

BERMUDA.

MISSIONARY ANNIVERSARIES.

We held our Missionary Services on this Circuit, beginning on Monday, April 15th.

Our first meeting, as usual, was held at Warwick. Our church there was tastefully decorated with choice mottoes of floral beauty, and many rich and rare bouquets gracing the pulpit and other prominent places were the subject of many pleasant remarks and much admiration.

The house was crowded to excess. The music, the addresses and the collections were all good.

The speakers on this occasion were—Revs. Brown, Purvis, Johnson. These names are a sufficient guarantee for the success of a missionary meeting. H. J. Atwood presided and conducted the business of the meeting well. The service was a grand success.

Our next meeting was held at Port Royal, once the headcentre of commerce and social influence in Bermuda. Now known to ministers chiefly for its intelligent appreciation of our doctrines and polity, and its generous hospitalities to the servant of the church and his family.

The evening for this service was not so propitious as that for the previous one, but the church was filled to overflowing.

The staff of speakers had somewhat increased at this meeting, Bro. Ryan being to the front. This meeting was a good one. The speaker were of a high order. The church was beautifully decorated in festoons of evergreens and flowers.

The presiding officer, Capt. Balford, did his work well. The music was hearty, but is going to take a new departure one of these days.

Somerset came next in order. The rain on this occasion answered the purpose of keeping many of the good people from the meeting, and leaving us with a house not nearly full. Here let me say with a mighty emphasis that Bermudians never stay away from a missionary meeting because there's going to be a collection. They just as much expect to give on these occasions as they do to breathe. This is good. We are glad to be able to make this unequivocal and most truthful statement after an incumbency of three years. We would like for every one in Canada to read this.

The meeting here was good—the music thoroughly missionary. The chairman, G. H. Higgins, Esq., performed his duties most efficiently.

Thursday evening found us in the Royal Theatre, Ireland Island, Capt. Moresby, R. N., having kindly placed this building at our disposal, as the school-house was occupied by divine service, it being "Holy Week" here. No doubt many are glad Lent is over. There is a great deal of praying done in this land during Lent, but there is not very much said on this subject at other times. Well, we conclude that it omens well for a people who can be pious during the Lenten season. During these extended days there are no bells, no theatricals, and billiards can be played only on certain days, and that not to excess, and Friday is always observed as fish day. So you see that we have times and seasons here that are more than usually sacred.

But to return. Our missionary service in the Royal Theatre did not come off, the evening was stormy, and we concluded to postpone it.

We ought to mention, before we pass from this part of our jottings, that Wm. Black, Esq., placed his beautiful yacht "Minerva" at our service for Port Royal, Somerset and the Dockyard, thereby adding very greatly to our comfort and that of the many friends who accompanied us. Good Friday evening we held our last of this series of missionary services, in Zion Church, Hamilton. The evening was very fine. The old church was most elaborately decorated. We never saw anything like it. The scene that met the wondering gaze was more like a grand conservatory than anything else—spice trees, palms, festoons, mottoes, hedges of beautiful flowers so tastefully arranged. Flowers to the right of us, flowers to the left of us, flowers in profusion beautiful. It was grand, it might even be called sublime. We have only to add—May the hands that trimmed these beautiful flowers into so many beautiful forms, be employed throughout this brief pilgrim life in trimming an amaranthine crown of holy and virtuous deeds to be placed on the head of Him on whose head are "many crowns."

On this occasion old Zion was filled to its utmost capacity. A. M. Oudney, Esq., occupied the chair. No church need be ashamed of such a chairman. He did his work well. The choir gave us some of its sweetest anthems. On the platform were Revs. Layton, Brown and Ryan. We need say nothing of the speeches beyond the mere fact that the audience was held in almost rapt attention till ten o'clock, and seemed sorry when the time for closing arrived. The collection was in advance of the two preceding years.

Thus, we may say, closed a most interesting series of services, the memory of which will long linger with us to comfort and inspire future work.

As we pen these words, we feel that a tidal wave, in a few days, is to bear us away from these scenes of happy toil; not, however, to inhospitable shores, but to the society of beloved friends and brethren with whom, in other days, we have had sainted and holiest pleasures. We are loth to sever bonds we so strongly cherish here, but we will touch them with as gentle a hand as we possibly can. May increasing fullness of blessing come upon this people and upon God's work in these Isles. May our Father give to this important charge workmen anointed better than we were, and more capable. And may His tender and loving hand lead us and our little ones forever.

R. WASSON.

Hamilton, May 1, 1878.

Christians in Trinidad, Colorado, are doing a sensible, millenarian thing. The town has forty or fifty Presbyterians, and about a half score of Methodists. These unite in the support of Rev. H. S. Hilton, a Methodist minister, who preaches in the Methodist church in the morning, and in the Presbyterian, in the evening. We have heard of a few cases of the kind, and are glad to know of this additional admission that the same Christ rules, and the same Heaven attracts, all Christians.—Northwestern Advocate.

And so the millenium has first dawned in the Northwest, in the land of bugs and grasshoppers! Will it extend East? We have our fears. This plan of dividing the territory of the church so that one man might live where two are supported by outside help, thus liberating the second man for other work, has been suggested and urged by the Methodist and Presbyterian organs of the Lower Provinces, some time ago. Yet we know one instance in which the experiment has failed through sheer ecclesiastical prejudice. And we fear the lean kine will continue to swallow the fat kine, in this way, for a long time to come. Perhaps this millenium will keep on going west, till it belts the globe and comes upon us from the east after completing its circle. But it has a long journey before it in any case. Meantime we go on spending money and building up denominational walls in each little hamlet and settlement.

SELF EXAMINATION.

This is one of the most neglected, and oftentimes one of the most unpleasant, yet certainly one of the most important of duties. God has not only given us the power to think, to reason, and to discriminate between the right and the wrong, but He has given us to feel that it is our duty to look into ourselves, to study ourselves, to learn our own value. We need to do it. We shall make no marked spiritual progress unless we closely examine, and become thoroughly acquainted with our temperament and disposition, and then guard all the weak places of our nature.

"Do you want to know," says Whately, "the map against whom you have most reason to guard yourself? Your looking-glass will give you a very fair likeness of his face." The Apostle says, "Let a man examine himself." Mark that word "himself." We are too frequently disposed to examine others, rather than ourselves. We are too eager to let others see us, before we have seen ourselves. We often want others to be what we are, whereas we have never, perhaps, really ascertained what we are. But "let a man examine himself."

The proper exercise of this duty has always a very wholesome effect upon us, changing our spirit and action most wonderfully. It removes many obstructions to the right use of our faculties. It enables us to see more clearly, to feel more tenderly, to act more wisely. It checks pride and self-will, and induces humility and charity. It brings us into deeper sympathy with the human, and into closer union with the Divine.

No man is so humble and teachable, or so reasonable and charitable, as he who is best acquainted with himself, and lives in intimate fellowship with Christ.

Now, true self-examination lies, not in seeking to ascertain how much wiser and better and nobler and greater we

are than others, but how nearly we resemble Christ. Such self-examination only can be true and thorough, for Christ alone represents the perfection of manhood. He, then, must be the one whom we seek to reproduce. Yes, "the measure of the stature of the fullness of Christ" must be the standard by which we compare ourselves, and which we aim to reach.

Dissatisfaction and unrest will invariably follow such a self-examination, even among the holiest of persons. Not dissatisfaction and unrest, however, in the sense of disappointment and pain, but in the sense of seeing approachable, yet unscalped, heights, which you are eager to reach. There is a touching story told of a modern sculptor, who was seen one day standing before his masterpiece, sunk in sad reverie. On being approached and questioned as to the reason of his sadness, he answered, "Because I am satisfied with it. I have embodied all that I can think or feel. There is no discord between what I dream and what I can do, so I feel that the limit of my growth is reached." As soon as our ideal is reached, we are satisfied, and often cease to grow. But while there is no limit to our capacity for receiving, and so long as Christ, the complete man, who is the express image of God, in whom "dwelleth all the fullness of the Godhead bodily," that is, really, is our ideal, can we be satisfied? He who is satisfied with his present attainments, shows clearly that he possesses neither a true knowledge of himself, nor yet of Christ. No man, who knows himself and his Saviour too, will ever be satisfied, either in this world or that which is to come. His attitude will always be that of "reaching forth unto the things which are before," and his prayer—

"Give me the enlarged desire, And open Lord my soul, Thy own fullness to require, And comprehend the whole: Stretch my faith's capacity Wider, and yet wider still; Then with all that is in Thee, My soul forever fill."

Self-examination should always lead to watchfulness and exertion. Otherwise this great virtue would become to us a great evil. Better never to see and know ourselves than seeing and knowing to make no effort towards improvement, for unimproved knowledge increases both guilt and danger. As soon as we discover our faults, we should seek diligently to remove their cause, or they will grow upon us until they work our utter ruin. At every weak point we should set a double guard. We often err just here. We are too apt to give special attention to the strong places, and leave the weak unguarded. Now you cannot make the strong too strong, but you must not strengthen one part at the expense of another, or by and by every part will suffer. For instance, do not try to strengthen your will power by tempting your appetite, or going where your passions are likely to be unduly excited. Where one may possibly succeed, ten will fail. And never expect to gain spiritual strength by keeping company with those who take pleasure in strengthening themselves in their wickedness, but seek to avoid evil; watch against its approach; shun the avenues through which it comes.

Lastly, self-examination should always be accompanied by prayer. We need the Holy Spirit to guide us in the performance of every duty. Without his aid, all our endeavours to see ourselves in a true light will be in vain. O, how signal have been our failures at many times, simply because we have not asked the Spirit "to help our infirmities!" Let us, therefore, recognize Him, and implore His direction, as we attempt to search and prove ourselves.

J. E. J.

THE CHILD'S OFFERING TO JESUS.—Mr. Ralph Wells tells a beautiful incident of his visit to a State convention in Minnesota. After one of the sessions a little girl stepped forward and presented him with a small bouquet of dandelions—an ordinary flower, but early, and doubtless the only one she could well procure at that time in the season. He inquired why she gave him the bouquet. "Because I love you," the child answered. "Do you bring any gifts to Jesus?" said Mr. Wells. "Oh," said the little child, "I give myself to Him."

THE "RANK AND FILE."

Oh, blow for the Hero a trumpet, Let him lift up his head in the morn; A glory of glories is battle, It is well for the world he was born. Let him joy in the sound of the trumpet, And sun in the world's proud smile; But what had become of the Hero, Except for the "rank and file?"

Oh, grand is the Earth in her progress, In her genius and art and affairs; The glory of glories is progress, Let the great find a joy in their cares. Let the kings and the artists and statesmen Look round them and proudly smile; But what would become of the nation, Except for the "rank and file?"

And when the brief days of this planet Are all ended and numbered and told, And the Lord shall appear in his glory, And shall summon the young and the old, For the hero shall sound forth no trumpet, For the great no welcoming smile; Before the good Lord in his glory, We are all "the rank and the file."

Morrisey, the New York Congressman, who just died, has been noticed very widely by the press. This is the best criticism we have seen of his life.

He was a strange compound—this prize fighter, gambler, legislator, congressman. He had in him the making of a first-class citizen, and a first-class citizen he was in many respects. He could always be counted on the side of public honesty, and it was sound policy that rallied the better elements of his district to his support last fall. He had strange ambitions; he would be satisfied with nothing else than the championship of the prize ring, he was proud to the last of running the greatest gambling establishments in the country, and yet he wanted to be congressman for the sake of the better reputation he might thereby leave his only child, a boy who died about a year ago. There was never a notorious law-breaker who was more respected for the good that was in him, nor one who had combined so successfully in one person the gambler whom the good citizen must condemn, and the honest legislator whom the same citizen had to endorse.

THE SEAL FISHERY.—Many of our people have great pecuniary interest in this branch of the Newfoundland trade. A letter from a correspondent reveals something of the awful difficulties involved at times in the sealing voyage. From St. John's papers we copy the latest intelligence. Vessels in during fortnight up to May 7th:—

Table with 2 columns: Vessel Name and Seals. Includes Brig Rolling Wave (2000), First Trial (1000), Emmeline (1000), Pearl (2100), S. S. Walrus (2300 old seals), Iceland (2000), Wolf (4800), Esquimaux (250), Tiger (clean), Brig Balulutha (400 young seals), Dawn (1000), Gem (1800), Pet (1200).

The accounts of vessels still outside are very meagre, but enough is known to convince us that the result of the second trip will be far below an average.

The second trip of the sealing voyage is being abandoned by some of our sealing steamers. The prospects do not appear to justify the undertaking of a second trip at this late stage of the season. The Greenland and Panther have brought their crews to their respective homes.

The S. S. Hercules returned from the Northward on Saturday, May 4th, having succeeded only in getting within fifteen miles of Tilt Cove, calling at Twillingate, Fogo, and other ports to the Southward. The quantity of seals reported to have been taken at Twillingate, appears to have been exaggerated. At Fogo the catch was about 70 seals per man. Nine men were lost off Twillingate on the 16th current. It appears that after leaving the latter port they succeeded in capturing a large number of seals, which however, they were compelled to abandon, and the poor fellows met their sad fate in the vain endeavor to gain the shore. Several bodies have been recovered frozen on the ice.

The Rev. Dr. John Hall Hall has been lecturing the Young Men's Christian Association of New York, on the "Perils of the times." The first danger which threatens our young men is shallowness—they are in too much of a hurry and bustle; the second is that of making too much money and the gentility it gives; the third peril is caused by a certain unsettledness in life—we are not born with any certainty as to what we are going to do; the fourth danger comes from our tendency to choose pleasures which relax and weaken, rather than those which strengthen us for the hard work of life—not one of the "theatre-goers" among the Doctor's classmates has ever attained success in after life. The perils which threaten the citizen are, first, a lack of public spirit; second, a weak commercial conscience; third, an exaggerated idea of personal freedom; fourth, the feebleness of religious life among us.

The indignant denial by General John A. Dix of the charge that the corporation of Trinity Church, New York, leases much of its property for immoral purposes was hardly necessary. The denial has, however, brought out from the comptroller (General Dix) a precise statement of the value of the Trinity domain, which will be correct-ive of many exaggerated reports. The number of city lots owned by Trinity Church is 750; their estimated value is \$7,000,000; the revenue of the corporation in 1877 was \$456,786. All the property is taxed except "the church edifices, the cemeteries, four school-houses in which free schools are kept and an infirmary in which the sick receive gratuitous treatment." The amount of yearly tax is \$100,000. The charge was made in a Boston paper that the corporation's real estate supported over 800 houses used for liquor saloons and worse purposes. To set this accusation at rest letters of inquiry were addressed to the police and excise commissioner, asking for their testimony as to the facts. The reply of the Commissioners is an explicit statement that no license to sell liquor has been given to any person occupying property owned by Trinity Church, and that the records do not show any improper places supported by the real estate of that corporation.

OBITUARY.

MRS. JOHN SKALING.

Died at Kempt, on the 29th of April, Mrs. John Skaling, beloved wife of Capt. John Skaling, in the 64th year of her age, esteemed by all that knew her. She was early converted to God, and they that knew declare her life to have been remarkably consistent. Luke under the guidance of the Holy Spirit said of Barnabas, "he was a good man, and full of faith, and of the Holy Ghost." And we numbered by clay, and having limited spiritual knowledge, on account of too close contact with earth, yet being able to judge of individuals from daily life and conversation, can say of this mother in Israel, she was a good woman, and full of faith, and she was not for the Lord took her.

She died, as we would die, in the way of her duty. Her husband and she had been to prayer-meeting Sabbath evening, and were returning conversing of spiritual things, and as they arrived at home, she was smitten down by paralysis. She lingered for a few hours, and then passed away without a struggle to her reward. The holy emotion imparted by contact with things that are spiritual, had not ceased to thrill her heart before she was called into the presence of the Master, with whom there is fullness of joy and glory eternal. When at the prayer-meeting opportunity was given for any to speak, she testified of God's goodness, and returned thanks to him for the blessing she had received that evening as she waited upon Him.

Little did they think, as they listened to her, that this was to be her last testimony on earth. The last time that the soul in the tabernacle was to express its emotions and joy on earth. They did not know that she was speaking to them from the borders of the spirit world, and that the angels had come forth to convey her home. The earnestness of her words and the play of emotion upon her face teaches us now that it was her close contact with God that caused the spirit to shine through the flesh. Pleasant memories of our sister linger as the splendor that remaineth of the setting sun. And as the perfume remaineth in the place where the vase is shattered, so does the generous and holy life of a person continue after they have ceased to live.

G. F. DAY.

Burlington, Hants Co.

CAPT. GEORGE MORRIS.

Died at Swansea, Jan. 17, 1878, Capt. George Morris, fourth son of the late John Morris, of Mill River, New London, P. E. I. Capt. Morris left his home and family last autumn, in charge of a vessel for England; and after a prosperous voyage, arrived at Swansea, but very unwell, and notwithstanding all that the best medical skill could do, he, after suffering till the 17th of Jan., yielded up his spirit to God.

A widow and two children mourn the absence of husband and father, but not as those "who have no hope." During his last illness Capt. Morris was led to seek for the salvation set forth in the Gospel, and trusting in Jesus as his Saviour was enabled to "rejoice in hope." The Rev. Joshua Mason, chairman of the Swansea District, who kindly ministered to him spiritual things, wrote to his widow as follows: "In the conversation which I had with him, no doubt was left on my mind that he was ready for the change." "Even so he also that sleep in Jesus will God bring with him."

E. S.