

GOLDEN WORDS FOR DAILY USE.

Selected from C. H. Spurgeon's "Morning by Morning."

NOVEMBER. 10. Sunday. The city hath no need of the sun, neither of the moon, to shine in it, Rev. xxi. 23.

What a glorious hour when God, and not his creatures, the Lord, and not his works, shall be our daily joy, when we shall have mounted above every second cause.

11. Monday. Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come, 1 Tim. iv. 8.

This affirms the double blessedness of the feast of God in the heart—the blessings of the upper and nether spring—of time and of eternity.

12. Tuesday. Giving all diligence, 2 Pet. i. 5.

If we would enjoy the assurance of God's love, we must heed this exhortation, for lukewarmness and doubting very naturally go hand in hand.

13. Wednesday. The Lord reigneth; let the earth rejoice, Psa. cxvii. 1.

Causes for disquietude there are none, so long as this blessed sentence is true. In all our conflicts and tribulations we may behold the hand of the Divine King.

14. Thursday. Thou, Lord, hast made me glad through thy work, Psa. xcii. 4.

Be not contented with this unspeakable blessing for yourself alone, but publish abroad the story of the cross. Show your love in expressive tokens. Love the brethren of Him who loved you.

15. Friday. I muse on the work of thy hands, Psa. cxliii. 5.

Meditation extracts the real nutriment from the mental food gathered elsewhere; and when Jesus is the theme, meditation is sweet indeed. While engaged in private musing, many have found their best beloved.

16. Saturday. Give unto the Lord the glory due unto his name, Psa. xxxix. 2.

When we do anything for the Lord, and He is pleased to accept of our doing, let us lay our crown at his feet, and exclaim, "Not I, but the grace of God which was with me."

Church of England Matters.

At the recent sitting of the CHURCH CONGRESS at Wolverhampton in England, several subjects connected with the Episcopal Church were brought up for discussion.

On "Hindrances to Church Progress" two papers were read, one by Archdeacon Bickersteth, and the other by Mr. J. Pearson, Q. C.

After these had been read Mr. J. M. Clabon pointed out several ways in which he considered the clergy themselves were hindrances to Church extension; citing, among other things, and amid much laughter, "long sermons," "dull sermons," "very learned sermons," and "cold sermons." He considered that the clergy did not visit the poor sufficiently, and that they were to blame in not showing a stronger disposition to accept the assistance of the laity. He further said that Churchmen went almost wild about candles, but took little notice of the progress which was being made by the Liberation Society. (Loud applause.) He pointed out that the old leader of the Whig party, Earl Russell, had announced his intention to attack the temporalities of the Irish Church, and said that if they were once given up the Church of England would be sacrificed. (Applause.)

Archdeacon Denison said he entirely agreed with Mr. Clabon about sermons. (Laughter.) He thought they were very dull things indeed. (Renewed laughter.) He was dining the other day in London with an English gentleman who had been a long time in India, and somehow or other the conversation turned upon preaching. He (Archdeacon Denison) remarked during that conversation that he aimed at preaching ten minutes in the morning. "Dear me, Sir, where do you live?" asked the gentleman (much laughter), "I should like to come to your church every Sunday." (Continued laughter.)

Viccount Sandon made a remarkable speech. He asked the meeting whether he was to say what he thought, or whether he was to say what would be likely to please the majority of the members of Congress. (Cries of "What you think," "Go on.")

Very well, then, he would first of all remark that the absence of the leading laity of Staffordshire from that Congress was a significant fact, and the indifference which they manifested in Church affairs was one of the greatest hindrances to Church extension. (Hear, hear.) But how was this indifference to be accounted for? I believe, said his lordship, what you really want is to get rid of the autocracy of parish clergymen. (Loud applause.) The congregation ought to have the power of choosing a body of men from among themselves who should be the clergyman's advisers, and without whose consent great changes in the mode of conducting worship, the management of the schools, and the administration of the parish funds should be out of the question. (Applause.) But a large subject comes next. I believe that one great hindrance to Church extension is the impression that widely prevails, and I think not without cause, that not only among the High

Church clergy, but also the clergy generally, there is a strong growth of what I may broadly call a priestly feeling. (Loud applause and some interruption.) I know I am touching dangerous ground. ("No, no," "Go on.") I wish to say what I believe is really the evil in this matter. (Hear, hear.) During the last ten years one has observed more and more, even among men of the Evangelical and moderate party, a steady, quiet, and stealthy growth—though without guile—of the feeling that the clergy are of a priestly order. (Loud applause.)

Now, what do we mean by the priestly feeling—the priestly idea? I use the word in the common sense in which it is used in English literature. It has been seen in all countries and in all ages in which the religious teachers of the people have endeavoured to secure for themselves a position of supreme power and control. ("No, no," and applause.) That is what I understand by the priestly idea in the ordinary English sense of the word. ("Hear, hear," and applause.) And what do you suppose it leads to? And why is there any objection to it in this country of England? We believe that that feeling is the parent of serious evils. (Loud applause.) We believe that it leads to the decline and the gradual extinction of learning among the clergy. ("No, no.") I am giving you my own opinion, and I know that it runs counter to the opinions of many whom we heard this morning. We believe it leads, secondly, to the inordinate multiplication and the burdensome infliction of rites and ceremonies. (Great cheering.) We believe that when the temporal power will assist it leads to the gradual extermination of all who differ from the priestly body. (Renewed cheering, and loud cries of dissent and dissatisfaction.) We believe it leads to the doling out of extracts from the Sacred Books in opposition to the principles of throwing them open to the gaze of the whole people. (Loud applause and some hissing.) We believe that the priestly idea leads to the establishment of another master in every household, by every hearth, in the place of the husband and the father. (Prolonged interruption, cause by the uproar of cheers and loud cries of "No, no," "shame," and hissing.) We believe—and all history bears us out in the belief—that this priestly feeling ends, lastly, in raising up and establishing a human, artificial barrier between man and his God. (Renewed uproar.) These are my opinions, and I have your leave to express them. ("Hear," and laughter.)

An Irish Bishop on Infant Baptism and Ritualism.

The Bishop of Cork at his recent visitation, after expressing his thankfulness for the repression of Fenianism, and his belief in the sacredness of Church property, touched on another subject, that of infant baptism, in which he said that the children were entirely passive; they neither thought nor felt. They were baptized, but they did not, properly speaking, receive baptism. To receive it they should act with mind and will; but in their case they did and could do neither. He wondered that the Ritualists and High Churchmen of the present day did not say that the "death unto sin and the life unto righteousness" were present in the water at baptism, as they did say that the adorable Saviour was really and truly present in the bread and wine at the sacrament. They had as good ground to say it of one as they had of the other. If the thing signified was in one because it was signified, it was in the other for the same reason; but it was neither in the one nor the other. The heathen worshipped their gods in wood and stone, and some that in the present day were called Christians worshipped their God in baker's bread. Call that Christianity! Out upon such stuff, which confound sense and reason, body and spirit, truth and error, heaven and hell. What meant the miserable men in England in disturbing the minds of the people with their frippery in doctrine, and their trumpery in dress? It was to feed their vanity and gratify their pride. They had incense for their noses, but their offence was rank, and all the perfumes of Arabia would not sweeten it. They gave choral services in cathedrals and cathedral churches. On public occasions this was quite right, and was permitted and appointed; but then they gave choral services every where and upon every occasion. If ritualism prevailed the Bible would be thrown into the back ground, where Rome threw it before, and the sweet odour of the Gospel would be a thing of the past; but he prayed that God might avert such a calamity; and continue to them all, notwithstanding their unworthiness, a regard for the testimony of His love.

Roman Catholics rejecting State pay.

An important announcement appeared lately in the Cork Examiner (of which Mr. Maguire, M. P., is the proprietor and principal editor.) That journal publishes an article, from the summary of which, telegraphed by a correspondent, it appears that the late meeting of Roman Catholic prelates in synod at Dublin decided not to accept a share of the Established Church revenues in case it should be offered to them. They were equally opposed to a distinct and separate endowment, and will not even accept a grant for glebes and churches. A minority, we are told, were favourable to this last proposition. The meeting is said to have been summoned on account of inquiries addressed on the part of the Government, through Lord Stanley to Cardinal Antonelli, as to whether the Irish prelates would accept endowment. A report of the discussions will, it is added, be promulgated when it has been approved at Rome.

Correspondence.

For the Christian Messenger.

Obituary of Mrs. Mary Tupper.

By Rev. C. Tupper.

The request of my dear departed wife, that only a brief obituary of her should be published, restricts me to narrow limits. The outlines of her life must suffice.

She was the eldest daughter of the late William and Julia A. Miller, and was born in Aylesford, October 8th, 1804. My acquaintance with her commenced when she was about ten years old, at which time she attended my school. She was an obedient and amiable child, whom I had never, according to my recollection, occasion to rebuke. After my obtaining a hope in Christ, there was a religious movement in my school; and she received serious impressions which were never wholly effaced.

Miss Miller was ever prudent and circumspect in her whole deportment; and was justly held in esteem by all her acquaintance. It was not, however, till after the commencement of an extensive revival in the autumn of the year 1828, that she became a member of a Baptist Church. All Christians were ever dear to her.

Benevolence was always a prominent trait in her character. At different times, and in diverse places, she taught a Common school and a Sabbath school; in both of which she diligently strove to promote the spiritual, as well as the temporal welfare of those committed to her care. She is gratefully and affectionately remembered by her pupils. For some time she taught in a new and poor settlement, where she boarded herself, and scarcely received any compensation, except the luxury of doing good.

One of her sisters-in-law was long sick, and finally died, leaving five small children. Besides attending upon her during a distressing illness, Miss Miller took the charge of these children, brought up one of them from early infancy by hand, and was, in effect, an affectionate mother to them all, and so continued to the close of her life. Through the protracted sickness which preceded the death of her only sister, like a kind ministering angel, she waited upon her with unwearied tenderness. When her worthy and beloved mother became helpless through paralysis, she cheerfully devoted her time and attention to the discharge of filial duty toward her so long as she lived.

After the decease of my former amiable and excellent wife, the piety, discretion, and kind disposition of Miss Miller commended her to me as a suitable partner. We were married June 2nd, 1852. In many cases the marriage of a minister, especially a second marriage, subjects him to the displeasure of some persons. But happily in this instance it was agreeable to all parties. The utmost kindness invariably existed between the second wife and the children of the first.

For eight years Mrs. Tupper generally enjoyed a favorable state of health. She frequently accompanied me in my journeys, and visits to the different parts of my field of labor; and kindly waited upon me in health and in sickness. Her native cheerfulness, tempered with Christian gravity, rendered her an agreeable associate, and every where secured for her a cordial reception. Her prudent counsels often afforded me valuable assistance. She exercised industry and frugality, with a special view to relieving the wants of the needy. It was her delight to visit and console the afflicted, and, by all the means in her power, to promote the present and the future welfare of her fellow creatures.

By the inscrutable allotment of Providence, early in June, 1860, ostensibly by visiting a dying friend, she caught a severe cold, which brought on asthma, attended with a most distressing cough, from which she never recovered. The sufferings of seven years and four months were borne with extraordinary fortitude and patience. She was very grateful for the kind attentions of numerous friends who sat by her during the tedious hours of many wearisome nights, endeavoring to alleviate her distress; and frequently expressed thankfulness to God for the favorable circumstances in which she was placed. Desiring to alleviate the sympathetic grief of her husband, on obtaining a slight degree of relief from a paroxysm of distress, she would often say to him, "I feel a little better." At times the spiritual consolation afforded her bore her quite above her physical sufferings. In some instances after an attack of asthma had deprived her of the power of speech for a time, her first utterance would be, "Bless God!" Denied the privilege of attending public wor-

ship—highly prized by her—she appreciated the visits of the ministers of Christ, and of Christian friends of any denomination.

During the latter part of her illness she assiduously cared of a niece of hers, and subsequently also of one of mine, who had long waited on a sick sister, afforded her much consolation.

Though we had been long apprised of the approaching dissolution of my dear wife, yet—as is often the case—it came at last unexpectedly. A short time before her departure she remarked to a friend, that 'probably she had much more to suffer before her release: if it might be otherwise, she would be glad.' This desire appears to have been granted. On Lord's day, Oct. 13th, while I was laboring ten miles from home, Mrs. Tupper seemed more feeble than usual, and a female friend sat up with her. After midnight she proposed to the watchers to lie down on the sofa; but she still sat up. On receiving no answer to a question, she called up the other women, who immediately came in. Mrs. Tupper took no notice of any thing, but lay quietly a few minutes; and about half past one o'clock on the morning of October 14th, 1867, at the age of 63 years, without a groan, a sigh, or the slightest movement of any of her limbs, she was peacefully released from all her sufferings, and, as we have every reason to be assured, admitted into the realms of endless bliss. Her countenance appeared remarkably placid and lovely in the view of all that beheld it.

A great concourse of sympathizing friends, including in all ten ministers, gave serious attendance at her burial. Rev. Abraham Stronach delivered an impressive and consolatory discourse from an appropriate text, namely, Heb. iv. 9. "There remaineth therefore a rest to the people of God." A short time before her departure, she had expressed the hope of "a sweet rest."

Mr. Thomas Crowell.

Died suddenly at Arcadia, Yarmouth Co., on the morning of the 18th of October. The deceased had been in ordinary health until the evening preceding his death. Before retiring to rest he complained of some oppression in the chest. About 4 o'clock in the morning of his death he experienced great difficulty in breathing. Mrs. C. hastily arose. Her son Charles entered the room, to inquire after his father's health, little imagining that he was just in time to see him die. Hurrying to the bedside, he gently raised the head of the sufferer, who instantly expired without a struggle or a groan. An aged widow and three children now mourn the loss of an affectionate husband and father.

Brother Crowell was born in Barrington, Jan. 25th, 1792, and was consequently in the 76th year of his age. He was the eldest son of the late Rev. Thomas Crowell of Barrington. He was baptized by his father and received into the Church under his pastoral care in 1822. Ten years afterwards he took his dismissal and joined the first Yarmouth Church, of which he remained a consistent member until his departure to join the church triumphant. Bro. C. had not an opportunity of leaving a dying testimony with reference to his spiritual condition, but, what is far better, his living testimony during a Christian career of 45 years, was clear and satisfactory. Although residing at a distance of five miles from the town meeting house, in which he was wont to worship, his place in the social gatherings, and the great congregation was seldom vacant. He was always pleased to speak and hear of things pertaining to the Kingdom of God. His meek deportment, consistent example, sympathy for the distressed, and interest in the welfare of Zion, won for him the esteem of an extensive circle of relatives and acquaintances. His remains were interred in the cemetery on the 20th inst., at which time a sermon was preached by the writer, from the words "Mighty to save." Pa. lxiii. 1.

W. H. RICHAN.

Provincial Wesleyan please copy.

Religious Intelligence.

Siam.

Baptisms and Candidates, Nov. 11.—We baptized yesterday a Chinese from Banplasoi, Chek Ki, who came over for that purpose, and has remained with us for nearly a week. His wife still holds on to her idols; but after many long domestic discussions she has concluded quietly to allow her husband to take his chosen course and follow Christ, while she still feeds the Buddhist priests and bows down to their images. They have a family of young children to grow up under these opposing influences till the mother is converted, which we expect in answer to prayer.