

chief consolation in illness. She was also very fond of sacred music, had a low sweet voice, and officiated as organist in the Church. She and her sister Annie were accustomed to visit the sick children and minister to their wants. The good things provided for her during her illness were never more enjoyed than when she shared them with the sick Indians, and she would send some specimens of her work in the shape of necklaces, &c., made during her illness. She was a most, loving, gentle, amiable, guileless, unselfish, young Christian. In life and in death she exemplified the principles of the gospel of Christ. During a painful and lingering illness she was most patient, and was thoughtful for others, and never manifested any fear of death, for she had that perfect confidence in her Saviour which casteth out fear—in fact, she enjoyed being spoken to of death and her home beyond the skies. On the last evening of her life on earth she was perfectly calm and composed, made a final disposition of her few possessions, and her last hours were spent in listening to passages of scripture, prayers, and singing her favorite hymns, and in exhorting those who came to pay their last visit, to love and serve the Saviour and to meet her in heaven.

Peaceful and happy was the death of the missionary's daughter, and the dear young servant of the Lord Jesus Christ. May our last end be like hers. She expressed a wish previous to her death to be buried at Garden River by the side of her sainted sisters Alice and Edith, but afterwards preferred to be buried near the entrance to the vestry of the Church Kan-yungeh, and on Sunday morning after Divine Service, her mortal remains were committed to their last earthly resting place in the spot which she had chosen. The whole immense congregation mourned her departure. The Pall-bearers were Drs. Dea, Harris, and Bomberry, and Messrs. Hunters, Styres, and Martins. The corpse was met at the Church gate by the Rev. Canon Nelles, Rev. R. J. Roberts, B.A., and the Rev. A. Anthony. The sentences were read by the Rev. Canon Nelles; the Morning Service by Rev. A. Anthony. Rev. R. J. Roberts read the Lessons, and afterwards preached an appropriate Sermon. The Rev. Canon Nelles read the part of the Service appointed to be read at the grave, and committed her body to the tomb "in sure and certain hope of the resurrection to eternal life."

#### NEBULE.

This is the day of soft things. The public mind has become too refined (?) to be able any longer to bear with what is harsh, and rugged, and strong. The cry is for dilution, for toning down, for diffuseness. We must have all things done up in emphemisms. You need not go far to see it. It is to be found in every quarter. Woe unto man who calls things by their right names!

But in this article we have reference to those new-fashion religionists who have become possessed of a mania for soft things. They want, above all, to have theology accommodated to the advanced thought of the age. The hard, rough points must be toned down. You must not preach hell-fire, you ministers; you must not preach total depravity; you must not dwell too much on the vicarious atonement of Christ; and above all things let the word *Devil* never be heard in your sermons. We want to keep the popular favor, you understand; we do not desire to see the people frightened away. Let us have none of your coarse preaching about lying, and stealing, and back-biting. Give us nebulous, dreamy religion; beautiful, but vague.

These popular demands are largely complied with. Our religion is nebulous; our theology has a vagueness and intangibility about it which renders it almost unknowable. Let some honest man, who fears none but God, get up in the pulpit, and preach a sermon like John the Baptist, or Jesus Christ; let him say, "O generation of vipers!" let him cry aloud, "O scribes and pharisees, hypocrites!" and what kind of treatment would he receive? He would be treated like a madman. He would be invited "down and out," as they say. He would be treated like his Master: would be ridiculed, and denounced as behind the age.

It would be a pity to speak of the nebulous preaching and nebulous theology, without saying something about nebulous honesty and nebulous virtue. The wise old heads that thought over these things knew it all the time, but we, young fools of this advanced period, are just learning, to our sorrow, that a man's principles are the mainspring of all his actions, and that if they are nebulous we may look for nothing better in the life. The nebulous theology of a certain quarter is the legitimate parent of much of the nebulous virtue with which we have all become so plainly familiar. Men are found who would not, for the world, say *Hell*, or *Devil*, in the hearing of a cultivated audience, who yet scruple not to undermine female virtue. They are too refined to preach harsh truths, but not too virtuous to commit adultery. The nebulous religion of our day brings forth free love, spiritualism, Unitarianism, Universalism, and time would fail me to tell the names of all the family of *isms* which have sprung from this prolific mother.

Surely it is evident to any man that a revolution is needed in our affairs, both public and social. We want men of firm, well defined principle, like Washington, Luther, yes, or Calvin and John Knox; men of bold characters, whose lives shall give no uncertain sound. There is just one way to get them. We must have good principles, and we shall not lack good men. We must have well-defined doctrines, which must be preached; doctrines which cannot be misunderstood, and then we shall have characters which cannot be mistaken.

*Principles are the better part of man; they are the frame-work of character; and you can build nothing solid upon nebule.*

#### THE TEMPLE AT JERUSALEM.

It is probably no exaggeration to say that more has been written regarding the Temple at Jerusalem than in respect to any other building in the known world, and unfortunately, it may be added, more that is wild and utterly untenable. This last peculiarity arises from several causes. First, because all the early restorers were entirely ignorant of the ground on which the Temple stood, and of the local circumstances that governed its construction; it was not, indeed, till the spot was surveyed by the late Mr. Catherwood, in 1833, and his plan published on a sufficient scale in 1862, that restorers had such a map of the ground as would enable them to adjust their measurements to the locality with anything like certainty. Though the plan was wonderfully perfect considering the circumstances under which it was made, it has since been superseded by that made under the direction of Captain (now Major) Wilson, R.E., in 1864-5, which leaves nothing to be desired in this respect. It can be depended upon almost to inches, and has been engraved on a scale sufficiently large for all topographical, if not quite for all architectural purposes. A second cause of the wildness of the restorations hitherto

attempted, is that the Temple at Jerusalem was quite unique. Not only had the Jews only this one temple, but, so far as we know, it was entirely of their own invention, and utterly unlike the temples of any of the nations around them. It certainly, of the Egyptians or Greeks. It may have had affinities with those of the Babylonians or Assyrians; but notwithstanding all that has been done of late years, we know so very little of what the temples of Mesopotamia were, that these hardly help us, even at this day, and the assumption that this might be so was of no use whatever to earlier restorers. Having thus no analogies to guide them, and as it is literally and absolutely true that not one stone remains on another of the temple, properly so called, it is not to be wondered at that early restorers failed to realize the truth, and indulged in fancies which were utterly untenable. In nine cases out of ten their object was to produce a building which would be worthy Solomon in all his glory, rather than a sober reproduction of the very moderate building described in the Bible.—*Contemporary Review.*

#### EARLY IMPRESSIONS.

A few years since, a gentleman from England brought a letter of introduction to a gentleman in America. The stranger was of accomplished mind and manners, but in sentiment an infidel. The gentleman to whom he brought the letter of introduction, and his lady, were active Christian philanthropists. They invited the stranger to make their house his home, and treated him with every possible attention. Upon the evening of his arrival, just before the usual hour for retiring, the gentleman, knowing the peculiarity of his guest's sentiments, observed to him that the hour had arrived in which they usually attended family prayers; that he should be happy to have him remain and unite with them; or, if he preferred, he could retire. The gentleman intimated that it would give him pleasure to remain. A chapter of the Bible was read, and the family all knelt in prayer, the stranger with the rest. In a few days the stranger left this hospitable dwelling, and embarked on board a ship for a foreign land. In the course of three or four years, however, the providence of God again led that stranger to the same dwelling. But, oh, how changed! He came the happy Christian, the humble man of piety and prayer. In the course of the evening's conversation he remarked that when he, on the first evening of his previous visit, knelt with them in family prayer, it was the first time for many years that he had bowed to his Maker. This act brought to his mind such a crowd of recollections, it so vividly reminded him of a parent's prayers, which he had heard at home, that it completely absorbed his attention. His emotion was so great, that he did not hear one syllable of the prayer which was uttered from its commencement to its close. But God made this the instrument of leading him from the dreamy wild of infidelity to the peace and joy of piety. His parents had long before gone to their rest; but the prayers they had offered for and with their son had left an influence which could not die.

Jehovah, Jesus our Shepherd, careth for his feeble as well as for his strong ones, with all the sympathies of our nature and all the power of deity.

NEVER begin with obedience—you will never attain it! Begin with faith, and upon faith found this—"He that loveth me, keepeth my commandments."