

Judaism, can be true! Men of deep research and of profound learning, persons of all rank, poets, statesmen, moralists, physicians, lawyers, philosophers, have been Christians! You, gentlemen, may have heard of Boerhaave, Bacon, Bayle, Locke, Milton, Gratius and Newton—these great luminaries received Christianity! Newton, whose philosophy amounted, who measured space and weighed the mighty globe as in a balance; Newton, who told the world the principle by which the universe is sustained in its exquisite order and harmony, Newton worshipped Jesus Christ! (Great silence.)

D. You know, doctor, that we Jews believe alike all over the world, whereas I hear of so many different sort of Christians! I remember a short time since hearing of a discussion being carried on between two Christians about their own religion.

I cannot deny that there are various sects among Christians. You will, however, observe that whatever be their differences they are agreed in this, that the New Testament is true! Christian truth rests not on human opinion, but on pure revelation. Sectarianism in the Christian church must not be attributed to the Gospel, but to a departure from it!

G. Then you are really convinced (laughter) and believe in your heart, that Christianity is the true religion?

I am.

G. Suppose you were to die this hour, would you still persist in acknowledging Jesus as the Messiah?

I. Yes sir. Were I this moment about to enter the eternal world, I should feel that I was acting up to the dictates of my conscience, and that I was performing the part of a true Israelite if I departed this world resting the salvation of my soul on the infinite merits of the blood and righteousness of Jesus Christ.

C. (Mockingly). Bro. Peck, may the Lord pardon you!

I. Yes; and I see no other way to obtain pardon but on account of the merits of Him, who, as our prophet says, "Was to be wounded for our transgressions, and bruised for our iniquities, and with whose stripes we were to be healed."

The hour of 11 P. M. having arrived we went home.

Yours in the Lord,
R. N. PECK,
Missionary among the Jews
Woodland, Cal.

Carlton Meeting.

McMINNILLE, Nov. 26, 1877.

Bro. Stanley:
After so long a time, I will try to give the proceedings of the Carlton business meeting. Bro. Burford, of Polk county, was chosen chairman, and C. A. Wallace, secretary. Bro. J. J. Moss, made a motion that the different congregations of Yamhill county, cooperate and hold annual meetings. Motion prevailed. Bro. T. F. Campbell moved that Washington county, be invited to take a part in the Yamhill county meeting. Motion prevailed. Bro. Moss moved that the chairman appoint a committee of three to say where the meeting shall be held, and at what time. Motion prevailed. Wm. Scott, Isaac Davis and C. A. Wallace, were appointed.

We the committee have concluded to have the meeting commence May 20th, at Hibs camp-ground, two miles north of McMinnville.

WM. SCOTT,
Chairman.

A Georgia negro preacher said to his flock: "We have a collection to raise this morning, and, for the glory of heaven, whichever of you stole Mr. Smith's sheep, don't put anything on the plate!" There was a liberal collection raised.

Jays are our wings, sorrows are our spurs.—Richter.

The Cause in the East.

VIRGINIA.

A church of twenty-two members was organized at Winchester, Nov. 5th. This is an important mission point, and the prospect is hopeful.

MARYLAND.

W. H. Schell closed a meeting at Hyattstown, with six immersions and the church much built up.

Bro. Samuel F. Fowler held a meeting at Beaver Creek, Washington county, which resulted in thirty-four additions by baptism, and two from the United Brethren.

PENNSYLVANIA.

D. L. Kincaid conducted a meeting at Lorie Pine, continuing over two Lord's days, and resulting in ten accessions to the church, eight of whom were immersed.

J. C. Cushman closed a meeting at Reel's Corners, Crawford county, with seventeen accessions to the church and a general deep interest in the cause.

ILLINOIS.

Nine additions at La Fayette; five baptized. T. J. Burton, preacher.

D. P. Henderson closed his meeting of four weeks at Assumption; thirteen immersed and the cause well established. Three overseers, four deacons and an evangelist were set apart for their respective work.

MISSOURI.

W. B. Cockran added six at Aurora. Four confessions under the preaching of W. G. Surber, at Monroe City.

Sixteen additions in a 13 days' meeting at Jacksonville, conducted by C. P. Evans.

Geo. E. Dew, pastor, held a protracted meeting at Maryville, resulting in twenty additions to the congregation.

MICHIGAN.

Nine united with the church at Dowagiac upon confession and baptism.

J. M. Wilson has been instrumental in adding twenty-five by baptism at Sumner during the past year.

Several have been added to the "Central Church" in Detroit lately; a son of Prof. Loos, of Bethany, W. Va., among the number.

INDIANA.

A good meeting just closed at Brunswick with twenty-one additions to the good cause. A. Plunkett, preacher.

J. B. and B. M. Blount closed a two week's meeting for the little Blue River church, Rush county, with sixteen by baptism, two reclaimed and one fellowshiped.

Two immersions at Weston and two at Vienna.

Seventeen additions at New Hope, Hendricks county. J. Davis, preacher.

ONTARIO.

T. B. Scovil baptized one man at Toronto.

OHIO.

H. D. Carlton spent about a week in preaching to good audiences at Chardon. Eight persons obeyed the Gospel and one united from the Baptists.

Geo. W. Vaupelet makes the following report to the Standard:

"I commenced a protracted meeting at Story Run, Gallia county, Oct. 5, closing on the 23d. It is a place where there has never been any preaching by the disciples. They were all Methodists, Presbyterians, and Baptists—all the professors. When I went there they had had no preaching of any consequence for four years; the Christian doctrine of Christ in its simplicity was something new to them. I had quite an element to contend with there; the people became very much interested in the truth. The house was not large enough to hold the people at any time after the first week of the meeting. The meeting lasted over three Lord's days, resulted in fifty-three additions to the Church of Christ—

thirty-four by confession and baptism, nineteen from the Methodists and Baptists that had been baptized. Some that had been members of the Methodists and Presbyterians until they were old and gray-headed came out and obeyed the Gospel. I organized a congregation with John Brown, Elder, W. H. Reed and L. D. Russell, Deacons."

Clerical Throats.

If you wish to ruin your throats, you can speedily do so; but if you wish to preserve them, note what is now laid before you. I have often compared the voice to a drum. If the drummer should always strike on one place on the head of a drum, the skin would soon wear into a hole; but how much longer it would have lasted him if he had varied his thumping, and had used the entire surface of the drumhead! So it is with a man's voice. He uses always the same tone, he will wear a hole in that part of the throat which is most exercised in pronouncing that monotone, and very soon he will suffer from "hoarseness." I have heard surgeons affirm that

Dissenting bronchitis differs from the Church of England article. There is an ecclesiastical twang which is much admired in the Establishment, a sort of a steeple in the throat grandeur, an aristocratic, theologic, paragonic, supernatural, infrahuman, mouthful of language, and rolling over of words.—Spurgeon.

Jumping the Sunbeams.

A suggestive story is told of some cattle which were being driven to market. On the way they came to a bridge which had a roof, and was boarded up at the sides. The sun was shining through the cracks and knot-holes, and the cattle could see the sunbeams shining on the dust inside the bridge. The steers were frightened. They could not go to either side, for a fence prevented. The drivers cracked their great whips and shouted at them, and whipped the hindmost ones and made them crowd those in front up to the very opening of the bridge. Finding they could not turn back or aside, those in front started with a snort and a run, trembling all over from fright, and whenever they came to the sunbeams gave a leap and jumped right over them. So the whole herd ran through.

How often are men and women troubled and frightened by imaginary obstacles, which are not obstacles but are exactly the contrary, and whose removal would leave their paths too dark for them to walk in. How often do we mistake blessings for hindrances, and "jump over the sunbeams" of God's shining mercies!

Money.

Men work for it, fight for it, beg for it, lie for it. And all the while, from the cradle to the grave, Nature and God are thundering in our ears the solemn question, "What shall it profit a man to gain the whole world and lose his soul?" This madness for money is the strongest and lowest of passions; it is the insatiable Moloch of the human heart, before whose remorseless altar all the finer attributes of humanity are sacrificed. It makes merchandise of all that is sacred in human affection, and even traffics in the awful solemnities of the eternal world.—Ex.

RECIPE FOR THE SICK ROOM.—Take a large handful of Rosemary, worm wood, lavender, rue, sage and mint, each. Place in a stone jar, and pour over it a gallon of strong cider-vinegar; cover closely, and keep near the fire for four days. Then strain and add an ounce of powdered camphor gum. Bottle and keep corked. Wash hands and face with it before going into a sick room.

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