

(Continued from first page.)
the village of Oshawa, of the firm of "Gibbs and Brother." He is fifty-one years of age, of English descent, but born in Terrebonne, Quebec. He has been a member of the Methodist Church since 1838, in which he holds the offices of Recording Steward, Sunday-school Superintendent, and other Circuit offices, besides being member of General Connexional Boards, Educational Missionary, and otherwise. He was once a member of the Dominion House of Commons. Is a ready speaker, and will help on with the business of the General Conference. He is amiable, and happy in his domestic relations.

REV. R. J. FORMAN
Is one of the most efficient ministers in the Wesleyan body to build up all the interests of the church on the class of circuits to which he has hitherto been appointed; that is good rural ones, with occasionally an incipient town at its head; and if promoted a step higher he would be sure to give a good account of his charge, for he is a man of shrewdness, firmness, and a great deal of quiet energy.
He is forty-four years of age, medium sized, wiry and enduring; a native of Prestige, Radnorshire, England, but well acclimated to Canada. He was converted in his native country, under the Rev. Saml. Hulme, of the New Connexion, when he was only eleven years of age. Coming to Canada in 1845 he united with the Wesleyans, in the township of Pickering, served as a local preacher on the plan of the Markham Circuit, and entered the ministry in 1853. He was promoted to usefulness by the Rev. Peter Kerr. His circuits have been Newmarket, Bradford, Thorold, Georgetown, Galt, Elora, Washington, Westminster, London South, and Drayton.
He has been often District and Financial Secretary, and is noticeable for accuracy and painstaking. He is not obtrusive; it does not, however, arise from fear, but modesty. Few men have more real courage in any emergency which requires it. His weight and calibre are under-estimated. Circumstances may yet declare and develop him.

JAMES GOODERHAM, Esq.,
Merchant, Streetsville, erst a promising itinerant preacher for three years in the Oshawa and Markham Circuits, whom failing health withdrew from the full ministry of the church to fill the important circuit offices of leader, recording steward, and local preacher. Like Mr. Macdonald, he is scarcely local, being often called abroad to officiate at church-openings and anniversaries. There are several other points of resemblance between these two gentlemen. They are nearly of an age, that is to say, bordering on fifty—both are Toronto British Wesleyan converts, near the same time, 1842—both are extra good local preachers, and both liberal in their givings; but here the resemblance ends. Macdonald is Scotch, Gooderham is English. Mr. Macdonald is the very personification of good health, Mr. Gooderham, we regret to say, has a chronic ailment, which makes his labors painful. Both are very respectably connected; and as both are so well known, we need say no more.

REV. JAMES CASWELL.
This is an exceedingly presentable, comely, elderly gentleman of fifty-seven years of age, who has been a very active, influential, and successful Minister of his church in the Province, for the last thirty years. He is English, born near Shrewsbury in 1817—converted in 1831, at the age of twenty-four. Has been a successful revivalist. He is the Chairman of the Goderich District, and filled the Presidential Chair of his Conference in 1863. He viewed the Union project less enthusiastically than some others at the first, but entered it heartily at last.

MR. GEORGE M. WEBB.
Is the son of an Irish father and Canadian mother, both of them pious Methodists. His birth place was the township of Craunah, and he now resides in the village of Colborne, a few miles from where he was born. He is a retired merchant, about 46 years of age. Has had his share of public honors and public responsible duties, such as village Counsellor, County Counsellor, Grammar School Trustee, &c., &c. And has been a Justice of the Peace the last ten years. He has inherited a truly connexional feeling from his parents: his father took the first number of the Christian Guardian, and continued it until his death in 1862—his mother, who survives, still reads almost every word in it weekly. If we mistake not she was of Palatine descent—a Godanier. Mr. Webb's personal, voluntary connection with the church has covered the last 26 years. He is at present a member and

Secretary of the Board of Trustees of the church in the village where he resides, as recording steward of his circuit, both of which offices he has held for several years. Another instance is here, that the laymen being associated with the ministers in the highest Council of the Church, are no raw, inexperienced persons, but men who know the practical workings of Methodism thoroughly.

Temperance.

The Orphan's Cry.
BY GEO. S. BURLINGH.
Orphan! I am more than orphaned:
Death is sweeter than life's blight;
Shame and evil bring bereavement
For which life sends no retrieval:
Through the grave alone breaks light.
Who will give me back my father,
Reeling to a drunkard's grave,—
Falling, falling, down the appalling
Black abyss, where no recalling
Angel's voice can reach to save?
Who will soothe me for my mother—
Worn and wearied out of life—
Who departed, broken-hearted,
In the bitter pangs that darted
From that word a drunkard's wife?
Will the gold of evil commerce
Bring my fallen brother back?
He was tender of his slender
"Birdie," and her proud defender,
Till the curse came, hot and black.
Where is flown my sunny childhood
Where the little tender ways?
Mother's kisses, warm caresses,
All the daily love that blesses
The young life that round me played?
Knowledge is a path forbidden:
Till's reward and honor's praise.
Fly my haunting rags, like haunting
Dreams at morning's disenchanting,
And my hope within me dies.
Oh! they say the rulers will it,
And the land sells life for gain;
That the bleeding orphans' pleading,
And the good man's interceding,
Vainly fall as desert rain!
But the cloud that feeds no greenness
Gather's lightning from the air
That burns under, soon in thunder,
To smite power and pride asunder
With a swift, consuming glare.
Can the wealth of wicked Dives
Blind the watching eye of God?
Must his victim still protect him?
May his dogs have torn or licked him?
Never! he shall feel the rod!
—Temperance Advocate.

As long as you make drinking respectable, drinking customs will prevail and the plough-share of death, drawn by terrible disaster, will go on turning up this whole continent, from end to end, with the long, deep, awful furrow of drunkards' graves.
Oh! how this rum fiend would like to go and hang up a skeleton in your beautiful home, so that when you opened the front door to go in, you would see it in the hall; and, when you sat at your table, you would see it hanging from the wall; and as you opened your bedroom door, you would find it upon your pillow; and waking at night, you would see its cold hand passing over your face and pinching at your heart.
There is no home so beautiful but it may be devastated by the awful curse. It throws its jargon into the sweetest harmony. What was it that silenced Sheridan's voice and shattered the golden sceptre with which he swayed parliaments and courts? What foul spirit turned the sweet rhythm of Robert Burns into a tuneless babble? What brought down the majestic form of one who awed the American Senate with eloquence, and, after a while carried him dead drunk from the office of the Secretary of State? What was it that swamped the noble spirit of one of the heroes of the last war, until one night, in a drunken fit, he reeled from the deck of a Western steamer and was drowned? There was one whose voice we all loved to hear. He was one of the most classic orators of the country. People wondered why a man of so pure a heart and so excellent a life, should have such a sad countenance always. They knew not his was a sob.—T. De Witt Talmage.

Do you not recognize the fact that many of those who are now captives of strong drink, only a little while ago were foremost in churches and in reformatory institutions? Do you not know that sometimes they knelt in the family circle? Do you not know that they have prayed in public, and some of them carried around the wine on sacramental days? Oh yes, they stood in the very front rank; but they gradually fell away. And now, what do you suppose is the feeling of such a man as that, when he thinks of his dishonored vows and dishonored sacrament, when he thinks of what he might have been and of what he is now? Do such men laugh and seem very merry? Ah, there is, down in the depths of their soul, a very heavy weight. Do not wonder that they sometimes see strange things, and act very roughly in the household. You would not blame them at all, if you knew what they suffer. Do not tell such as that, there is no future punishment. Do not tell him that there is no such place as hell. He knows there is. He is there now.—Talmage.

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