# IN THE RELIGIOUS WORLD

## PARAGRAPHS FOR PREACHERS

### INSTEAD OF THE SERMON.

**Paul to Timothy**

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings, for they will increase unto more ungodliness . . . and overthrow the faith of some. . . . Nevertheless the foundation of God standeth sure. Be thou an example of the believer in word, in conversation, in charity, in spirit, in faith, in purity. . . . Give attendance to reading, to exhortation, to doctrine. Meditate upon these things. Give thyself wholly to them, that thy profiting may appear unto all. Take heed unto thyself and unto the doctrine, for in doing this thou shalt both save thyself and them that hear thee. These things command and teach.

**Rev. Dr. Cuyler**

I am convinced that, with happy exceptions, there has been a decline of direct, pointed, faithful and persuasive preaching to the unconverted. Too many discourses are addressed to nobody in particular; preaching to Christians has been relatively overdone, and preaching to the impenitent underdone. I do not mean denunciations that only irritate, or exhortations that are often a waste of breath. I mean that the preacher should hold up the ugliness and the doom of sin before the sinner's eye so that he should feel his own guiltiness, and so present Jesus Christ that that sinner should flee to Him as his only Saviour. "Warn them from Me," is God's solemn injunction to every minister. He has, therefore, no more right to cap Sinai or conceal hell than he has to hide the sin-atoning cross of Calvary. In short, I mean logic set on fire by love.

Ministers ought to go back to the fountainhead, and remember that Jesus Christ "began to preach, and to say, Repent, for the kingdom of heaven is at hand." They ought to remember that Peter began the great apostolic campaign by preaching repentance to the unconverted, and Paul ceased not to warn night and day with tears.

They ought to remember that the most successful preachers, from Whitefield and Wesley on to Spurgeon and Moody, were men whose chief aim was to awaken the unconverted, and to lead them straight to Jesus Christ. Spurgeon never had any "revivals" in his great church; and for the good reason that there were no spiritual declensions to be revived from. He sowed the Gospel with one hand, and reaped conversions with the other. His church was like the orange trees I saw in California; there were white blossoms on some limbs and ripe golden fruit on some other limbs. Unless a minister intensely loves souls, and longs for souls, he will never save souls; if he does, and uses the right means seasoned with prayer, God will give him souls converted as his rich reward.

In my own experience of forty-three years of pastoral work, I delivered hundreds of discourses to the impenitent, and did not limit them to seasons of special outpourings of the Holy Spirit.

My Bible gave me abundant ammunition in such texts as "choose life," "come, for all things are now ready," "Jesus only," "quench not the Spirit," and that piercing passage, "past feeling." Preaching to the unconverted is not easy work; it costs more mental labor than any other sermon work—except during a great descent of the Holy Spirit, and at such times all sermons make themselves. Preaching is a luxury when every stroke echoes in converted souls.

**The Preachers' Magazine**

In the evangelical and in the evangelistic pulpit the application is regarded as the most important part of the sermon. It should be the freshest, the most vigorous, and the best prepared part of the whole discourse. It must not be left to be fashioned by the mood and inspiration of the moment, but must be so thoroughly prepared as to be the most pointed and effective part of the preacher's utterance. Here we come to the practical issue of our work; our aim being to make the living truth come into the closest contact with the consequence of every hearer. Here, if anywhere, the pulpit must be faithful. We cannot listen to the plausible excuse that if only the truth be proclaimed, it will apply itself. It is our business to press the application, to bring the truth right home to the mind and heart; we are to "beseech men to be reconciled to God."

Power in applying the truth is one of the marks of the effective preacher; and is the prominent characteristic of evangelistic preaching. It has been frequently pointed out that true evangelistic preaching is always the most attractive, the most helpful, and gives the richest and most abiding results. If we are to "convert earnestly the best gifts" and to possess them, we must master this great secret of pulpit power.

As a witness for God, as one who stands in the place of Christ, he will make himself master of the gospel message to men, so that his appeals will carry with them something of that mighty influence which resides in the Saviour's warnings and entreaties. As the representative of Christ, the Ambassador of the Great King, he must use the thoughts and words of his Master as the foundation of his message; and the more thoroughly he is imbued with "the mind of Christ," the more authoritatively and effectively will he utter his appeals. He will not, indeed, stand aloof from the experiences and occupations of men. Business, Literature, Politics, Social problems, the news of the world, etc., etc., these will give him admirable and effective illustrations; but the burden of his message, the inspiration of his sermon, the power of his appeal must be drawn from another and a higher source. The preacher is sent not only to declare the mercy of God but to voice His commands in plain, courageous and convincing speech. He must speak with certainty, and possess the courage of the Prophet. "Truly I im full of power by the Spirit of the Lord, to declare unto Jacob his transgression and to Israel his sin. Is this note of power missing, or even less prominent in our preaching than in that of yore? If it is we must at all costs restore it. Has modern criticism exercised an unconscious influence over us, and enfeebled our utterances? Do we speak with bated breath and faltering tongue of the great mysteries of our holy religion; or are we bold and confident in our speech? We must gain the old prophetic power, must dwell in the region where God imparts the secret of His strength to all faithful souls; and having learned by personal experience the true relation of the indwelling Christ to the soul of man, must reveal to others its mighty comfort.

**The (British) Examiner**

Telling of a sermon on "God is Love," a great subject to which he had recently listened the editor says: "The discourse was well constructed, the argument sound, the conclusions entirely satisfactory. Yet it left the audience as cold as if the preacher had been discussing the glacial period. The reason was—or as it appeared to one hearer—that the speaker himself was not interested in the theme. His manner was indifferent, his voice, naturally pleasant, cold and monotonous. Such indifference begets indifference. If the speaking is perfunctory, the hearing will be perfunctory, too. We wanted to say, 'Wake up, Mr. Preacher! Rise to the greatness of your theme. Throw your soul into your sermon. Make it vital with your own deep heart-throbs. Then your sermon, good in form, will be good in effect.' Of course we did not say it—what a pity that our decorous worship admits of no criticism of the preacher!—and we and the rest of the assembly went away as could plainly be seen, uninterested because the preacher's heart was not in his sermon."

**From the Maritime Baptist**

The "old fashioned revival" that is often talked about, and for which some long, will come when there is more old-fashioned preaching and old-fashioned Christian living. Sin is the same deadly thing as of old; conversion is as essential to salvation as ever; repentance and faith are yet divinely appointed conditions of the new life; confession of Christ as Saviour and Master is still required. Now methods cannot take the place of the old power—the power of the Holy Spirit. When God and Christ and the Holy Spirit and the Word of Truth are more recognized and honored there will be no lack of display of saving grace.

**From the British Weekly**

The supreme object of the preacher should be to "turn may to righteousness." The social work of what is known as the institutional church—the P. S. A. and Men's Brotherhoods—are all good in their way, but so far as my experience goes, have no higher results than the efforts of ethical societies or of socialist propagandists. The same may be said of much of the preaching of the present time, which seems to be inspired by no loftier aim, and the result of which is to unsettle the minds of the young, which are often too receptive soil for such seed.

If the message is delivered with an uncertain sound, if the preacher speaks with no definite purpose, and is not aflame with divine enthusiasm for his sacred mission, is it surprising that conversions are few? If, in the words of your admirable article, teachers and preachers would only realize that "the only truth that saves is the Gospel of Christ preached in the power of the Holy Spirit," they will not look in vain for conversions, and many will be added to the Church of such as should be saved.

**Baltimore Christian Advocate**

In nothing perhaps are the writings of Paul more strikingly characterized than in his constant maintenance of the dignity of the ministerial office. He claimed that the office of the ministry was the highest under heaven; that it was invested with divine authority; and that both on this account and the vital importance of the truths it was commissioned to proclaim it should command the reverent regard of mankind. Always speaking humbly and modestly of himself, he, as habitually, "magnified his office."

This is the true view in which to regard the Christian ministry, as elevated far above any mere secular functions or employments. This is confirmed by the Master's own declarations concerning those whom he thus commissioned: "He that receiveth you receiveth Me;" and again, "He that heareth you heareth Me, and he that despiseth you, despiseth Me." If, as these words import, the minister stands in the place of Christ Himself, and clothed, as it were, with His authority; what awe inspiring dignity does it give his office, and how reverently should it be revgarded by his fellowmen. That the reverent respect in which the pulpit was held in former years has somewhat declined of late must be conceded. This, no doubt, is partly due to that irreverence for all things sacred and venerable which is a characteristic of the age in which we live. Disrespect for age, for parents, for civil authority, and for long established systems and opinions, is one of the most dangerous and deplorable features of the times. The pulpit is proportionably affected by this spirit of the age. Many are disposed to regard it as occupying no higher rank than any of the other learned professions, and as entitled to no more consideration and respect; if, indeed as much.

But may not this decline in the public estimate of the pulpit be owing in part to the pulpit itself? If its occupants lower the standard of ministerial dignity or indulging in all sorts of slang phrases and vulgarims of speech, and by stooping to the antics of the buffoon and jester, he will bring both himself and his office into contempt. Men may be amused by his performances, as they would be by those of a clown in a circus, but certainly not religiously or reverently impressed.

**From Gypsy Smith**

"We have preached the love of God till multitudes are love-sick. The personal aspect of salvation needs to be more fully emphasised. Jesus never preached a cheap Gospel and the New Testament does not contain one either. We have lowered the standard. We have compromised, and we cannot save anyone by compromise.

"When I was converted twenty-five years ago, we heard much of conflict warfare and pilgrimage. There was a self to slay, a devil to resist, a world to be surrendered. We do not hear so much today of these things. Has your religion cost you anything?"

**From the Universal Leader**

The trifling minister handicaps more than he helps. The notion that the minister must be "a good fellow," always on the grin with a stock of good stories and a fund of information about every subject under the sun, save religion, is fatal. Lots of people will laugh at him. The people attracted by this sort of thing are attracted to the thing and not to the church. He is "popular" in a sense, but the enduring fruits of his work are meager. While the old conception of the minister of Puritanic fervor and flavor has well passed, the ministry remains a serious business, the most serious business of life, in which he should be an expert specialist, for it is his to shape the characters of men which are to determine the character of institutions. It is a dreadful thing to lose the man in the minister, but it is quite as bad to lose the minister in the frivolous man.

## CHURCH NOTES FOR BUSY MEN.

### ROMAN CATHOLIC.

**The Church in China**

There are about 600 Catholic Chinese priests in China. With some 1200 European priests they minister to a Catholic population numbering one million. The faith is making progress in the Flowery Kingdom.

**Under the Stars and Stripes**

There are 13,887,427 Catholics in the United States according to the advance sheets of 1908 of the Official Catholic Directory, published here. These figures show an increase of 788,073 over last year. Including the Catholic population of the Philippines which is 7,106,452, and adding 100,000 Catholics in Porto Rico and 35,000 in the Sandwich Islands, the entire Catholic population under United States Government is 22,018,906. There are 15,565 Catholic clergymen, 11,496 recural priests and 4,069 members of religious orders. The total number of Catholic churches in the United States is 12,513.

**The Pope and a Methodist Minister**

In the New Freeman of last week referring to a lecture recently delivered by Rv. W. G. Kevby, on a recent visit to Rome, and his audience with His Holiness the lecturer is thus quoted:

"The Pope was dressed in pure white from head to foot. His face seemed to me the most radiant and kindly I ever looked upon. Instead of sitting on the throne and having each person kneel at his feet as his predecessor in the papal chair had done, the Pope came to each one of us, gave us his right hand on the third finger of which was the Papal ring which we were supposed to kiss as a form of salutation and greeting. When the greeting was over His Holiness made a short addres, in which he gave us his blessing. He said in conclusion: "God's blessing rest upon each one of you, and all your loved ones far away, about whom you are thinking and may the grace of the Lord be given to each.' Then in a brief prayer, and with two uplifted fingers he gave us the Apostolic benediction and passed out of the audience chamber.

"I shall always regard this as one of the outstanding experiences of my life. The Pope is not a wily diplomat. He is one of the simplest, sincerest and kindest of men. He came from the peasant people. I can not better illustarate the beautiful spirit of the present Pope than by relating an incident that occurred in connection with a former audience. One of them being received was a Protestant. She was afraid lest it might not be right for her being a Protestant to receive the Holy Father's blessing, and she said: 'But your Holiness, I am a Protestant.' But the Pope's reply was: 'Well, madam, an old man's blessing can't do you any harm, anyway.'

"Could anything be more beautiful and simple and touching to a number of tired, weary, travellers far away from home and country and dear ones than the interview given that morning?

"Could anyone be there as we and benediction, so graciously and tender-not feel the thrill of that fatherly given upon Protestant and Catholic alike?

### THE ANGLICAN.

**The Mirfield Manuals**

Speaking of the need of making an earnest effort to win back to the Estabilished Church the multitudes who have drifted away, a recent writer refers to what is being done by means of a cheap literature, and asks:—But what can be done for those who are out of touch with the church, the millions of sheep upon the mountains away from the fold? Sermons do not reach them because they don't come to church, and even if they did they could learn very little, because the English clergy as a body have never tried to learn to preach or teach. But they may be reached by literature, and some of us are very anxious to make a serious effort in this direction. Something has already been done. The circulation of the "Mirfield Manuals" has risen to 300,000 in four years, and with other writings by members of the Community there is a circulation of simple church teachings which amounts to 1,500,000. This is only a drop in the ocean, but it is a beginning, and may lead to work. In the next few years it will be seen whether our church can rise to its present opportunity, and become the centre of reunion for all the scattered forces of Christianity in Europe, and the centre of a vast campaign for the evangelization of the world. But she is surrounded by many bitter and skilful enemies, who misrepresent her to the people. The million do not know either the history or the doctrines of the church. And it is an inspiring work in which to take our part—the effort to roll back the forces of ignorance and prejudice, to build up the walls of Jerusalem, and to establish our church in the hearts of the millions.

**Must Use Candles**

A great teacher had told him that usefulness was the rent we had to pay for our place in the world, said the Bishop-designate of Chichester, returning thanks for a presentation of a silver ink-stand, clock, pen-tray and candlesticks as a memento of his speakership of Carlisle Parliament. In Chichester, he said, he would miss the electric light with which he had worked for twenty-five years. He did not like gas, so he would have to use candles, if he could find good ones in these days of degenerate candles.

### THE PRESBYTERIANS.

**John Charlton**

The many friends of Mr. John Charlton, for thirty-two years the representative of North Norfolk in the Dominion Parliament, and one of the most prominent and respected elders of the Presbyterian Church, heard with deep regret that he had again been laid aside by serious illness. Mr. Charlton had an iron constitution, and all his life has been an untiring worker. The illness is thought to be due to brain congestion, following la grippe. He remained for some time in a condition of semi-consciousness, but is gradually recovering, and it is hoped that he will be able to get about again.

**Dr. Talmage**

Rev. Frank De Witt Talmage, D. D., has tendered his resignation of the first Presbyterian Church, Los Angeles. For four years he has been pastor of this church, and after the 1st March he and his family start on an extensive tour of travel and study abroad.

**Against Union**

Thus far the minority of the Cumberland Presbyterians who stood aloof from the union has not won any of its contentions in the civil courts. It is at present making a final effort to reach a higher court, and naturally there is much anxiety as to the result.

**Generous**

The Irish Presbyterian Jungle Tribes Mission has received a gift of £250 from three anonymous friends, while another has agreed to cover the salary and allowances of an unmarried missionry for the next five years at an estimated annual cost of £135. The General Assembly and the Assembly's Orphan Society have received notice of a bequest of £100 each, subject to certain conditions, under the will of the late Mrs. Margaret Macaulay, of Belfast.

### THE BAPTISTS.

**Rev. David Long**

Speaking of the words of this gentleman so well and favorably known in this city, The Western Baptist says: Rev. D. Long is meeting with good success in his mission at North Vancouver and Grand View, the latter place being a rapidly growing residential quarter of Vancouver. Lots have been both purchased by the Board in both places and the people will erect buildings in the spring. The Sunday school work is a pleasing and promising feaure.

**One of the Fathers**

The father of Dr. Campbell-Morgan, who died recently in London at the age of eighty, was a Baptist minister. In his activ years he did faithful and fruitful service in the denomination.

**Dr. Aked's Work**

A letter from Dr. Aked explained his recent appeal for the deficit at Fifth avenue church. 'For forty years past,' said Dr. Aked, 'it has been the tradition of our church to have a big deficit at the end of the year, which a few rich men, sitting in somebody's library have quietly made up without saying anything to anybody. I am told that this is the custom of all rich and fashionable New York churches. We decided to break this tradition and last Sunday morning I appealed to the people to clear up this year's deficiency of £1,400. It was done with definite good humor. Everybody was pleased; a collection was taken—the £1,400 was handed in. The newspapers next morning gave all of them a column—mostly lies—in which I was threatening to resign if the money was not forthcoming; and that I said they were mean and stingy and such like nonsense. It is not so very long ago since the English Press was blazing with the story that I had already quarrelled with Mr. Rockefeller senr., at the very moment when he was urging me to put in a gallery to the church because of the pressure of the crowds.

### THE METHODISTS

**Statistics**

From the statistics compiled for the Methodist Year Book of 1908, it appears that the Methodist Episcopal Church of the United States made marked advances during the year just closed. The number of probationers reported is 346,155, and full members, 2,957,066, making a total membership of 3,303,221. This shows an increase of 68,697 members over the previous year.

**A Methodist Premier**

The Hon. Thomas Price, Premier of Sotuh Australia, is sailing from Adelaide this week in order to represent the State at the Franco-British Exhibition. He is a Welshman and a Methodist, and received his religious training in a Liverpool Wesleyan Sunday-school. He went out to Australia in 1883 as a stonemason, and was employed on the erection of the Parliament buildings, where he is now supreme. In 1893 he entered the South Australian Parliament, and in 1905 truned out the Ministry and became Premier of a Labor Ministry.

**City Versus Country**

Bishop Walden of New York says the conditions of city life are much better for the making of citizens than the conditions of country life. Speaking of the Roman Catholic Church he declares that "apart from any consideration of its religious value its priests are a mighty police power for the preservation of order and decency among the alien population of American cities."

**England,s Late Attorney General**

The late Sir J. L. Walton was the son of Rev. John Walton, formerly president of the Wesleyan Conference, and was a distinguished lawyer. One of his brothers is treasurer of Cape Colony, another is a Johannesburg magistrate, and Sir Richard Solomon, Agent General of the Transvaal, is a brother-in-law. When the Liberals came into power two years ago he was made Attorney General.

**A Lady of Note**

Mrs. Sheldon Amos, widow of a distinguished jurist, spent a number of years in Egypt, and on the death of her husband returned to England and became a prominent worker for the advancement of women. At the time of her death she was on a visit to her son, Maurice, in Cairo, who is a judge of the appeal court. Her daughter, Mrs. Elgood, is medical officer at the Mahometan Girls' High School in that city. She was a granddaughter of the famous Methodist divine, Rev. Jabez Bunting, and a member of Mrs. Price Hughes' society class at the West London mission.

**Progress**

There are four Methodist churches in Calgary; a Greek church in Lethbridge has been purchased for Methodist purposes, and during the past year fifty members of the Japanese colony in Vancouver have been baptized. They have a minister of their own, Rev. Mr. Ono.

## SATURDAY SERMONETTE

### KIBROTH-HATTAVAH.

A long, long time ago so an old history tells us, a large number of people who had been in slavery were liberated by a good king who was taking them to a land of freedom and plenty. The way was long and the country through which they travelled was rough and destitute of food and water, but the king saw to their supplies, and although they often did not know where they were to get their breakfast, it always came. Some times they could find no brooks or springs and they would get in a panic when they thought they would die from thirst, but the king always found them water. The food they got was always good and there was plenty of it, but they grew tired of the same bill of fare every day and began "even as you and I" to find fault and grumble at it. And then they made an appeal—a grumbling, growling appeal—to the king for flesh and fowl. The king told them that he knew best what was good for them and that a flesh diet would not agree with them, but they clamored for their roast and sirloin steak, and tired of their ingratitude and grumbling the king gave them their meat. Did you ever see school boys in an orchard when the apples were young and green? Did you see those boys a few hours afterward when the apples had their revenge on those young robbers? Well, that was the picture of that olden time. How they laughed and talked and smacked their lips like the gluttons they were over their picnic of flesh, and they gorged themselves until they could eat no more. And then for a while they slept the sleep of the glutton, but not for long. Soon there were moans and groans in every tent. The little children began to cry and die. The men and women began to groan and shriek for help, but there were so many who were deathly sick that they could not help one another, and then they began to die and thousands and thousands of them died, and when they buried them and the survivors marched on they called the name of that place Kibroth-hattaavah ("the grave of desire") "because there they buried the people that lusted."

That story is many centuries old, and yet it is as new as yesterday, aye as new as today.

Did you ever inordinately desire anything from a girl to a horse and when you got them did you not wish you hadn't? Did you ever think you would "just die" if you did not get that man or hat, and the hat was a fright and the man was worse?

Do you remember how you cried and thought your heart was broke when father and mother said "he's no good," and then you crawled out of the chamber one night and went to "Gretna Green" with "him" and have lived unhappily ever after? Now you wish as you crawled through the window that night that it had fallen down on you and held you there until your mother had found you, for you digged your grave that night.

"What a huge grave is "Monte Carlo?" Think of the long procession of men young and old and women young and old who have walked through its gilded portals to their graves "graves of desire."

What graves have been digged by the Wall streets of the world. What armies of men who have lusted for money have been buried in them.

What a sad procession has walked through our own police court as witnessed by the clerk of the court and all marching on to graves of desire.

Never inordinately lustingly desire anything in the way of pleasure. Be tempted in the use of all things that are lawful and total abstainers in that which is not.

I am sure that a great many boys and girls are spending too much time and money in nickel shows. Lessons in the schools are not as well learned as they were before their advent. If you cannot be temperate in their use you had better not use them, for just as surely as you abuse them you will dig graves in which will be buried the hopes of those who are sending you to school that you may become useful men and women not useless ones.

How many are spending their time foolishly and wastefully in "bridge." Bridge in moderation may not be bad but immoderately used it is an unsafe bridge.

When men and women talk bridge, think bridge and know but little else but bridge they are building bridges to take them to graves of desire.

An old man, an old woman with blue veined palsied hands holding the cards that tremble in them, playing on into the night when such children should be in bed is not a beautiful sight.

Thaddeus

### SMALL BOY.

Do your glasses magnify things, grannie?

Grannie—Oh, yes, dear.

Small Boy—Then I wish you wouldn't wear them when you help me to jam. I don't actually get as much as you think.

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## A PAIR OF ROYAL LOVERS

The latest engagement announced in the royal circles of Europe is that of Prince Wilhelm of Sweden to the Russian Grand Duchess, Marie Pavlovna. The Prince is now at Moscow on a visit to his fiancee. The marriage will take place in St. Petersburg about the middle of June

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## NEW DEAN MAKES FAVORABLE ADDRESS

### Preached in Fredericton Yesterday—Good Advice Given

FREDERICTON, N. B., Feb. 9.—The Very Rev. C. DeVeber Schofield, who on Tuesday last was instituted dean of Christ Church Cathedral, occupied the pulpit in that church this morning and preached an eloquent and powerful sermon. The dean made a most favorable impression and the comments made on the discourse were most favorable. The preacher has an excellent delivery, a well trained voice, is fluent and uses but a few notes. He took as his text a part of the 12th verse of the 4th chapter of St. Paul's Epistle of the Ephesians: "For the perfecting of the saints." After an explanation of the text he referred to the position to which he had been called. The Cathedral had witnessed many changes in its history—its changes must come. In enetring upon his new duties he felt convinced that all would work in harmony and for the advancement of the church and the Anglican religion. To make success two grounds were necessary on which to base a foundation:

First—We must do our church work. People today are thinking too much of the present, but we cannot have the true proportions of life unless we consider also whence we came and whither we go. The service must be comprehensive and in connection with this the music must be inspiring. No changes were interpolated, but he could assure all that if changes were made at any time they would be for the purpose of more representative Anglican Christianity.

Secondly.—The church's work must be rounded out by making it inspiring and at the same time reflective. The crying need of the day was the church co-ordination the work of consciousness of right throughout the whole of life. A man should be the same on a week day as he is on the Sabbath and carry the worship of the latter through his daily life. May the great God direct all our work together that the worship inside the church and the life outside shall ever be making for the perfecting of the saints which meant the perfection of religion. At the Cathedral this evening Bishop Richardson was the preacher.

## CAPT. OF SCHOONER BADEN POWELL HOME

HALIFAX, N. S., Feb. 9—Captain Anderson and crew of the Halifax sealing schooner Baden Powell (before reported wrecked at Falkland Island), arrived here from Liverpool on the steamer Tunisian. Three of the men found employment at Falkland Islands, and one man who was injured, remained behind. The report that these men had married there was incorrect.

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