

church enterprise, under the care of the Rev. J. Nall, has shown a vigor and enterprise that promise prosperity.

The Conference also voted—

Whereas a Mr. Armstrong, who, we have reason to believe, is a deposed minister of the gospel and an unworthy man, has been seeking employment among some of our feeble churches, therefore

*Resolved*, that this Conference caution our churches against him, and against all other strange ministers, who come among them without due credentials; and that they be advised to seek information of neighboring ministers before employing any persons who cannot present such credentials.—*Detroit Adv. & Tribune.*

#### SOCIAL MEETING AT SHERBROOKE.

From the *Sherbrooke Gazette* we learn that the church and congregation under the pastoral charge of the Rev. A. Duff, invited him and his family to a social party, in the Town Hall, which came off on Wednesday, December 3, "To testify their respect and gratitude for his faithful labours in their behalf." The supplies were abundant, and the evening pleasantly spent in conversation, interspersed with music and appropriate addresses. The Pastor acknowledged gratefully the uniform kindness shown to himself and family since he had been in Sherbrooke. A novel feature marked the occasion, which indicated in a happy manner a delicate consideration for the feelings of the family whose comfort was sought to be promoted. In the absence of the family from the parsonage, the friends sent to it many tokens of love; furnishing substantial evidence of their gratitude to them and to a kind providence for supplying the church and people with so faithful and efficient a minister of the Gospel.

## Rills from the Fountains of Israel.

### THE RICH MAN AND LAZARUS—NOTES ON LUKE XVI, 19-31.

BY THE REV. A. DUFF, SHERBROOKE.

Parable, or whatever else this may be called, it is surely intended to convey some wholesome and important truths. The end and aim is evidently to warn against worldly-mindedness, and the influence upon the heart of earthly possessions; and the different estimate entertained in eternity of persons and things much admired and eagerly sought after here. In a few propositions, briefly illustrated, we propose to set before our readers the valuable lessons taught here.

I. *Wealth, as well as poverty, must go down to the grave.* No one will deny this in words, but many act as if they forgot it. Wealth can procure almost anything. Even health, to a certain extent, is within its reach. Medical skill of the first class can be secured, and whatever that skill can devise or advise. Climate may be changed; watchful attendance procured. Yet it must give way. Gaiety, beauty, luxury, vigor must succumb. The mind and heart may be fascinated, blinded, carried away—but death will take no denial. "There is no discharge from that war." In the grave the rich and the poor are alike. All levelled—no distinction of dust.

II. *The souls of men do not die with the bodies, neither do they become insensible.* The rich man and Lazarus are introduced as existing after death: that is, after the body had become lifeless and been laid in the grave. Not, you perceive, after a period, shorter or longer; not after the resurrection; for the rich man's five brethren are still upon the earth, still in the body, still in possession of their wealth and worldly position. The soul and the body are distinct and separate things: the one may become inanimate, while the other still lives, thinks, acts.