.

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THE ELECTION.—Thursday next is the day appointed for the nomination of candidates for the representation of Kings County in the Dominion House of Commons. T. C. Jones, Esq., of Liverpool, England, left Dartmouth (by express) on Saturday morning for Halifax, to be personally present in season to take the Steamer for Annapolis, and arrived in Halifax by the evening train of the same day, at about 8 p. m. The orthodox party required for reaching Halifax, a few years since, was three days.—*Yarmouth Herald*.

We learn from the Kentville Star, that on Tuesday 3rd inst., the ravages of fire were experienced simultaneously in different parts of the county. We have heard of fourteen buildings that were destroyed on that day, together with a good deal of personal property. The following is about what we can learn concerning the calamity. On the day above named the wind blew vehemently causing the fire which had been set in brush, in different localities, to spread rapidly. At Calk Brook, the House and barn owned by Richard Moore, Esq., and occupied by Mr. A. B. Parker, as a hotel, was totally destroyed by the fire—although every effort was made to save them. Mr. Moore's loss is said to be \$500. Several other buildings in the neighborhood were escaped, some of which took fire two or three times, but was put out by those who were keeping a bright lookout. At Canada Creek the house and barn belonging to William Beazanton, Esq., were burned with the most of their contents. The fire spread so rapidly that even the furniture could not be

removed. The buildings were not insured, and Mr. Beazanton's loss is probably \$2,000. At and near the same place the following buildings were burned, together with most of their contents: Mr. William Collins' house and barn; Mr. Jas. Robinson's house and barn; Mr. Wm. Cook's barn; Mr. Peter Bolson's barn; Mrs. Sarah Field's barn together with horse and cow. Near Harbottle two barns were also burned. Considerable damage was done in the woods in several parts of the county.

DROWNED.—Silvey Milberry, about 27 yrs. of age, son of Mr. William Milberry, Harbottle, Cornwallis, was knocked overboard by the beam from the schooner *Harbottle*, as she was coming into the pier of Harbottle on the 10th inst. He was the principal support of his parents in their declining years.

LUNEBURG.—The Bridgewater Farmer of yesterday says:—We regret to learn that E. Pope, Esq., M.P., died suddenly at his residence, Petite Riviere, on Friday last. He deceased was a son of the Rev. W. Pope, the well-known Methodist Minister, and was greatly beloved by a large circle of friends.—On Sunday last, about 500 hundred persons, some of them from a great distance, showed their respect for the deceased by following his remains to their last resting place.

NEW BRUNSWICK.

TRAINING SCHOOL.—Wm. Crockett, Esq., has been appointed Master of the Training School at New Brunswick. He has been in the land some years; more recently he has conducted the Presbyterian Academy at Chatham. We are glad the Government had sanctioned the course of placing a direct importation into the hands of the Institution; and we hope some day to be in a position to congratulate the country on the appointment of a man who is a native of New Brunswick. The time must soon come when Provincialists will not quietly submit to be cast aside in order to give place to strangers, and when the Government will discover that counting the cost of a certain class will not do the public. We hope Mr. Crockett will prove to be the right man in the right place, but we are very far from believing that there are no native teachers equally qualified to fill the situation.—*Telegraph's Halifax*.

STABBING AFFAIR AT FREDERICTON.—On Saturday evening, between 10 and 11 o'clock on Saturday evening, two men named Malcolm Ross and William Woods quarrelled; the former striking the latter in the eye with a knife, causing the main artery and causing a dreadful wound, from which an immense quantity of blood flowed before the artery could be tied, and the latter in a few minutes expired. The injury is in a very critical condition. The injury is so severe near the shoulder, in which direction the wound ran, that the blood which was about to be recovered, he will have to lose his arm. Ross was at once placed under arrest. The affair has created a deep sensation in Fredericton.—*St. John News*.

Circuit Intelligence.

NEWPORT CIRCUIT. The communications in the *Wesleyan* from week to week indicating the progress of the work of God in the different circuits cause for gratitude and praise. On this circuit the means of grace are increasingly appreciated, and the prospects are in a high degree encouraging. In the Burlington part of the circuit the deepening religious impressions have been exhibited in a number of accessions to the church. Three adults were baptized last Sabbath. The solemn and eager attention to the preached word has been for some time, most marked and cheering, and as one after another, are led to decide for Christ in the ordinary means of grace and calmly to speak of their joyful communion with God, we greatly rejoice in the clear manifestations of the Spirit's power in our midst. In finances, the circuit is steadily advancing. All our connexional funds will be considerably in advance of former years—some of them will receive double the amount contributed last year, and we are hoping soon to relieve the Continent fund from all liability, and take our part in the sustaining circuit. We have lost one of our most liberal contributors by the decease of Miss Rebecca Elder, but the claims for ministerial support on the circuit were not forgotten in her last Will and Testament. Our kind friends gave us \$60 last autumn to refurbish the Parsonage, besides which it has been well patronized by the Circuit people have also furnished us with a good and handsome circuit sleigh.

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