# The Universalist.

A RELIGIOUS AND FAMILY WEEKLY.

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Special Contributors.

THE MATTER OF RESPONSIBILITY

By Rev. J. COLEMAN ADAMS. (Chicago.)

It is curious how the push for the front in which we are all engaged when the privileges of society are held up to us becomes a rush for the rear when the responsibilities which always go with privilege are held up in their turn. People love to sit in the front seats as long as they are the positions of honor, but how they begin to empty when they are turned into posts of duty! We all love to be there when the gifts and prizes of life go around; but so soon as whom much is given, of him shall much be required," we think ourselves the poorest of the poor, with nothing make us assume large duties-just as everybody is inclined to talk expansively about his wealth, and the value of his real estate, and the value of his personal property, until the assessor comes in sight, when his talk suddenly dwindles into a plea of poverty and a complaint at the way things have class who want to be counted among the first people in the town, its elite, its select circles, its representative men and women; and when they have climbed up to their eminences, when they have secured their good standing, they utterly fail to recognize the duties which the elite are expected to assume. They ignore their humble, and they are as anxious now

who stand highest in society, wield the And may the Lord help us, every one. most influence. And the people with the largest influence will be held most sternly to account for the use they make of it. And you who stand in heaviest responsibilities. The world family of the late Walter C. Baker, the gainers when social leaders set a lage, are a millstone about the neck of lows: the community that looks up to them fifty years has held the position of socluster about royalty, and no queen England's queen is held to-day, is her pure life and its beneficent influence.

Queen Victoria sits on a political with a tremendous power from a throne and her genuine virtues, her Christian | restore. character, her faithful fostering in her traits of purity, honor, benevolence,

throne which his own vices had weakened and undermined, as they had infected all his court. But when the impartial historian shall record the true glory of the Victorian reign, the highest honor he shall pay to her who has named it shall be in the commemoration of this one thing: that she accepted and fulfilled the responsibilities of

ity in America; and so we cannot fasten

the responsibility for social vices upon so narrow a circle, nor so closely mark the heads on which honor ought to fall. But if we have a divided responsibility, it is none the less real. And the law is just as true here as it is anywhere: "As your eminence increases, so does who have reached places of honor, who have gained the coveted prize of wealth, who have attained the eminence which talent earns for itself. cle, loved in his beloved order, idolized wish to be holding such services at the larger throng who study all their ac- brotherhood have said "Let this brothimitate their tastes, and echo their very | your deeds spoken. Words sound idle | tones. And all that our social leaders do to set a higher tone in life, to cultitones. And all that our social leaders in the presence of such acts-doers of vate a nicer honor, to restrain coarse that others should do unto you, do ye tended and in which I assisted were appetites, to discountenance corrupting even so unto them." Brothers of the fairly successful, there were other vices, is quickly noted by the multitude which is watching, and goes forth in tremendous power to cleanse and to the word of the Lord goes forth, "To purify society. And whenever these same leaders set a lower tone, when they become purveyers to greed, to lust, the heart of this community has been or to appetite, what a demoralization to boast of and certainly nothing to they work! When they countenance the wine-glass, they set in motion a spirit of our beautiful suburb; but betwhole procession of young men toward | ter than all other evidences of the drunkenness and shipwreck. When they set their fashions of genteel gambling, they open more gaming-houses than a regiment of mayors could closs. When they set the example of display, extravagance, and immodesty in dress, shrunk on his hands. There is a large they dig a pit in which many a poor, weak women, dazzled by their brilliant life, will fall and lose herself. Remember the old maxim, "No-

blesse oblige." Position lays its obligations on you. Be equal to your responsibilities, and whoever else fails in duty let it not be you. And this is the word which I would leave with you all. We have no business in this world to own prominence. They grow suddenly be taking our moral standards from is printed and is in the hands of the them from our own desires and weak to be thought inconspicuous as once craving for indulgence. There is only they were to have all eyes upon them. But there is a certain hard rule of one source to which you and I are to states that a man may not resign his look for the authority of our actions, position as a taxpayer. And there is a and that is to the face of God. Not still more relentless rule of heaven what is expedient, not what is popular, that we cannot avoid the obligations | not what is easy, not what is pleasant, we are under by a process of declina- but what is right is our duty. God tion. The obligation of a duty is on holds us to our duty, and if we fail he him who denies and ignores it as much | will bring us to judgment. And no as it is on him who accepts it. And multitude of confederates and companthat same inexorable principle of ethics | ions shall save us. We must do our insists that a rise in position brings an | duty single-handed and alone, because addition to responsibility. The people all solitary we must bear our blame.

# MISS KOLLOCK'S ADDRESS.

At a recent benefit, arranged by the the foremost places must accept the Odd Fellows of Englewood for the gets great help from the virtues of our Rev. Florence E. Kollock made the adbest society. All men and women are dress, which we find reported in the Evening Call of May 23. The address noble fashion. And the sins, the fol- was complimented by resolutions adoptlies, the vices of those who set the ed by the fraternity, and characterized fashions for the world, the social lead- as "timely, appropriate and in excelers in nation, in city, or in quiet vil- lent taste." Miss Kollock spoke as fol-

"There are times in the history of a for its social instructions. That is the | nation, a state, a people, a community, most valid and influential reason for when the hearts of the multitude beat the honors paid recently in England as one. When all sympathies and senand America to the woman who for timents, all thoughts and all feelings turn toward one point as the incoming cial dictator in all Britain. There is tide, and like the tide sweeps all before small field in England to-day for a sov- it. There are times when we forget ereign to excel as ruler, for the scepter | creeds, ignore parties-when we take has departed from the throne, and it is no account of name or nationality. the people of England who rule. The | Times there are when we remember but old divinity that hedged a king is gone | this one thing-there is suffering; some and never will return. The crown has one or many are in need. When for a been shorn of prerogative after prerog- moment my heart grows sick and weary, ative, till to-day it is little more than as I look out on the shaded lines that the symbol of a departed glory. But are drawn across the fair picture of the changes which have wrought such | life, I turn to these bright pages in the altered political relations seem hardly history of all people and nations, all to have touched the traditions which creeds and communities, and read men of initial help, a careful superintendthe story of the humanity of man to was ever more loved by her subjects man, told in words of sympathy, in work. Results almost, if not quite than Victoria. But the real root of deeds of mercy and of love. With equally satisfactory, have followed the that love, as of the respect in which every great calamity comes relief; with coming of other men into the State. throne only in name. But she rules | fence of the weak, and to the rescue of | Convention the membership has been of social prestige and influence. The floods and flames, the cyclone and pes- I have traveled more than 8 000 miles \$1,200, total, \$1,373.05. Total receipts social habits which she sanctions will tilence follows the angel of mercy- during the past year, and have visited set a fashion for 300 000,000 people; human sympathy to comfort and to

"But while we can trust this noble family and her court of the domestic impulse, and trust it far, as society is Mason, Stryker, Hamilton, Alder and humanity have been a blessing to only in and for great emergencies. Carmel, Jersey, Reynoldsburg, Brimher kingdom and to the world. They | There is great need and want that is | field, Bainbridge, Wiedser, Woodstock, illustrate the faithful use of high posi- not a public calamity, but that must Dudley, London, Ceveland, Lyons, tion. They mark a heart that has be relieved. There are the sick and Huntington, Eaton, Westfield, Calerealized its high responsibilities and the disabled; there is the widow, there donia, Kent, Peru and Union Grove. George's works, which are now only forhas striven to fulfill them. Honor the are the orphans. The strong often- In some of these places I have been mally delivered to the Vatican for judggood queen! Her virtues have strength- times grow powerless, the powerful only once, in others from two to seven ment.

ened her people. Across the chan- become dependent, help is needed. In times, supplying vacant pulpits and in extending a strong helping hand to special services into several places not those who, accepting its obligations, named in this list, perchance in the long and perilous I have received for preaching ... need. Such an hour came to one of I have received for weddings..... its number, and though he too was our friend, neighbor, citizen, this noble Order led the community in smoothing We have no queen, we have no nobilthe dying pillow and in caring for the needy ones of his desolate home.

"Walter Baker fought a more successful battle out among the "Bread Winners" when he kept the wolf from the door than multitudes do when they heap up their thousands. God knows this. What a recognition of the real worth of the man, the brother, is this your duty." There is a great throng of effort on the part of the order to keep successful men and women in America | the fire\_lighted in the hearth, the bread | in the mouths of his little ones, when able, and to so dispose our ministerial his tired hands are folded. Trusted in force as to accommodate as many as But there is all around them a still in his happy home; you of this noble tions, who copy their manners, who erly love continue." Elequently have ful, and can, without doubt, be made order, what is the talent contributed to places where either I was not invited your service this evening? what is this or could not go that were more successmagnificent audience, but a token of ful; and I am heartily glad that our faith in you and your work of mercy and sympathy. A responsive chord in struck. We are proud of the growth, the material prosperity, the public character of the place and people is this grand assembly; this generous contribution of talent in the name of humanity.'

### OHIO CONVENTION.

### STATE SUPERINTENDENT'S REPORT.

We give in full the report of State Superintendent, Rev. H. L. Canfield, read at Stryker Convention on Thursday, June 7.

I have already submitted, said the Superintendent, to the Executive Committee, a brief report or summary of the work of the past year, which other men. We have no right to take | Convention. But no such summary can or adequate idea of the work done nor of the results of the work. It must of the beginning of the Convention year which the report covers, or work yet unfinished and the results of which cannot be tabulated. Take as an illustration the settling

> of a minister or pastor. Early in the Convention year I was instrumental in bringing into the State Rev. W. M. Backus, from Iowa, who located at Blanchester, a church which, at the time, was without regular preaching. In the printed report the matter is not specially mentioned, but is merely included in the statement "Pastors settled, four." The prime object was to supply the Bianchester church with preaching half the time, and with the help and influence of a resident pastor. Now let us sum up the results as far as we can. First, Jeffersonville, a church which I had partially awakened, has been kept awake and at work. Edwardsville and Cuba, places before dormant, have been revived and are now regularly supplied; a Y. P. M. A. of fifteen members has been organized; sixtythree members have been added to the churches under Br. Backus's care, and more are on the way, while the work has so grown upon his hands that either from choice or necessity his good wife has taken up the work of the hence she will come before our Convention asking for ordination. And this work does not stop at the end of the year, but is going on at full tide.

In all this the State Superintendent scarcely appears, and even now he puts in no claim for royalty on the work occomplished. He is only glad that the work has been done, and that he helped to inaugurate it. And in this kind ent can do his best, and most valuable every great affliction comes solace. In the churches now under the care of The heart ever true to its better self men who have come into the State acts with a God given impulse in de- since the last annual meeting of this the suffering. In the wake of the increased by more than two hundred. the following places: Springfield, Nor- leaving \$112.20 to be paid from acwalk, Flint, Columbus, Akron, Margaretta, Westville, McConnelisville, constituted, we can depend upon it Chapel, Springboro, Ridgeville, Mc

nel a few years ago the monarch of "Friendship, Love and Truth" there looking, as best I could, after the gen-France came down in disgrace from a stands this noble brotherhood, under eral interests of our cause. I have whose auspices we are assembled this preached in all the above named places evening, whose high calling is fulfilled except two, and have been called for

> journey of life, may come to an hour of | I have received for funeral services ... 85.00 34.00 Total cash for personal services \$637.35 Have secured in cash and subscriptions

> > for the permanentfund ..... I have assisted in special revival services at thirteen different places. There were accessions to the church at ten of the thirteen places, and manifest good results at all.

An effort was made, I might say an organized effort, to bring about the holding of revival services in all, or at least in as many as possible of our churches in the State, during the season when such meetings are most profitsame time.

This movement was partially success more so in the future. Lam happy to preachers are fast learning that when they want work of that kind well done, healed him. they should do it largely themselves. or at least that it is not good policy to call six ministers together to conduct a five-days' meeting.

You all saw the Ohio number of THE UNIVERSALIST issued in January last, 2,500 extra copies of which were distributed among the Universalists of the State. With the make up and distribution of that paper your superintendent had something to do, but not all. Without the help of those who furnished so much of the matter, and the indispensable aid of Rev. C.E. Nash, freely rendered, it could not have been got before the people in as timely season nor in as good shape.

I have preached 140 i mes during the year, and have made had as many more talks in the interest of the Convention and of our State work, in the conference meetings of our churches. Our cause is certainly improving in Ohio. -as you must be aware—give any just | There is more unity of feeling among for and interest in the work of the necessity represent work begun before State Convention, and while the permanent fund has not been largely increased during the year, there has been a large amount of that kind of work done for which we are raising the fund, and work that will show in the substantial increase of the fund in the

> not distant future. Not all of the work of the superintendent has been successful. I have spent some time and money on churches that as yet show no visible signs of having received benefit. Six Sundays have been spent with the churches of Springfield and London, which were not remunerative to the Convention. nor specially profitable to the churches, although London has promised that early in the coming autumn an earnest effort shall be made to revive our cause in that town.

Of our churches in Ohio the following are now provided with regular preaching such portion of the time as they deem themselves able respectively to support it: Akron, Attica, Bellville, 1st Belpre, 2nd Belpre, Blanchester, Bryan, Cincinnati, Clyde, Columbus, Cuba, Conover, Eaton, Eldorado, Edwardsville, Farmers' Station, Flint, Frost, Jeffersonville, Jersey, Lower Salem, Lyons, Mason, McConnellsville, Miami City, Mt. Carmel, Mt. ministry, and we trust that one year Gilead, New Paris, Norwark, Olmsted, Palestine, Peru, Plattsville, Ravenna, Reynoldsburg, Ridgeville, Springboro, Stryker, Westville, Woodstock, Fairmount.

Of the more important points in the State that are at present without regular services we may name: Hamilton. Springfield, Upper Sandusky, Middleport, London, Newtown, etc. Some of nese places are able to care for themselves, and only need advice and help in the finding of suitable pastors; others will need such labor as will quicken their sense of need and their

Since the 1st of December last I have charged only one-half of my expenses to the Convention.

The whole amount of expense charged for the year is \$173 05, salary, in cash and subscriptions, \$1.260.85, crued interest, or from he general purpose fund. H. L. CANFIELD

State Superintendent.

A DISPATCH from Rome says that Archbehop Corrigen, of Naw York, has completely failed to oftain from the Pope a specific condemnation of Henry

#### OCCASIONAL SERMON.

Following is an outline of the Occasional Sermon, delivered by Rev. John Richardson, of Eaton, at the Ohio Convention at Stryker, Thursday, June 7, immediately following the communion service. The text was Matt. v. 14. "Ye are the light of the world."

In all reforms, religious, moral, political or social, the reformer finds it difficult to gain a hearing

Paul evidently saw this obstacle to evil as well as good report. advancement, for he said "Prove all things and hold fast that which is heart against our teaching. Could we in one generation.

But the true reformer never wearies. His reform is uppermost with him. Those less zealous are not reformers at lessons in the shifting sands, while he with living fire, writes his truths in in- | make the marriage bond sacred? delible letters on immortal souls, and the reform goes steadily forward.

Men refuse to hear their methods rather cripple along under the burden of old relations and institutions than to come boldly and unite with the reformer. Ten lepers were healed but only

Hence the Universalist Church has should. In the beginning our reform, like all others, must make its influence and power felt by the infusion and instillation of its principles into old institutions, rather than by the substitution of a new organization. Our thought has permeated all other churches, changing or modifying their teachings and their methods. Though but few openly avow their faith in our teaching or espouse our reform. Universalism has the Father of all. Mankind a common Brotherhood.

Let us not suppose we are the sun, moon and stars combined. We can not encies of the old dogmas and creeds handed down to us from the dark ones. By the light of our faith they open up the misty future. They take | ner of evil against me." our oil and throw a light into the future, and like the changing scenes of Dreamland, sorrow changes to joy, despair becomes hope, tears and frowns become smiles.

It is not a man's convictions that and deeds proving his convictions. Thousands of men may have thought the sale of indulgences wrong, but ten thousand such would have done less to reform the church than one Martin Luther.

It was such as Giddings and Garrison, Wendell Phillips and Mrs. Stowe, that poured a flood of light on the slavery question, rather than the masses, who inwardly believed slavery wrong but kept their peace.

Jesus said to the Jews,-"Ye build the sepulchres of the prophets and your fathers killed them, and yet ye say, 'If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' So it is in every age. He who bears light and truth to the world is persecuted-afterward honored and immortalized. Think not that I am come to send peace on earth: I am not come to send peace but a sword." The light of truth is constantly showing us errors and vices in the world to be overcome, and as soon as one great moral question is settled another opens up, and a new battle begins.

One by one these great questions must be settled-and settled right, for they are not settled at all until they are

As the light of the rising sun drives the beasts of prey to their hiding places, and the thief and the murderer to their retreat, so will the light of God's truth drive out all evil institu-

Literally men do not ' light a candle and put it under a bushei," but religiously and morally men not only hide their light under a bushel, but creep under themselves, to hide from their convictions, or to conceal their opin-

Oh for a grand army of Christian oldiers, so brave and true that they would despise the persecutions of men and banish the evils around us in life.

convictions? Then haug up your ban- was passed, he is known as "Flave."

ner on the outer wall. Let the world

know where you stand. Do you believe in a God who is a God of love, Father of all, and who is the Saviour of all men, especially of those that believe? Then like Paul you can afford to labor and suffer reproach, but cannot afford to hide your light under a measure. Do you want the meek and lowly Jesus for your guide through life? Then take up your cross daily and follow him through

Do you approve of gambling on our streets? No. Then why don't you say good." We encounter this difficulty so, and say it in such tones that the slight change of method would be about everywhere. Men close eye and ear and powers that be shall hear and respect the only modification we should desire to your words. Are you opposed to the secure such a hearing as is willingly desecration of our Christian Sabbath? just as it is. Let the essay have the accorded our partialist brethren, we Then proclaim it so the world may widest circulation. could sweep away the old dogmas and know where you stand. Do you abhor superstitions of the past and present | those dramshops with which our streets are lined? Then why have you never trine like this, from the pen of President said anything about it, except in a Cone, two things are impressed on us strictly confidential way? Does it with great force: 1. That a minister who bring the blush of shame to your cheek fully masters this system of Christian all. They but write their reforms in to think there is one divorce for every doctrines is provided with material, amthe ocean wave. They stamp their seven marriages in our beautiful State of Ohio? What have you done to

"Oh," you answer, "my manner of life is my light on these subjects. I don't gamble, or drink, and I show the world condemned, and to see their errors ex- by my conduct that I hold the Christian posed, and when convinced, would Sabbath and the marriage bond sacred." Good! Well done! I thank God that you have done so much, but is

that enough? "Let your light so shine before men that they may see your good works and misery would disappear. The lack of glorify your Father, which is in heaven," is the command of our Saviour, in public station, creates an amount of not grown as we so ardently desire it but so also is this, "What I tell you in | imitation and disorder which, without

thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins."

Every where I go I find those who tell me they are so and so in sentiment "Yes I am a Universalist in sentialmost silenced the preaching of God's ment," I'm Methodist or a Baptist, or wrath, or man's endless woe, and has a Presbyterian in sentiment. I am a inscribed on the banner of almost every | temperance man in sentiment. I am church God's love and goodness. God this or that in sentiment. Very good my friend, but what are you in practice? What is your lamp worth if you never light it?

hope to have all the light. But let us were only farmers in sentiment, or be young, of course, and the church is humbly thank God that we have enough | turned out in the storm if our carpen | adapted to their requirements. When light to expose the hideousness and in- ters and other mechanics were only one enters into an inventory of the manmechanics in sentiment.

ages, and that we have enough oil to hurtmy business." "It would drive away wants of children and youth, he is apt to lend to our neighbors. They burn our | my customers." "My friends would think that the old world is getting into oil to light the pathway of life, and to leave me and my enemies would use it dispel the darkness and gloom that against me." The world would call hovers over the grave of their loved me a fanatic, or an infidel." "Men would persecute me and say all man-

"A man is of more value than all his surroundings," has been well said, and adding this series to its list. Mr. Adams sooner or later you will find that your sighs and groans into songs of gladness, own manhood, your own consciousness of right and integrity is worth more to you than popularity, business or friends." Seek, seek ye first the kinggive light to the world, but his words | dom of God and his righteousness and all these things shall be added unto

# "THE FATHERHOOD OF GOD."

of May 24: In the way of book mak- the most shadowy shapes. Their plating, the Rev. J. Coleman Adams makes his debut in the first of the "Manuals of religious opinion, and to every color of Faith and Duty"-The Fatherhood and class. But in the latter particular of God. As we read the last word we they are quite outshone by the Methodist express the hope that it will not be his General Conference, and in the former last. It contains, in the essence, familiar doctrine, indeed,-for the Divine Fatherhood is the basal principle of Universalism, as Legalism or the Divine Judgeship is basal on Calvinistic Orthdoxy-but it has fresh statement, for existence, new settings, and a modern scholarship, with no touch of pedantry.

tion." is a needful and very clear piece | many of our contemporaries make haste of "differentiation." This doctrine is to assert, equivalent to giving up the exclusively Biblical, yet it is seen to be | itineracy. The bishops have now power no mechanical addition to the natural | to continue a minister five consecutive order or correlation of the primitive re- | years in the same place. But this is not ality. We are sons of God-even though yet sinful; the adoption is in no regard exclusive of that fundamental truth. Yet practically, the doctrine of the Adoption is momentous: It is the truth that gives point and unction to Christian exhortation. Apart from it the benefi of such congregation, particuthe Gospel might "essay" but it could larly in come, as have found frequent not "preach." In respect of other sections-in all there are thirteen-we tion. will not anticipate, but urge the reader

We have in the contemplated publications-of which this is the first-a proof before our eyes that the Publishing House is carrying out its early promise. Such a book could not as a private enterprise be sold for twenty-five cents. The endowmer to of the House are now doing the promised missionary work.

Theoneerings in 1838. His full name is stone as a battle between the wind and My Christian triend, where is your Finvins Josephus, and in the Tingher-

# EDITORIAL BRIEFS.

#### BY REV. I. M. ATWOOD, D. D. Canton, N. Y.

WHATEVER may have been the merits of the other essays submitted for the prize offered by the Pennsylvania Convention, there will, we think, be general unanimity in the opinion that the essay on which the choice fell is an unusually strong and satisfactory statement of Universalist belief. It would be difficult to pack more into the same number of pages, and well-nigh impossible to improve on its "substance of doctrine." A make. But we subscribe to it heartily

-When we read a comprehensive and concise statement of Universalist docple in variety and extent, for the uses of his pulpit. Such a minister can never lack topics. 2. That the unity and reasonableness of this system of doctrines must commend it to intelligent and fairminded people everywhere; while the realization of it in human society would insure universal order, peace and joy.

-The chief source of unhappiness in our world is unfaithfulness. Ignorance is the mother of many mischiefs; but if pecple could be brought to do as well as the v know, the principal causes of human conscientionsness, in common labors and darkness, that speak ye in light! and any other element of confusion, drives the what ye hear in the ear, that preach ye | world far toward moral chaos. Those upon the housetops." God is calling to | teachers of religion who, like the liberal us to-day as he called to the old prophet | Christian sects, make more account of Isaiah. "Cry aloud, spare not; lift up | the religious value of character than of belief, cannot be accused of want of practical aim. What they preach is precisely what it is most desirable to have mankind

-At no time since the world began has so much been done for the children and the young people. Our family life, our public institutions, the cause of our civilization, are shaped, largely, with reference to the wants and wishes of our youth. Literature is to a great extent manufactured for them, and the public library is almost wholly theirs. The school-which was never so universal nor We might all starve if our farmers half so complex or complete—is for the ufactures, productions, shops, stores, so "But it is unpopular." "It would cieties that have their final cause in the second childhood.

-If the succeeding "Manuals of Faith and Duty" shall keep to the high range of thinking and the happy art of expression taken by the initial volume, the literature of the church will be enriched by has laid open and discussed the old theme. "The Fatherhood of God," in a manner at once fresh and convincing. It is evi dence of the author's insight and generous equipment for the task, that so trite a theme grows in interest and magnitude in his hands.

-Precisely what our Free Religion friends take to be their excuse for being is not apparent to the spectator. Beyond one or two platform meetings each year they do not seem to be carrying on any work. Some great expectation appears Dr. Emerson writes in the LEADER | to be luring them on, but it assumes only form is hospitably open to many shades several modern sects are their rivals. At their late meeting in Boston the interest was so faint that several of the veterans. like Mr. Potter and Mrs. Cheney, were in doubt, till after the exhibaration of the annual supper, whether the Association would better keep up longer the struggle

-The extension of the time during which a M. E. pastor may remain with one The section, "The Doctrine of Adop- | church from three to five years is not, as the regular order, and it is doubtful if it will become so very soon. When the time limit was extended from two to three years it did not insure an average settlement of three years. A majority of the pastors still changed every two years, The five year limit will be availed of for changes in the parishes harmful to contuned interest and desirable consolida-But the mej rity of pastors will change every two or three years,

-Oaly a careful and conscientious writer can enqure the test of having his statements of fact and opinion committed to print. Col. Lugersoll is neither care ful nor conscientions. The more he prints the narrower his tame and the shorter his influence. His stump speech in rejoinder to Gals one has the usual array of oratorical "quios and ceanks and wan ton wiles, and the u n-l deplace vist and varied mainformation. the Chris tian Union well character zee the co-JOSEPH COOK, the lecturer, was bern in troversy netween logersoff and Guidthe monotance. The days of the suplight? Have you the courage of your town" neighborhood, where his boyhood. So are the drops of the ocean and the natural a - numbered," save the sands of the seas, replies the mountain.