

JUDGE MARSHALL'S ADVICE TO THE ERRING AND SCEPTICAL.

We make an extract from the pamphlet referred to last week, which has reference more to the effect of scepticism on human character than to the doubting condition itself.

But those self-deceived and mere formalists in Christianity, even if knowing these solemn Scripture truths, they will not think and act in conformity with them.

To these careless ones the solemn Scripture question forcibly applies—"How shall we escape, if we neglect so great salvation?"

The word escape in the Scripture above cited, evidently means an escape or exemption from condemnation and punishment at the final judgment of all mankind;

There are some, or probably many, who say, or think—"If I am to be saved, the Lord will, in His own, and the best time, call me to seek and obtain His salvation;

They can prayerfully read and search the Scriptures, and meditate thereon; and attentively wait on the public worship, and the ministrations of the Word.

But to all disobedient neglecters of that "great salvation," the following, with many other divine warnings, and admonitions, expressly apply.

BOSTON MONDAY LECTURE-SHIP.

FROM AN OCCASIONAL CORRESPONDENT.

During the last two years there has been a growing interest in a growing man of Boston. Elijah made no more unexpected and impressive appearance before Ahab and Israel than Joseph Cook did before Boston and the reading world.

For a brief period he supplied a church at Lynn, within whistle-sound of the city, and Boston never heard of him. Then he went abroad, and sunk entirely out of sight among German schools, scholars and philosophies.

In the autumn of 1875 he consented to conduct the noon prayer-meeting which was then held under the auspices of the Y. M. C. A. in the smallest vestry of Tremont Temple, Boston.

Thus far the busy world had not heard much beyond the Hudson of the new Tishbite who had appeared at the Hub. Here there was at first curiosity and kindly praise, mixed with gentle criticism.

"Black spirits and white, Blue spirits and gray, Mingle, mingle, mingle"—they did make their assertions that Mr. Cook was an incipient lunatic.

Meanwhile Tremont Temple was filled every Monday with a great audience. It has always been mixed, but never without a measure of educated men and women such as rarely meet from week to week in any room in America.

where that I know." One such statement from such a source, after the eyes of the speaker had scanned almost every assembly that has met the Monday lecturer, is sufficient to offset the sneers from all sides against the stupidity and ignorance of the applauding crowds.

The second year of the lectures is just closing. The last subject considered has taken hold of the community more closely than anything previous. He has been discussing the laws and life of the family.

When in the first or second lecture on Biology the lecturer attacked the materialistic theories of Haeckel, one of our sage city editors assumed to set Mr. Cook right by reminding him that the philosophers name was spelled Hegel.

In the spring of 1877 Mr. Cook mentioned some observation he had made during the past week through a one-seventy-fifth objective. Then the critics chuckled. Nay, they laughed!

Not much was said in response. But as Mr. Cook moved from place to place giving lectures in other cities, his allusions to this marvelous objective always awakened the animosity of learned men, who considered it unpardonable ignorance.

The best friends of Mr. Cook are not blind to the fact of his faults. His ideas of taste and ours are not always in harmony. His methods are his; and therefore not as satisfactory to us as our own.

After one more lecture, in which other photographs taken from the one-seventy-fifth objective are to be exhibited, the season closes.

Next year Mr. Cook will give twenty lectures, beginning in November and closing with February.—Christian Union.

A correspondent of the Christian Standard of this city, says: "Methodism in the United States has scarcely passed the first decade of the second century of its existence, and yet the question, 'Is Methodism declining?' is seriously put, and facts of startling character adduced in support of its affirmative."

Table with 2 columns: Ministers, Members. Rows include Total Methodists, Baptists, Presbyterians, Congregationalists, Protestant Episcopal.

Perhaps the Standard would serve the cause of truth in general and of religion in particular, if it should pay less attention to what growlers and malignants say, and more to indisputable statistics.—Western Adv.

OBITUARY.

MEMOIR OF WILLIAM SMITH OF WINDSOR.

The ancestors of the subject of this memoir, have long been attached to Methodism, and supporters of her interests. William, who from his youth with other members of his family, had been impressed with the importance of personal religion, some forty years ago, with many others, sought and found the pardoning mercy of God.

In all the relations of life, Bro. Smith ever presented an example worthy of imitation, both as a kind husband, a most affectionate father, and a reliable friend. From happy personal experience, he ever associated the importance of conscious acceptance with God.

Bro. Smith's last illness was protracted, but his family continued to cherish the hope of his recovery. But eventually, it became too evident, that he was fast sinking, and although his last sufferings were severely great, taxing the sympathy of his family; yet his mind was peacefully stayed upon the Lord his God.

JAMES G. HENNIGAR, Canning, May 1878.

MR. STEPHEN GOODWIN. Died at Baie Verte, on the 28th of Feb. Mr. Stephen Goodwin, aged 59 years. For 40 years Bro. Goodwin was an invalid—not however to such an extent as to unfit him for many of the active concerns of life.

of circuit finance that others would do well to emulate. In all circuit work he ever manifested the deepest interest. Though duty and infirmity had a tendency to keep him at home, yet his place at the District board was seldom vacant.

His last illness was brief. Nature seemed to have no power to resent disease and he sank away to his long, last sleep. He was heard to say during his illness, "If this is to end in death the Lord is going to make it easy to die." And so it was. He passed away calmly as the star disappears in the light of dawn.

The Conference year nearly drawing to a close has been one of singular fatality to us on the Onslow circuit. During the early part of the year, diphtheria, the scourge of the little ones left many "hungry hearts" waiting for the footsteps that will never come.

On the 18th ult., a large concourse of friends and relations gathered to express affection's last token of regard for the late WILLIAM CAMERON.

He was born in St. John's, Newfoundland in the year 1811, and after coming to this country, early in life he settled at Salmon River. Mr. Cameron was a representative Methodist farmer. Upright in all his dealings, faithful in all his family duties, and devoted to the interests of the church. He is greatly missed in all his social relations.

ALEXANDER H. CAMERON, aged 34 years, was called to share his father's rest. For many years he had been a member of the Methodist Church, and emulating as he did his father's laudable example, his memory is richly cherished by all who knew him.

At Isbgonish River also we have been called to part with one whose consistent Christian life has had a salutary effect both in the church and in the neighboring community.

MRS. ALEXANDER HIGGINS, in the 50th year of her age was called to join that "innumerable company of angels and the spirits of just men made perfect." For about twenty years she had been a member of the Methodist Church.