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Religious Miscellany.

CHARITY TO THE FALLEN.

Oh fair, but unforgiving, thou
Whose red lip curls in pride,
If but an erring sister brush
Thy silken garb aside;
Shrink not from that profaning touch—
Frown not thy haughty brow—
In God's great eye that scorned one
May be as pure as thou!]

Thou canst not know, thou canst not tell
The struggle and the strife,
The fierce temptation that beset
Her fair, unspotted life,
And gave to that heart's purity
Its first dark taint of sin;
Or how its angel turned to weep,
As came its tempter in.

Judge not!—that soul condemned by thee
May shine in Heaven afar,
Reclaimed from its strayed orbit here—
A fixed and g'orious star;
A sinless mother's prayers, perchance,
Breathed o'er her long ago,
May have won above from a God of love
The mercy thou canst not show.
—"Tranquilla," in *Home Journal.*

ESSAY ON SELF RELIANCE.

BY JUDGE MARSHALL.

(Concluded.)

To come down to comparatively modern times, the mad career of Charles XII. of Sweden may be adduced as a most remarkable instance of the same stubborn will, and proud self-reliance and sufficiency, which led to sanguinary and desolating wars with his own nation and between several others; and finally resulted in the humiliation of his country, his expulsion from the throne, his various and wretched wanderings, and sudden and violent death. It is related, that at the moment he received the ball which caused his death, he laid his hand upon his sword, as though still relying on his own arm to avenge his injuries.

Louis XIV. of France, affords another proof of the like presumptuous self-sufficiency, and obstinate will; and which produced most grievious calamities to several nations, during protracted wars, and long continued and bloody persecutions. The English Charles I. and James II., are further instances of the self-reliant and obstinate spirit, and which after fierce civil wars, and other national calamities, brought the first to a tragical death; and caused the other the loss of the throne, not only to himself, but all his posterity. Even our third George, the otherwise pious and moral as to personal conduct, through the prevalence of the like unyielding spirit, and obstinacy of purpose, lost the most valuable Colonial possessions of his mighty and extended empire.

In the two Napoleons, the like obstinate will and self-sufficient spirit were extremely predominant, especially in the *first*; and in *both* urged them on in their proud and vengeful designs; and brought on them the accumulated guilt of the vast destruction of human life, the wide spread devastations and untold varieties of misery to nations; and finally caused their loss of sovereignity, and the miserable circumstances of the remainder of their lives. It has been related of the *first*, that in an early period of his ambitious career, in an interview with an ambassador of one of the nations with which he was offended, he dashed a china vase on the floor, and said to the ambassador, that so would he destroy his master's power, and vanquish and devastate his country. And verily he *did it*, but in due time the just retribution fiercely came; and partially from the same quarter to which the haughty threatening had been directed.

If we look in other directions, and with reference to the great varieties of subjects and objects in human affairs, we will still find the extensive prevalence and influence of the same spirit of self-reliance. It has evidently caused very many of the occurrences called accidents, and numerous calamitous events, involving the loss of numbers of lives, or the vast destruction of property; and often of both. The recent instances of the *Atlantic* and *Ville de Havre* steamers, are among the most fearful and afflicting of that form of calamity; and they were manifestly caused by that dangerous and pernicious spirit of self-reliance and sufficiency, in those who had the command of the vessels when the deadly events occurred. A number of similar instances from the same cause might be here mentioned, as having occurred both by sea land and, within comparatively recent times.

On religious subjects, both doctrinal and practical, this spirit of self reliance has always been operating, scarcely ever more than in the present age, and has often produced most pernicious and destructive results, some of them of very protracted continuance. Scripture and church history, give numerous instances of its evil influence and effects. Most of the heresies, and unscriptural dogmas and innovations have arisen, and been perpetuated from its continued and obstinate indulgence. The inspired Paul had to complain and warn against Hymeneus and Alexander, who had put away "faith and a good conscience" and whom he says, "I have delivered unto Satan, that they may learn not to blaspheme." He exhorts to "Shun profane and vain babblings, for they will increase unto more ungodliness, and their word will eat as doth a canker," and mentions Hymeneus and Philetus, as having erred, saying that "the resurrection is past already." The apostacy of Arius, the great heresiarch, commenced with a self sufficient spirit of bold, unscriptural, and speculative *conceptions*; and slighting Scripture revelation, and refusing to yield to the instructions and judgment of his brethren in the ministry, he became confirmed in his profane error, which from the same presumptious and self confident spirit in others, became widely propagated, and has continued down to the present day. Another profane heresy, named *socinianism*, which denies the eternal and absolute divinity of our Lord the Saviour, proceeded from the same presumptuous spirit of self reliance, and slight or perversion of inspired revelation, by Socinus from whom chiefly, the ruinous error received its early propagation. Many other destructive errors, both doctrinal and practical, have been introduced into the profession of Christianity, which have originated from the same spirit of bold and free speculation and self reliance, irrespective of Scripture authority, and some of them as contrary to sound *reason*, the evidence of the *senses*, and the facts of *experience*, as to the letter and spirit of divine revelation.

Looking next at private and social life in the present age of advanced civilization, and of high attainment in every sphere of science and art, and of abundant means for improvement in religion and moral conduct, we shall see the same dangerous spirit of self reliance and sufficiency exhibited in every quarter. What numerous instances are occurring, especially among the young, of going astray and being ruined, through one or more of the various forms of dissipation and vice, chiefly from obstinacy of will, disregard of advice, and persistence in this spirit of self sufficiency. Actuated thereby, a very great and unbecoming change has taken place, within the present generation, in the conduct of young persons of both sexes, towards those much beyond them in years, and positions in society. They seem generally to care but *slightly* as to feelings, or marks of honour and respect towards those elders, or to yield any serious attention to their expostulations, or advice, or a compliance with their best instructions. A further proof of the same spirit of self reliance is seen in many of the male youth, who without due research, and studious attention to historical and other facts and information, engage, and boldly express, their *embryo* thoughts, and give forth their *shallow* and *incongruous conclusions* on some of the highest subjects of political, moral and even religious science; some of which subjects have engaged the profound researches, and taxed the intellectual power of divines, philosophers, and political leaders, of the highest capacities and attainments. Many of the gentle sex also, have, of late, been not much, if at all, behind their brothers, in the same wilful and self reliant course. Some of them in their ardent aspirations and efforts, have not only arrived at the legal bar, the medical ranks, the popular lecturing platform, but have even reached the highest station—the religious pulpit. How different are all those *incongruities* and *dislocations* from the instructions of the inspired words:—"Ye younger submit yourselves unto the elder;"—Young men be sober-minded.—Let the woman learn in silence with all subjection.—"I suffer not a woman to teach."—"Let the younger woman marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully."

Again, in the case of families, what disorder contentions, alienations, and often still greater evil results, proceed from the same spirit of self sufficiency, and an unyielding will. Suppose a wife possessed of these dangerous qualities, and disposed to exercise them in a degree as enlarged as possible, or practicable—and in some, if not many instances truth must admit the justice of the sad impeachment, and suppose her to imagine, or it be the fact, that she really is superior to her husband, in intellectual power and general knowledge, she will inevitably, either by secret schemes and plans, or open action, or both, strive to obtain the desired pre-eminence, and the direction and control,—not merely in those household arrangements and affairs, wherein she has a right to preside and manage,—but on various points and particulars concerning husband and children, and family and outside affairs, not within her proper sphere of right and duty. Now, if the husband be either a mere *dolt*, so ignorant as not to know his proper place as the head of the family; or so easy and careless, so sensual or so fully engaged in professional, mercantile, or other employments, as to quietly *acquiesce* in that *feminine superiority* and *rule*, these her desired possessions will be surely obtained, and firmly established. But however agreeable this may be to both parties, it will, with *others*, to a great degree, bring the successful one into merited disfavour, and the other into *humiliation* or *contempt*. But, if the husband be inclined and active for maintaining his rights, by the authority and counsels of religion and reason; or if by a self sufficient and arbitrary spirit, he goes beyond his rightful domain, and encroaches on that of the wife; and she be persistent to *retain*, or pass beyond it, then will commence the unseemly and alienating strife, and *tug of war*. On each side there will be *mining* and *countermining ambuscades* and innumerable *stratagems*; all however, whether successful or adverse, always productive of mischiefs and unhappiness to themselves, and often afflicting and otherwise injurious to relatives and friends. In some instances, the discords will be so intense, or long continued that temporary, or permanent *separations* take place, always to the discredit and unhappiness of both. Children become involved in these contests, and in some instances, they all side with *one* parent, but more frequently, some with *one* of them, and some with the *other*, and thus, they also become alienated, and often embittered against each other; and strife and enmity reign throughout the family, and generally alienations, or discords, in greater or lesser degrees, are engendered and extend through the whole circle of relatives and family connexions. In a neighbouring country, containing a generally educated and highly intelligent population, such discords and separations, and those consequent distressing effects, have, within the present generation, greatly increased. It may truly be said of such family discords and afflictions, that they have nearly always been engendered and proceeded from a spirit of *self sufficiency* and an obstinate *will*, in some, if not all of the principal members of the distracted household.

Further, and lastly, may be mentioned the pernicious working and results of this self sufficient spirit, in business affairs, especially in the case of companies. If one of a firm be of this character, and gains the predominant influence in their affairs, it frequently happens, that by his rash and adventurous schemes and speculations, he not only greatly reduces or suffers the loss of all his own property, and mars or destroys his future prospects of prosperity, but brings his partners into similar adverse or ruined circumstances. It has always been well known throughout the commercial world, that very numerous cases of the kind have occurred. Perhaps they were never more frequent than in the present day; and chiefly from that self sufficient spirit, and the generally conjoined and concurred one, of *greedy covetousness* and "hasting to become rich."

Now, on viewing this formidable array of facts and results, in relation to this subject of self-reliance, some may be disposed to exclaim, "are we then to wait, in careless and contemptible inactivity, until by some casual and unexpected means or opportunities, the laudable objects of our desires, will quietly fall, or be drawn into our possession? Directly contrary are the thoughts and intentions of the writer. The representations have been made for the purpose of showing and recommending in an impressive manner, the necessity of acquiring those principles, which by the precepts of Scripture, and the dictates of reason and prudence, are requisite, for stimulating and directing the conduct, in fulfiling the various duties and employments of life. For wisely and effectively performing them, the *primary* desires and efforts should be directed, towards obtaining a Scriptural knowledge of God, and of the principles of *faith* and *obedience* inculcated and enjoined in his full and authoritative revelation. Thus prepared and armed, all may, and should go forth with full and persistent *energy* and *activity*, for fulfilling all their religious and secular duties; constantly relying on the Divine guidance and support, as promised in the inspired oracles. Possessed of those gracious and excellent principles, no degree of earnestness and activity can be too great, or perservingly employed, to effect any and every righteous and beneficent purpose and object. The rich and numerous advantages, from the possession of those principles, and their active exhibition and employment, in all practical duties, are fully set forth and promised, in those oracles of wisdom and righteousness. These sacred records imperatively claim and command, an entire submission to the Divine will, and in every laudable purpose and pursuit, enjoins a firm reliance on the Divine direction and support. In equally forcible terms they prohibit and condemn that proud *self-reliance* and *independent activity* which they describe as the radical and prolific roots of evil in our naturally blind and perverse humanity.

In here concluding, it may be confidently affirmed, that in all righteous designs and pursuits, there can be no incompatibility or defect of accordance between the most constant reliance on the Divine direction and support, and the utmost diligence and activity; for He, who, in infinite wisdom and goodness has said, "Trust in the Lord with all thine heart, and lean not to thine own understanding; in all thy ways acknowledge Him, and He shall direct thy steps," has also commanded, "Whatsoever thine hand findeth to do, do it with all thy might;" "not slothful in business;" walk "circumspectly;" "redeeming the time;" and (in regard to religious exercises and duties,) "give all diligence to make your calling and election sure.

General Miscellany.

THE NEW MARRIAGE BILL.—Among the many useful measures at present passing through our Local House of Parliament, the one referring to the Soleminization of Marriages deserves more than a passing notice. We have more than once condemned the present system of marriage licenses as a tax upon marriage, and so far a premium upon immorality; while the present system of Proclamation by Banns is also liable to grave objections. We hold that, in a country like this, every encouragement should be given to marriage. The land is large, and but sparsely inhabited, so that there must be something sadly wrong with any young man who cannot, by the time he is 24 or 25 years of age, take upon himself the expense and responsibility of a family. We are accordingly glad that the Attorney-General proposes to sweep away the whole system of marriage licenses so far as these yield any revenue to the Province, and in its place to introduce certificates which shall, under the hand of the Provincial Secretary, and through those who shall be appointed by the Lieutenant-Governor for the purpose, testify that there is no reason of affinity, consanguinity, precontract, or any other lawful cause or legal impediment to bar or hinder the solemnization of the desired marriage, and for which a sum shall be charged not larger than the present issuers of marriage licenses retain for their own use. Any clergyman celebrating a marriage upon the guarantee of such a certificate, shall be held blameless if afterwards it should be found that there was some irregularity, unless he were aware of this at the time. We do not notice that there is any penalty attached to supplying the issuers of the certificates with false information, unless it be that as the information is given on oath by one of the parties actually to be married, if there should be anything false in what is stated, the person supplying the information can be prosecuted for perjury. We believe that, at present, the license issuer retains about $2. This we think is too heavy a charge for a certificate, but the Bill provides for its being at any time reduced by the Lieutenant-Governor in Council.

Henceforth, banns are to be proclaimed only once in a church within the municipality in which one of the parties has had, for at least fifteen days previously, his or her ordinary domicile; and the church in which such proclamation is made must be the one in which the clergyman who officiates at the marriage usually preaches. These provisions, we think, will sufficiently provide against fraud and attempts at seduction, and we welcome the measure as another improvement in the civil arrangements connected with marriage. Let the registration of every marriage be made obligatory, under heavy penalties, and everything needed will have been secured.

We have further to add, that all marriages celebrated within the Province of Ontario, previous to the passing of this Act, are by its first clause legalized, provided the parties have lived together as man and wife, and the validity of the marriage has never been questioned in any suit at law or equity.—*Toronto Globe.*

ROYAL WEDDING GIFTS IN RUSSIA.—The Russian wedding fetes were distinguished by a feature entirely new, at least to us who live in the Western world. In addition to the wedding gifts of jewelry and such like, chiefly bestowed on the royal bride of the Duke of Edinburgh, a number of other presents were given, to be disposed of by them, chiefly for educational purposes. They came from all parts of Russia and aggregated a very large amount. These gifts are styled "commemorative donations and charitable resolutions offered to her Imperial Highness the Grand Duchess Maria Alexandrovna and His Royal Highness the Duke of Edinburgh on the occasion of their marriage." These gifts are so numerous that when the memory of the fetes has passed away Russian men and women and boys and girls will still bless the wedding day of the Duke of Edinburgh. Amongst the commemorative gifts were thirteen exhibitions, given by the nobles of the Moscow Government to the local high school, for the girls. The Government of Nijni-Novgorod have established 50 exhibitions in the Grand Duchess' name at the local high school for boys. The municipality of Nijni Novgorod have established 50 high school exhibitions, half for boys and half for girls, and the municipality of Moscow have founded a grammar school to be called "The Marie School," for a hundred girls. The municipality of St. Petersburgh have voted 3,000 roubles a year for the technical education of women. The Common Council of Warsaw have purchased ten free admissions to the local asylum for the blind and deaf and dumb, while certain exhibitions at the local school for artizans are the wedding gift of the municipality of Trkootsk, in eastern Siberia. Another East Siberian municipality (Cheeta) has undertaken the education of all the poor girls of the town. Odessa gives marriage portions to ten of her poorest brides in 1874, and the Charitable Society of Riga has enpowed a Marie Asylum for the support of 100 children with 50,000 roubles. The Simbreersk municipality has founded five free scholarships in its military and five in its girls' school. The Penga Club has given 700 roubles to the suffering people of Samara and the schools of Rislof, in the Don have been enriched by the municipality to the extent of ten "Marie," and ten "Edinburgh" scholarships. The entire list of donations, of which the above are a few, is far too long for us to quote, but we have, in those named, sufficiently indicated their character, and that they are not peculiar to any section of the empire. Poland, Siberia, the Crimea and Russia proper all contribute. We think the example might be followed at other Courts, with great profit to the people. It seems better to endow a college with £100,000 than to blow it away in fireworks and salutes, or give away any number of gimcracks at a wedding fete. If the great Corporations of England would present their Royal Highnesses with such wedding gifts as have been given by those of Russia, they would combine generosity with charity, and win renown which diamonds cannot outshine.—*Telegraph.*

ROMANISM.—The Irish correspondent of the *Nashville Advocate* says:—

Romanism is making headway in England by some means or other. The Catholic Directory, for 1874, is out, and from it the following startling facts are obtained: In Great Britain there are 20 bishops and archbishops of Romanism, and under these 1,873 priests. In this country there are 31 archbishops and bishops. Sixty-one of the priests in England are Jesuits, and nearly 200 foreigners. Assiduous, crafty, unwearying, and ingenuous, the emissaries of popery are everywhere working disaster to the faith and morals of the United Kingdom; and in the clergy of the Established Church they have some of their ablest and most effective allies. History is forgotten. The deeds of butchery and blood which popery perpetrated in days of yore, when she had executive power to carry out her dark and murderous behests, seem to be forgotten or accounted for on the erroneous principles that those were semi-civilized times, and that intolerance and persecution were normal to the same. What inconsequence and illogic are embodied in such excuses. Civilization has advanced and liberty has widened almost into license; and let popery control empires, and command kings and emperors as of old, and will she be less mild than formerly, or more disposed to treat dissentients from her fold with more consideration and mercy? Not she, indeed. Her spirit is not more moderate, nor her temper more merciful than ever, and her thirst for blood is as keel and insatiable as when the flames of Smithfield curled upward to heaven, and inquisitorial tortures wrung agony and anguish from the true and faithful followers of Jesus. No parley with Rome! No peace with Antichrist! No compromise with popery! The times have changed, Mr. Editor, and are changing. The Ark of Truth is being bartered into the hands of these modern Philistines. Those who are set for its defence are insensible to its claims and unfaithful to the most solemn vows which men can take upon them. Doctrine is *avoided*, it not deprecated, and creeds are denounced as yokes of servile obedience to mediæval notions—badges of intellectual, if not spiritual, bondage. Thus, in deprecating the casket, the jewel is undervalued, and and the kernal smashed up infinitesimal *nuclei*, impotent to effect coherence, in a zealous and unworthy eagerness to destroy the shell. Whither is it all tending? A reaction, in which nations will be born in a day by the superinducing energy of Almighty power? or a drifting on to a universal chaos in which darkness and despair will predominate?

At the beginning of the year a new Methodist paper was launched from the Strand, London. The *Watchman* will possibly become defunct, as it has not paid its expenses for many years, and lives by yearly support from the Book-room. What this new venture will accomplish remains to be seen. Its longevity and thrift will depend upon its editor and his assistants. AMICUS.

February 15, , 1874.

A CHEAP BISHOP.—In the *Canada Advocate* (organ of the M. E. Church,) we find this letter from the Bishop at the head of that body. The Episcopal office yonder is not to be courted, it appears, for its emoluments:—

DEAR EDITOR,—I beg to state for the further information of your correspondent N. A., and also all concerned, that though it be, as you say, the General Conference voted $1,000 as bishop's salary, the following is all that I have received, as per my account, viz:—At the Conference held in 1871 I received somewhat over $300—not having the minute thereof by me, I cannot mention the exact sum. During the Conference year ending 1872, I received from Niagara Conference $275-25; from Ontario Conference $147 27; from Bay Quinte Conference, $183; total $606 52; and in that of 1873, I received from Niagara Conference, $266 75; from Ontario Conference, $157 10; from Bay Quiate Conference, $227 50; total, $651.35.

The above sums up all I have received as Bishop during the 15 years I have held the office. I had relinquished my claim during the life of my late beloved colleague, Bishop Smith, whose death caused the whole of the labour and care of the office to devolve on me. But the late General Conference saw fit, spontaneously, to order the allowance to be paid me, therefore I received as above. As I write solely to give information, I have neither complaint nor comment to add.

Yet I cannot but express my surprise at any reflecting person entertaining the thought of $50,000 per annum. Why, the whole that has been paid the Episcopal office of the M. E. Church in Canada since they came into independent existence in 1828 to the present time does not altogether amount to one-half, perhaps not one-third of that sum.

Yours in love,
JAMES RICHARDSON.

Toronto, March 7, 1874.

THE *Christian at Work*, edited by Rev. Mr. Talmage, has the following: "There is not a man on this continent who can raise money for religious objects as can Rev. B. I. Ives, D. D., of Auburn, New York. He walks through $50,000 as though it were nothing but a heap of shavings. He has been sent forth of God to kill church debts. He is the apostle of hard cash." The New York *Examiner* is startled at the way Mr. Ives does things. It says: "He is a presiding elder in the Methodist Episcopal Church, but he is quite as much in demand outside of the Methodist Church as in it. His life business seems to be to clear churches from debt on dedication-days. In this he has been very successful, as seven hundred and more churches can testify. He has a system peculiarly his own, which is as distinct as that of any revivalist. He prepares the church that he is to operate with as a general prepares his army for battle. All the official men are in council. It is agreed how much each shall subscribe; whether a subscription shall be given in a lump or broken up into one or two; who shall lead off; and where the parties shall sit or stand. The Sunday comes; but the pulleys, wheels, cogs, machinery, are all ont of sight. Mr. Ives seems the least concerned person in the house. His time comes at last. Coolly he clears his deck for action. He holds his audience, on an average, two hours. He sings, prays, tells stories, announces each bid with a sally, and keeps the house in a roar of laughter from the opening till the close. He knew at the Brooklyn Tabernacle where $15,000 were coming from before he started." Not quite a roar, we trust, Mr. *Examiner*. Mr. Ives, as a rule, only keeps his audience in a sunny, genial mood, with an occasional audible smile on a few hundred faces. We should not particularly object to the "roar" on dedication-day, if only the pastors and trustees of churches to be dedicated would change from the Sabbath to Tuesday or Thursday of some other week-day. In some sections of the country already, dedication-day is on the secular day. We trust that this will soon become the rule.—*W. C. Ad.*

ENTERPRISE.—Messrs. Collins & Son, Glasgow, from whom we impart Stationary, &c., have sent us a lengthy account of the annual meeting of their employes. The senior partner gave these remarkable statistics:—

"From returns which I hold in my hand, I find that during the last year we have published 80 new works, and printed and bound in all 2,200,000 books, from the Small Primer to the largest Family Bible—a number equal to 7,000 daily. (Applause.) Of maps we have printed 3,770,000, or equal to 12,000 per day. Of engraved head line copy books, upwards of 3,000,000, or 10,000 daily, which, I presume, would be more than could be filled by 100,000 scholars all the year round—(applause)—and of drawing books 360,000, or fully 1,000 daily—the whole requiring the consumption of between 600 and 700 tons of paper. (Applause.) So much for the publishing department. Mr. Goodall informs me that in the stationary department we have received, during the last year, upwards of 2000 tons of writing and printing papers—(applause)—out of which have been manufactured I cannot tell you how many millions of memorandum and smaller account books—nearly 100,000 half and full bound larger account books, the whole requiring the ruling of about 40,000 reams of paper; while in the useful item of envelopes we manufactured on the premises rather over 50 millions last year;—while Mr. Donald tells me the wages paid amounted to upwards of £25,000, being an increase of between £3000 and £4000 over the preceding year. In the successful working of the whole machinery which produces such results, I do not need to tell you that it is most important that every one does his or her part well.—

SENATOR SUMNERS LAST MOMENTS.—*Washington, March* 11, 2:55 *p. m.*—Senator Sumner has just breathed his last His death causes the most profound sorrow.

During the last two hours of Mr. Sumner's illness, his intellect seemed to be much clearer, and he was perfectly conscious to the last. His suffering toward the last seemed to be intense, and he several times exclaimed, "I want quiet; I am tired." He recognized friends who came into the room, and one of the last to whom he spoke was ex-Attorney-General Hoar, of Massachusetts, to whom he said, "Take care of my Civil-Rights Bill." About a quarter before three o'clock, he was attacked by a short spasm, in which he died. The only relative that Senator Sumner had is a sister the wife of a physician in San Francisco, and to her the sad news was telegraphed immediately after his death. Sumner's age at the time of his death was exactly 63 years.

The local physicians who attended Mr. Sumner attribute his death to his old disease, *Angina pectoris*, but Dr. Brown Sequard, attributes it to the rupture of a blood vessel at the heart. The body discoloured soon after death. It will be embalmed to-night.

The last words of Sumner, addressed to Mr. E. R. Hoar, were: "Tell Emerson I love him and revere him."

MRS. CHIEF-JUSTICE WAITE AS THE YANKEE COOK GIRL.—In Cincinnati they tell a little story about Mrs. Chief-Justice Waite. A few months ago, before General Grant had broached Mr. Waite's name to the Senate—though General Hillyear says Mr. Waite was always General Grant's first choice—but before any thing was thought of the matter by the Waites, Mrs. Waite wrote an article on cookery for the *Cincinnati Gaz.* The article was signed 'Yankee Cook Girl.' It was full of sound suggestions on the cookery question, and replete with good advice to housekeepers. The article from 'Yankee Cook Girl' arrested so much attention that finally a rich old widower in Cincinnati wrote to Sam Reed, the editor, that he would be glad to give the 'Yankee Cook Girl' a situation—not as a servant, but that she might preside over his household. In fact, he offered marriage. Mr. Reed had to answer in a paragraph that the 'Yankee Cook Girl' was not in the market, she having got a situation in the neighboring city. The people of Cincinnati dont't know even now that the 'Yankee Cook Girl' was Mrs. Waite, the sensible and practical wife of the new Chief-Justice, and that her new situation is to be the highest in the land—chief mistress in Uncle Sam's household of law and justice.

ONE of the leading Wesleyan Sabbath-schools in South Australia has selected one of its scholars, distinguished for good conduct and natural ability, and sent him to Prince Altred College, at the expense of the school, for one year. It is suggested that other schools in the colony should follow the example.

Obituary.

Died of appoplexy, at Springfield, Kent Co., Sept. 21, 1873, Sarah, beloved wife of David McKnight, in the 65th year of her age.

Sister McKnight was a native of Digby, N. S., and on her removal to St. John some forty years ago, became a partaker of "saving grace" and united herself with the members of the Wesleyan Church. Placed under the leadership of Bro. David Collins, to whom she felt herself much indebted for spiritual instruction, she adorned her profession by a life of faith in the Son of God.

During her residence at Springfield, she was ever ambitious for the prosperity of Zion. Her interest in the means of grace was evinced, by her regular attendance and true spirit of devotion. From the sanctuary she was seldom absent, except when compelled by physical indisposition. Her maternal affection for "the weary and heavy laden" of all classes of suffering humanity, was exemplified by practical demonstrations of deepest sympathy and interest. At her home the ministers of Christ were always welcomed, and temporarily provided for to the utmost of her ability.

Her life as a truly Christian wife and mother in Israel, being always consistent, her death was triumphant, for she passed away without a doubt or fear, trusting alone in the blood and righteousness of Christ.

To Bro. McK., and the surviving members of his family, we extend our heartfelt sympathy, and "commend them to God and the word of His grace which liveth and abideth for ever."

C. W. D.

Sussex Vale, March, 1874.

William Henry, son of J. Nelson Coates, Esq., of Studholm, Kings Co., was drowned at Folleigh Lake, July 21, 1873, aged 23 years.

Possessed of many excellencies of character, this young man was highly esteemed by all who had the pleasure of his acquaintance. At the time of his decease he was an official of the I. C. R., having charge of the Telegraph Office and Station at Folleigh Lake. In the discharge of his duties, he gave general satisfaction to all concerned.

In his life he was morally upright and consistent, and among his last efforts for the improvement of the morals of the young and aged near the station referred to, was the organization of a Temperance Society.

Although he did not make an open profession of religion, (and this is to be regretted), yet he always appeared thoughtful and considerate of divine things, as the following resolutions found after his death among his papers strongly testify:—

"Wherever I roam in this wilderness world, in whatsoever place I sojourn, these resolutions shall be my motto, and the guide of my path through this vale of tears:—

1. That I will be truthful and honest in all my dealings.

2. That I will never do anything but what my conscience dictates to be right, and the Word of my Heavenly Father teaches.

3. That I will do all in my power to promote the happiness of others with whom I associate, and to relieve the sufferings and miseries of the afflicted and poor."

The spirit of the foregoing he endeavoured to carry out in the last year of his life, and until he was summoned from "things seen and temporal to things unseen and eternal." He was truly a promising young man, and his sudden death is universally lamented. "In the midst of life we are in death." With the family bereft we deeply sympathize. C. W. D.

Sussex Vale, March 18, 1874.

LOUISA VAN BUSKIRK, of Melvern Square, departed this life, Dec. 3rd 1873.

The baby pet of a widowed and heart-stricken mother, the one to be fondled and caressed when other hopes failed, and other ties were broken; must necessarily have obtained many a glimpse of the inner Temple of sorrow and suffering. Her young life must thus have become familiar with the shadow and the sadness of recent bereavements.

Fond of life, buoyant and fresh in her girlhood, genial and true-hearted in her nature, she still seemed to carry about a sort of ethereal being, living in and enjoying the present, yet ever looking to the beyond, and seemingly wondering what would be result of pain and weakness on her own frail and fragile form, and how it would affect her dear mother and sister and brother.

Day by day and week by week passed on, leaving little improvement in bodily health, and giving little hope of her recovery, yet calmly and quietly with the days, unspoken, earnest trust of one who could suffer and be still her young life wore away: the burning flush of fever and short hard consumptive cough telling, that she could not long remain. Oh! how hard to loose the cords of maternal love and give her up, even to His care, who had already borne our sorrows; how hard to find suitable reply to the pleading question "mother I am ready, will you let me go?"

But when summer waned and the grave of leaf and flower had been made, when rude winds sighed the summer's requiem, she too began to anticipate her departure, looking to Jesus, who had become all in all to her—she longed to go, with ecstacy she exclaimed "I see it, I see it, when will He come?" "why does He delay?" Thus with longing for His coming, without a murmuring word, in the fullness of her joy she passed away, and then the long unspoken grief of dear ones found utterance.

C. A. S.

Melvern Square March 12th 1874.

DIED at sea, on the 25th Nov., 1871, on board the ship Palmas, off Antigua, West India Islands, Alberta Card, aged 18 years.

Died at sea, on the 14th May, 1873, on board the ship Palmas, off Western Islands, Albert Card, aged 22 years.

Died at his mother's residence, Kempt, N.S., on the 25th Oct., 1873, Ernest Eugene Card, aged 18 years.

All the above were children of Capt. Charles J. and Margaret H. Card; and were cut off by that insidious disease so fatal to so many of our youth—consumption—ere life had well begun.

The two former, Alberta and Albert, were buried in the sea; and from those whose loving hands ministered to their necessities to the threshold of death, and closed their eyes when the last conflict was ended, we learn that they died hopefully, joyfully, triumphantly as only those die whose living faith grasps a living Christ.

The last, Ernest, returned from a long sea-voyage with the hope that the scenes of his earlier life and the air of his native place would restore his lost health. Vain hope! Death had already marked him as its prey, and a few weeks sufficed to show him that he had not long to tarry this side the dark river. We found him at the last willing to depart, but the struggle which preceded the submission was painful and protracted. Thank God, the struggle ended in victory; and though life was especially sweet because of the prospect of promotion which it opened before him in the line of business on which he had entered, he could gladly yield it up, looking for the more glorious prospect beyond.

No sickness there,
No weary wasting of the frame away,
No fearful shrinking from the midnight air,
No dread of summer's blight and fervid ray!
No thistles
Its chilling dew upon one tender frame;
No moon is needed there! the light which fills
The land of glory from its Maker came.
No wither'd flower
Or blasted bud celestial gardens know!
No scorching blast, or fierce descending shower
Scatters destruction like a ruthless foe.

Burlington, 25th March, 1874.

DIED at Windsor, on the 6th inst., in the 51st year of her age, Martha A., beloved wife of Bro. Hugh Chambers.

Mrs. Chambers was converted to God, during a "Protracted Meeting" held at Oakland more than 30 years ago, under the direction of Father Croscombe, assisted by Rev. R. Morton and other Ministerial brethren,—a Meeting which resulted in the conversion of many of those who have been and still are the pillars of our Zion in the section of Country embraced by the Avondale Circuit, then a part of the Newport Circuit.

Ever since that time she has been a useful member of our Church, and of late years a diligent worker in the Sabbath School, and always ready with ministrations of kindness and sympathy among the suffering.

During the last Autumn the family removed to Windsor, where she died. She, however, has soon journeyed to the "house not made with hands," and rejoined those gone before. And of her readiness for entrance there, her dying testimony is, "*I have the victory,*" the victory through the blood of the Lamb.

Her remains were interred at Oakland and the many of her former neighbors who gathered at the grave testified strongly to their kind remembrance of her. May God sustain the mourning. C. J.

Avondale, March 20, 1874.