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# The Christian Guardian

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REV. E. H. DEWART, D.D. .... Editor. REV. WILLIAM BRIGGS ..... Book-Steward.

#### AUF WIEDERSEHN.

Until we meet again! That is the meaning Of the familiar words that men repeat At parting in the street.

Ah, yes, till then I but when death intervening We wait for the Again l

The friends who leave us do not feel the sorrow Of parting as we feel it who must stay Lamenting day by day. And knowing, when we wake upon the morrow, We shall not find in its accustomed place The one beloved face.

It were a double grief, if the departed, Being released from earth, should still retain A sense of earthy pain; It were a double grief, if the true-hearted Who loved us here, should on the further shore Remember us no more.

Believing, in the midst of our afflictions. That death is a beginning, not an end, We cry to them, and send Farewells, that better might be called predictions, Being foreshadowings of the future thrown Into the vast Unknown.

Faith overleaps the confines of our reason, And if by faith, as in old times was said, Women received their dead Raised up to life, then only for a season Our partings are, nor shall we wait in vain Until we meet again

#### THE LATE LORD HATHERLEY.

The death of Lord Hatherley, a short time since, at Great George Street, Westminster, gives rise to reflections which are not saddened by painful after-thoughts. Few Lord High Chancellors of England have left a purer memory behind them than William Page Wood, Baron Hatherley. There are no abatements in the frank and lofty estimate which may be expressed concerning him. He was nearly eighty years of age, and was the son of the well known Alderman Matthew Wood, Lord Mayor of London, the resolute champion of Queen Caroline, and for twentyeight years a Liberal Member for the city of London. Alderman Wood was one of the most prominent Radicals in London fifty years ago. We have heard a redoubtable politician of those bygone times say that he and Alderman Wood were the only two people who dared to walk down Cheapside with a white hat on: that now common head-covering being looked upon in those days as a sure sign of ultra-radicalism. Suffolk people, where the late Lord Hatherly had a country seat, are fond of remembering that his mother was the daughter of a Woodbridge surgeon, Dr. John Page. The name appears as one of the Christian names of the Chancellor, and also of his late highly-respected elder brother, the Rev. Sir John Page Wood, an Essex clergyman. William Page went to school, first of all, for a short time, while living with his grandmother, at the Woodbridge Grammar School. He subsequently went to Winchester: and at William of Wykeham's School, made the acquaintance of Walter Farquhar Hook, beginning there a friendship of the truest and deepest kind, of which every reader of Dean Hook's life is fully aware. He took a prominent share and a very firm stand in a scholars' rebellion, which led to his expulsion from the school. Having indignantly refused to escape expulsion by giving evidence that was wanted against some of his schoolfellows, he ordered a post-chaise and carried off with him his younger brother, Western Wood, afterwards Member for the City of London. At Cambridge University, he was contemporary with Sedgwick, Whewell, Julius Hare. Thirlwall (afterwards Bishop of St. David's), and Macaulay. Before this time he had lived, for a brief period, at Geneva, studying Roman law at the University. Ultimately he made the choice of Law as a profession, entering at Lincoln's Inn, in the year 1824. He married in 1830, the only daughter of Major Moor, of Great Bealings, near Woodbridge. His earnings at that time amounted to £800 a year This marriage proved as happy a one as could have been desired. Lady Hatherley died only in 1878. It is related in testimony to his loving domestic ties, that while his lordship was Lord Chancellor, having to attend the Queen at Windsor, in his official capacity, he was bidden to stay as Her Majesty's guest when the business was over, He showed some hesitation at this command, and being pressed to explain, told Her Majesty that it was the first occasion in his married life on which he had passed twenty-four hours away from Lady Hatherley. The Queen waived her claim, and graciously commanded that the next time the Lord Chancellor visited her he should be accompanied by Lady Hatherley. That the Royal House was interested in this true and noble old man, is seen also in the circumstance that the Princess Louise gave him a spray of white heather, broken by her from the bush at which she and the Marquis of Lorne plighted their troth. . Having

previously been Solicitor-General in the Gov-

ernment of Lord John Russell, he was called

upon Sir Roundell Palmer's refusal of the ment of the Irish Church. So good a Liberal Street, from which his absence in propria had William Page Wood proved himself that it is said Mr. Bright once remarked that he ought to be the Lord Chancellor of the first Radical Government. It is, however, not so much on account of his legal acumen-which was considerable, and scarcely more than equalled by any judge of his time—that we would now specially recall his memory, nor merely for his political honesty, fidelity, and breadth of view; but rather for his singularly beautiful piety and practical usefulness. He loved his Church; and religion was the deep necessity and comfort of his being. He lived for a great number of years in Westminster, and was for thirty years a Sunday-school teacher in the parish. In the simple and gentle ministries and pieties of a good life, he set an example which it is refreshing and inspiring to remember. Busy as he ever was, in the requirements of a profession which is supposed to afford little leisure for duties at Church and school-which, it is supposed, may easily be devolved upon people who have nothing else to do-he never allowed such professional duties to hinder his attention to those which fell to his lot as a member of the Church of Christ. Dean Hook spoke of him as "the best man he ever knew." Well is it for England, that she can be thankful for such a pure memory; and at the same time, reflect that Lord Hatherley's friend, Mr. Gladstone, is a man of the same high order, alike, in public and in private ways, "fearing God and working righteousness."-Christian World.

#### A SCIENTIFIC PLURALIST.

It appears there are pluralists to be found in other places of emolument, besides the English Church. Scientific men, as well as clergymen, occasionally have more than one "living." Professor Huxley, according to the subjoined extract from the correspondent of the London Standard, apart entirely from the results of his literary labors, which must be considerable, manages to make a pretty good thing in this way.

Much surprise is felt in professional and scientific circles at the announcement made, recently, that Professor Huxley had consented to be nominated as a candidate for Linacre Professorship of Physiology at Oxford, the salary of which is £800 per annum, nd which is held in conjunction with the Tomlin Prelectorship of Anatomy and the Aldrician Professorship of Anatomy, the salaries attached to the two latter Professorships being, however, saddled with salaries to subordinates. The perplexity caused by the announcement is due to the fact that Professor Huxley has very recently been appointed to the Inspectorship of Salmon Fisheries (salary £700) vacant by the death of the late Mr. Frank Buckland. It was then presumed in many quarters that Mr. Huxley would have vacated one, if not both, the appointments he holds in Jermyn Street and South Kensington, viz., the post of Naturalist to the Geographical Survey, the salary attached to which is £600, and that of Professor of Natural History to the Royal School of Mines and Museum of Practical Geology, the duties of which have now to be performed at South Kensington, the salary to the latter appointment being £200, which was supplemented in 1880 by £287 16s. 3d., for students' fees and examina-

Besides these public appointments, Prof. Huxlev is in receipt of £200 per annum as a Secretary to the Royal Society. Now, remembering the vigor with which clerical pluracies were assailed by the school of which Mr. Huxley has long been a leading member, it does savour something of inconsistency that this gentleman should have developed—" Darwinianly" and by the regular "process of natural selection." no doubt into a very pronounced example of official and scientific pluralism. But did the matter rest here, no more would have been said on

If Professor Huxley intends, in the event of being appointed to succeed Dr. Rolleston. to vacate his London appointments, save and except his Professorship, the retention of which would not be incompatible with his efficiently performing his duties at Oxford, no one in London, at all events, will say anything save that an able man has been selected for a post which he is competent to fill; but before appointing him, it will be well for the Archbishop of Canterbury, the Warden of Merton, and the Presidents of the Royal Colleges of Physicians and Surgeons, and the Royal Society, who elect, to ascertain very clearly Professor Huxley's intentions on this point, or they will be as justly will be the heads of the Government Depart. mit him to make a sinecure of public appointments from which he is drawing an income more than double that of our great articles in ivory, glass, malachite, and bronze. master in Anatomy and Palæontology, Richard Owen.

Professor Owen's salary, as Superintendent of the Natural History Department of the

lor, in Mr. Gladstone's Government, in 1868, holds no other post than this, from which he is rarely absent. Professor Huxley receives honor, owing to his objection to the disendow- | £600 a year for the analogous post of Jermyn persona is the rule, while his other public moneys reach £1,187, or thereabouts, to say. nothing of the £200 from the Royal Society.

#### SALE OF LORD BEACONSFIELD'S EFFECTS.

The auction rooms of Messrs. Christie, Manson, & Woods were recently crowded to an unwonted degree by members of the nobility and personages of note in the political and social world, drawn together by the sale of the miscellaneous property of the late Earl of Beaconsfield, whose executors have resolved upon the disposal of such portions of his Lordship's belongings as have no special interest in the eyes of the surviving members of the family. The Royal and princely gifts which, more especially in recent years, were made to the deceased Earl are, of course, absent from the collection; but, this, notwithstanding, the catalogue of the three days' sale, enumerates on every page articles which, to the collector and lover of relics, have a value far beyond their intrinsic worth. Silver plate, pictures, china, and articles of virtu make up the bulk of the lots, the chief value of which, however, lies doubtless in their being souvenirs of so illustrious aman. Of greater value still in this respect are the manuscripts which will be brought to the hammer, of some of the earlier novels of Lord Beaconsfield. These include the autograph manuscripts of the "Young Duke," "Contarini Fleming," " Venetia," " Alroy," " The Rise of Iskander, and "Ixion in Heaven," all of them perfectly preserved, and with one exception, complete. These manuscripts are described in the catalogue as "the property of a member of the family." Reverting to the recent sale, it should be mentioned that the prices realized were extraordinarily high, although the lots were in no case very rare or cestly. The biddings, indeed, were regulated more by veneration for the memory of the deceased than by purely monetary considerations; as witness the fact, for instance, that as much as 92s. per ounce was given for silver plate of with medallions of figures, capids, masks, and | that the fact of such a gift could not be alleged? foliage, weighing 218oz., was sold at 12s. 3d. | The President and his friends might be sure of per ounce, and a pair of handsome candelabra, weighing close on 580oz., was bought at 8s. 6d. per ounce. An exquisite set of four silver-gilt salt-cellars, formed as figures carrying baskets, were bought by Mr, Phillips, jun., at 23s., while a handsome silver-gilt casket, chased with figures and scrolls in high relief, was knocked down for £41 to a dealer. Mr. Henry White, J.P., F.S.A., became the owner of a flower-stand, formed as a silvergilt basket and bearing the arms and monogram of the Earl, the price paid being 7s. per ounce. As a bona-fide relic, however, with personal associations attaching to it. a leather luncheon case, with silver fittings, was made the subject of keen competition. This case it was stated, was that used by Lord Beaconsfield while on his memorable journey to Berlin, and this fact added to the beauty of the article, was sufficient to find it a purchaser at no less than £75. A magnificent breakfast and tea service by Minton, with blue and gold edges, monogram and coronet, was purchased for forty-six guineas by Lord Exmouth, who was also successful in securing, for forty guineas a dinner service of similar pattern. Other high prices obtained were: A tea service of chased Cashmere silver, partly gilt, £35; a high salt-cellar, by Van Vianen, formed as a basket, the stem moulded as a group of two Bacchanalian figures, dated 1662, £75; the companionon stem formed as the seated figure of a bagpiper—1621, £75 12s.; pair of silver gilt candlesticks, the stems formed as female figures, in shells supported by dolphins, £66; a circular inkstand, with chased bands in relief, £11 (Lord Moray); oval-shaped silver gilt cup, chased with vines, £7 17s. 6d. (Mr. Ashmead-Bartlett-Coutts-Bartlett); matted silver gilt cup, £8 18s. 6d. (Lord Cranborne); oblong casket of silver filigrees, £14 10s.; pair of oval-shaped boxes and covers, £16 10s.; pair of claret jugs and decanters, £4 15s. (Captain Terry). Among those who were present at the sale, or who previously inspected the various lots, were the Duke of Albany, the Duke and Duchess of Cleveland, the Earl of Rosslyn, the Marquis of Tweeddale, Lord Sydney, Lord Normanton, Lord Crewe, Lady Neville, Viscount Barrington, Sir William Harcourt, Sir Nathaniel de Rothschild, Mr. Alfred de Rothschild, Sir Walter Stirling, Sir H. D. Wolff, Colonel Tottenham, M.P., Mr. Winn, M.P., and Mr. Cavendish Bentinck, blamed by the public and the University as M.P. It should also be mentioned that Sir Thomas and Lady Gladstone took the opporments to which he is attached, if they per- tunity of inspecting the effects of the late Earl. There remain to be sold, in addition

to the MSS, a small collection of coins and

as well as an assortment of decorative objects,

including antique French clocks, candelabra.

and cabinets, and tables of rich design. The

rare nor extensive, the most interesting portion—the portraits which grace the walls of Hughenden—being retained as heirlooms.

#### THE SUBSCRIPTION FOR MRS. GARFIELD.

The generous impulse to raise a subscription for the benefit of Mrs. Garfield and the family of the President has resulted in a very handsome contribution. But a question of great importance has arisen, which, of course, did not occur to the gentlemen who, under the inspiration of patrictic sympathy, originated the movement. The question is whether such of "Ginx's Baby" was an English member a gift can well be received by those whom it is intended to benefit. If the President had died of his wound there is no doubt whatever that the amplest provision would have been eagerly and gratefully made by the country for his family. Should he now succumb. there is not a person who would not desire to have some part in such a provision. But should be recover, as everything seems now to promise, such a gift to his wife would place him under the most serious embarrassment; and it is this consideration for him which should cause the leaders of the enterprise to

The case is obvious, and it has been plainly stated. The reason of the regulation that the President shall receive only his salary, and that it shall not be changed during his official term, is not that the choice of corrupt Presidents is contemplated, but that the Chief Magistrate must be free even from suspicion of illicit influence. Now in the matter of income the President and his wife are virtually one. Money given to her is necessarily money for his benefit, as it relieves him of all care for the recuniary welfare of his family. But if a poor man should be elected to the Presidency, and the Standard Oil Company, or the Pacific Railroad Company, or the Western Union Telegraph Company, or any great corporation, should present half a million of dollars to his wife, the impropriety of the act would be at once and universally admitted. Yet if a score of individual capitalists, all of whom have large interests sure to be affected by Congressional legislation and the President's signature, make a similar gift, is there an essential difference? In the ardor of party controversy, no very special character or design. The is there any doubt that her husband, the Presaverage price realized for plain silver utensils ident, would be fiercely assailed, or any queswas 7s. 6d, per ounce. A large ewer, chased | tion that the public good sense would wish his spotless integrity, but they could not deny the extreme inconvenience of the position, and everybody will admit that he should not be

placed in it without conclusive reasons. Do such reasons now exist? The President is apparently recovering, and if the prayers of a whole nation can avail, he will presently be restored to his former vigorous health. Will it be agreeable to him to know that a few of his fellow-citizens, from the purest motives, have presented a fortune to his wife? . On the contrary, can the knowledge fail to be most perplexing to him? . It is not enough that his official action will not be affected by it, but that action must not seem to be affected: and in order to prevent that appearance, he may feel himself constrained to act in contravention of his honest judgment. These are considerations which ought to be very carefully weighed by the humane and patriotic gentlemen who have moved in this matter. The salary of the President is believed to be ample for the expenses of his official position, and there are those who hold that a President should receive a liberal pension upon his retirement. But has the time arrived when it is necessary to provide for the family of the actual President ?--Harper's Weekly.

#### MISTAKEN IDENTITY.

An amusing story of mistaken identity was lately told, relating how the Rev. Dr. Pope was confounded with the Pope of Rome, through a minister quoting, in one of his discourses, "Pope on the Person of Christ." We heard, the other day, of a similar confusion of names, whereby the present occupant of the English Conference chair-the Rev. Ebenezer Jenkins-was made responsible for the popular novelette, "Ginx's Baby," which became the literary rage a few years ago. A good brother, generally, by the way, supposed to be more familiar with books than most of his own class of society, was deploring the decay of modern Meth. odism. The glory had departed from it. Ministers now-a-days felt none of the Pentethere-(hear, hear)-and if this centre was costal power in their own souls which Bramwell and Stoner could bring down on their congregations; and there was no wonder at it. for some of them were actually turning loyalty, and of true religion as opposed to a 'novel-writers." His old grandfather had taught him that it was a sin to read a novel, but now Methodist preachers were writing (hear, hear)-and he felt bold to say that the them, and his own sons and daughters were maintenance of the Church, of the members reading them. Worse than all, the English of the Church, and of the clergy of the Conference gave its highest approval of Church in these parishes was not merely an ministers becoming "novel-writers," for it Irish question, but was an Imperial question. had this year one for its President. His own voung people had been going wild over a book called "Ginx's Baby," written, as they said, and as he fully understood, by the Rev. Ebenezer Jenkins, the English Wesleyan City of London Auxiliary Committee to aid from what they ought to be, and the very collection of pictures, although it comprises minister. "Men couldn't," he exclaimed poor parishes in maintaining the ministry of worst think that, if they were a little better,

Methodist Church, and he hoped Mr. Jenkins and all such like would not be long before they went after him. The minister before whom all this effusion of righteous indignatian was poured out, proceeded to explain that the Rev. Ebenezer Jenkins was formerly a successful missionary in India [interruption.—" That makes the matter worse; a missionary had nothing better to do than to write novels ! "], but the author of Parliament. It took some little time to get the distinction between the two clearly settled in the mind of the old man, for his ideas of personal identity were as far astray as those of a younger and more pretentious man who, in our hearing, once dogmatically spoke of our own Rev. Alexander Reid as the Scottish dictionary compiler of that name; or of the old lady who, being told what name was intended for a new arrival in the family of one of our young New Zealand ministers, went away and gave it out that his parents were going to have him baptized "George Whitfield, after his grandfather, the great preacher!  $^{\star}-Ex$ .

#### LORD CAIRNS ON THE IRISH CHURCH.

A public meeting was held, recently, in Cannon Street Hotel, London, in aid of the clergy of the poor parishes in Ireland. Lord Cairns presided, and among those present were: Lord Ardilaun, Viscount Crichton, Right Hon. Edward Gibson, M.P., Right Hon. David Plunket, M.P., Mr. Geo. Beresford, M.P., Mr. Alderman Fowler, M.P., Mr. Ion T. Hamilton, M.P., Sir R. Carden,&c. Lord Cairns said the meeting had been

Ireland in certain parts of that country-a

matter of the deepest importance to these, and not devoid of importance to the people of this country. After the disestablishment of the Church of Ireland, in 1869, steps were immediately taken by the Irish Representative Church Body to meet the sorious position in which she was placed, and to provide carried on, as far as possible, in the same way as formerly. With regard to a considera fair number of Church members no difficulty was experienced, but it being determined to include every parish in Ireland in the scheme, the task, in some instances, was a burdensome one. It was decided by the Irish Representative Church Body to assist. out of certain funds at their disposal, those parishes that helped themselves, and, after much deliberation, a sum was assessed for each parish to pay, and which, being contributed by the Church people of that parish, would be supplemented by a sum of about the same amount by the Representative Church Body. The task of making up the amount assessed on the parish chiefly fell upon the landlords. Certain parishes could now, as hitherto, take care of themselves, but in the South and West of Ireland, owing to the unhappy state of the country, with regard to the question of land, the owners of property could not, as heretofore, contribute to the assessment for the support of the clergy. The landlords had received no rents for their own support, and it had, therefore, been utterly impossible for them to provide the assessments as they had hitherto done with much liberality. Thus, in 1880, the assessments payable in four of the dioceses were £13,000 short, the effect of which was to reduce by about one half the small incomes of £180 to £200 a year, which was the average amount of the stipends of the Irish clergy. Yet not one of them had flinched from his duty, or given up his post, though many could have received far larger incomes by coming to England and leaving Ireland. One hopeful feature, however, there was This was only a temporary difficulty. (Hear. hear.) Assistance was only required to tide over the present crisis in which those connected with land in Ireland found themselves. In these poor parishes of the south and West of Ireland the small body of Protestants and members of the Church of Ireland were the nucleus and centre of order, of loyalty, and of a true and Scriptural religion. (Hear, hear). Loyalty to English rule lay

Resolutions were passed commending the present effort on behalf of the poor parishes in Ireland to the general sympathy of Englishmen, and approving the formation of a to the highest legal position as Lord Chancel. Eritish Museum, is but £800 a year, and he one or two gems of modern art, is neither with great emphasis, "write novels and the Protestant religion in Ireland. Subscrip. they would be as good as they need be.

destroyed, loyalty to English rule would be

gone. These members of the Church of Ire-

land were the representatives of order, of

party who would bring back the country into

darkness, and disloyalty, and disorder --

preach powerful sermons." He was glad to tions of £100 each from Sir H. Peek, Mr. hear that another ministerial "novel- Denny, and Sir R. Carden were announced, writer," the Rev. Jackson Wray, had left the and a vote of thanks to Lord Cairns brought the proceedings to a close.

#### THE PAPACYNAND THE EURO-PEAN GÖVERNMENTS.

AUSTRIA.

The Roman Pontiff-whom Padre Curci, the ex-Jesuit, calls "the highest authorityon earth"-wisely endeavors to conciliate the European powers and re-establish friend. ly relations with them. He feigns to forget ? that they deserted the Papacy in its hour of nced, and all, openly or tacitly, permitted Italy to take possession of Rome. He pretends that they are all still the faithful sonsof the Church and that the modern spirit of progress is not dominant in all.

Notwithstanding the friendship of Austria with Germany, and the new liberal character of the Government, he continues an interchange of civilities with his former ally and co-oppressor of Italy. At the recent marriage of Prince | Rudolph of Austria and the Princess Stephanie of Belgium he was represented by the Papal Nuncio, and his wed ding present consisted of two magnificent mosaic pictures. One of these represents the Virgin of Sasso Ferrato and the other a lovely vase of flowers. These were accompanied by an autographic letter from Leo XIII. A Te Deum chanted in the German church near the Basilica of St. Peter was attended by all the Cardinals and high prelates. It is said. that the bride and the groom will come to-Rome during the year to make a visit to the

Pope.

With Russia also the Pope is on very friendly terms. Fifteen new bishops havebeen appointed there, and the differences becalled to take into consideration a matter tween the head of the Roman and of the connected with the clergy of the Church of Russian Churches have been accommodated-The Grand-Dukes Seagius and Paul made frequent visits to the Vatican during the winter mouths, which they spent here in a lovely villa on the Janiculum. They were always received with great ceremony, and once the Museums were illuminated in their honor. The Grand-Dukes were received by the "Prefect of the Sacred Palaces," Carfor the ministrations of the clergy being dinal Nina; by the Secretary of State, Cardinal Jacobini, and other functionaries. This spectacle, which is one of the most able portion of the parishes which contained | beautiful that Rome can give, is usually reserved for sovereigns and is rarely made. That the magnificent marble halls of the Vatican, with the Apollo Belvedere, the Laocoon, the bronze Hercules, and the countless other treasures of art which they contain, were illuminated for the sons of the Czar is a proof of the great desire of the Pontiff to obtain the friendship of Russia.

SPAIN.

The relations of the Vatican with Spain have been reserved for some time on account of the manifest liberal tendencies of the new Spanish Ministry. Liberty of worship and separation of Church and State are doctrines which always excite the wrath of the Vatican, and it was difficult when the late Ambassador was changed, to find another whose political views were acceptable to the Pope. Yet, conveniently forgetful that Alphonso of Spain was the successful rival of the protege of the Papacy, Don Carlos, Leo XIII. cultivates the most friendly relations with him. He sent his benediction at the marriage of Alphonso to the Maria Christina, and on the birth of their child presented it with a magnificent wardrobe. This: was prepared in Rome by one of the shops on the Corso and was composed of garments of lace and blue satin, the lace on the pillow so thick that it must have been an uncomfortable resting-place for the baby-faceof the Pope's god-child. The child was held at the baptismal font by the Pope's Nuncio in his place. In return for these civilities King Alphonso has presented the Pope with. a gold service for the Mass, engraved and encrusted with gems, the value of which is sixteen thousand dollars. Each piece bears the escutcheon of Spain and the arms of the

ENGLAND.

Even on Protestant England, Pope Leo XIII. has found means to confer signal benefits by ordering the Irish Bishops to soothe the agitation occasioned by the Land League. This agitation, however, was fermented by certain articles that appeared in the Aurora of Rome, a newspaper supposed to express the views of the Pope. When proud England humbled herself to send a member of Parliament to Rome to invoke the favor of Leo XIII., he established a claim upon the gratitude of that nation, by prohibiting the writings that incited rebellion and advising submission .- Madame Sofia Bompiani, in N. Y.

It is proof of our natural bias to evil that gain is harder and slower than loss in all things good; but in all things bad getting is quicker and easier than getting rid of.

The best men know that they are very far

#### The Family Treasury.

LINES IN MEMORY OF THE REV. WM. MORLEY PUNSHON, LL.D., WHO DIED APRIL 14, 1881.

The path of the just is as the shining light that shineth more and more unto the perfect day."-Prov. iv. 18. Thouart gone to a world far better and higher. Whose sky is ne'er dimm'd by a transient cloud;

E'en now thou are one of that heavenly choir,

Whose anthems of praise are c'er utter'd aloud.

Thy life, like the sunshine, shed glad heat and lightness On all those around thee, so genial its rays; "Twas not as the moonlight, so chill in its brightness Which lumines but warms not this world's darksom maze.

Thy course had no twilight; but when at its zenith Toy sun did set suddenly, as in the East, The angel of death came and bore thee away with Thy Saviour to reign-thy Eternal High Priest.

Thou ever wast ready to help those in sorrow : Thy sympathy, deep and abundant for all, ... Prov'd the depth of thy kindness, which still on the

Not short-lived, would ever respond to a call How many a timid believer was strengthen'd.

And freed from dark doubts by thy e'er willing aid-O, that God had not shorten'd thy stay here, but lengthen'd, --- ' That many more souls might as trophies be laid

At the feet of the Saviour, thy crown of rejoicing, Thy glory and joy thro' eternity's day! But He who knows best, and whose wisdom's unerring

Has seen fit so early to call thee away.

No more shall we hear thy voice glad news proclaimin Of peace and good-will by the angel assur'd; We shall hear it no more till ours join in praising The Lord, who for all has salvation procured.

Thy manifold talents were all used for Jesus ! The gifts of thy gentus -gold, frankincense, myrrh Were laid at the feet of the Young Child, who frees us From sins dark pollution—iniquity's slur.

O, help us, dear Saviour, thy servant to follow In righteousness, holiness, all our life long ! May we find Thee "a bright reality." hallow Our thoughts, words and deeds, till we join that gla

Whose robes are all wash'd in the blood of atonemen Till perfectly white—their Redeemer they praise— And heaven resounds with the strains of exultment They render to Thee, as they raptureus gaze.

O, Thou who alone canst give true consolation, Now comfort the dear ones who mourn for their loss They miss him : but he, after short separation, Joins those who've receiv'd the bright crown for th

JERNIE H. BISHOP, Brompton, Eng. IIt may be interesting to many readers of the GUAR. DIAN to know that the writer of the above, which is published by request, is the daughter of the late lamented Rev. James H. Bishop.—En. G.]

#### OUR NATIONAL PHYSIQUE.

Lord Brabazon has contributed a paper to

the current number of the Nineteenth Century

of considerable practical importance. It is entitled "Health and Physique of our City Populations.": We have recently learnt from the census returns how rapidly the metropolis and all our great provincial centres of life are growing. Are the masses that thus increasingly herd together in our great towns and cities maintaining the physical strength of which the English used to justly boast? Without ignoring such evidences of bodily vigor as are furnished by the cagerness with which athletic sports are cultivated among us, the readiness of our young men to enter the ranks of the volunteers, and the undiminished love of country pursuits, Lord Brabazon suggests that the robust men who delight in to their own doors; no one knew the amount cricket, or display their prowess at Wimble. of their accounts except the chief adminisdon, or ride to hounds, are not, as a rule, the more crowded and less healthy parts of before the debenture holders; there was no limit diwellers in great towns, or, at all events, in those towns. Our navvies, our merchant seamen, our iron workers, our gamekeepers, our the interest was 4 per cent. Now the credit gillies, and all who require strength, he adds, are mainly obtained from the country and small town populations. Although our soldiers are largely recruited in towns, many of them are country bred, and only those who are likely to develop under the influence of good food and healthy exercise are accepted. The obvious inference is that not only good food and clothing, but fresh air and exercise are necessary to the maintenance of physical strength. The wealthy can live in suburban villas, and young men in fair circum--stances can glide out of the smoke of towns on a bicycle, or shoulder a rifle. But what of those who hardly once in a year see a blade of grass, to say nothing of getting a blow at the seaside? For our poorer toilers, with their wives and families, there remains only the prospect of increasing degeneracy. This cannot be contemplated with satisfaction by those who desire to see England holding her ancient place in the markets of the world, or capable of maintaining her cause, if need be, on "the tented field." For after all, it is the masses in our great towns that we must look to for the maintenance of our varied industries, and it is upon them that we should have to mainly rely in any great struggle for mational existence. The fact that railways enable the well-to-do tradesman to live a few miles out of town, and even the superior artisan in a healthy suburb, renders the condition of the vast majority who are left be hind more hopeless. For there is no one among them of influence enough to resist the builder's constant invasions. The half-starved children who come from badly-drained houses towns have, however, the greatest claim to consideration. We compel them to walk shiveringly through the cold wet streets to school and to learn lessons for which they have, in a very literal sense, no stomach. Can nothing more be done for these helpless little ones, who are to be the men and women of the next generation? Lord Brabazon sugmany, dinners at nominal prices might be provided, or even given to the most destitute children. The children should believe that their parents might find it worth the compass of to-day. Christ has comwhile to purchase for themselves meals thus manded, "Take no thought for to-morrow." school. Private philanthropy, we are glad God to day. It is wrong to give way to the to remark, has indeed undertaken the work of blues. If they rise from bodily indisposition, providing children's dinners to some extent | then fast a little if need be, exercise wisely, in the winter in London and other large citics and quit your misguided habits. Live accord-

Lord Brabazon suggests, be secured for the children by boarding them out during the summer months at the seaside or in the country. The Vicar of Whitechapel has for some time past thus enabled the children of his poorer parishioners to wonder what the wild waves are saying, or to ramble through bowery lanes. A similar scheme has been successfully carried out by the Leicester Charity Organization Society. Every Board School, too, says his lordship, should have its gymnasium. These suggestions may possibly give severe shocks to the nerves of such functionaries as parish beadles and relieving officers, but by far-seeing statesmen and earnest philanthropists they will not be dismissed as unworthy of consideration.

THE BISHOP OF MANCHESTER ON THRIFT.

The annual meeting of the South-Eastern Railway Provident Savings Bank was held in the Cannon Street Hotel last night. The Bishop of Manchester presided. Amongst those who were also present were Mrs. Fraser, Sir Edward Watkin, M.P., chairman of the company; the Hon. J. Byng and Mr. Withers, two of the directors; Mr. Shaw, secretary; Mr. Alderman Hadley, Canon Allcock, and Mr. Skelton, secretary of the bank. The report showed that there are 2.371 depositors. and that the balance at their credit is £149,-' The Bishop of Manchester said that during

the eighty years that had elapsed since the

origin of savings banks, the savings of the

working classes had been enormously in-

creased, until now the sum invested by them amounted to £80,000,000, about £40,000,000 of which was deposited with the savings banks under the management of trustees, about £30,000,000 in the Post Office Savings Bank, and the remainder in those countless institutions, not always discreetly managed, such as the building societies, co-operative societies, friendly societies, which were always ready to accept the savings of the working classes. The Manchester, Sheffield, and Lincolnshire Railway was the first to set the example, which it did in 1861, of a provident society in connection with the railway system. Though the South-Eastern Company began eight years later, it had gone far ahead of the others, until now there was at the credit of its depositors nearly £150,000. The bank had progressed gradually both in the number of its depositors and the scale of their deposits. All this was highly satisfactory to those who liked to see the parest bonevolence combined with scientific economic principles. With regard to the special subject of thrift there was really nothing new that could be said. If the principles of thrift did not commend themselves to the understandings of the men he was addressing and to their wise apprehensions of their own interests, they were much less intelligent than he gave them credit for. The advantages were obvious of men saving in the days when they were young, healthy, and strong, and when the money, be it little or much, was coming in at any rate more rapidly than it would come in in the darker and weaker years of later life. This bank had somespecial advantages. It was brought trator of its funds; the security was undoubted, being that of the railway itself, even to the amount of each individual deposit; and of therailway company was so good that it could borrow money at less than 4 per cent. in the open market, but its directors thought it was a wise policy to pay the difference in order to encourage a contented, trustworthy, and sober body of employees, for a railway was a permanent enterprise, not a bit of 'jerry" work. There were signs that wiser and sounder notions of the true economic relations between employer and employed were gradually diffusing themselves in the community. Political economy was a very admirable science, considered as a science, but when they took it: in the concrete: and dealt with human beings it was necessary to make allowance for forces which did not enter into the narrow range of that science, because men had feelings, consciences, and other things which determined their market value, and which must be considered in reckoning up the general account of profit and loss in any given transaction. (Cheers.) The report was then adopted and the office

bearers appointed for the year.

#### THE BLUES.

When people are sick in body they usually want to do something for the disease. They ought to be as wise when mentally attacked with that unnerving malady, the blues, and do something, with an active emphasis on the do. Too many, I fear, when in low spirits, are tempted to "take something." A dose of morphine, a glass of wine, a good cigar, an exciting novel, or an aimless holiday, seems so pleasant to take. But they do not cure. they only aggravate the ailment. The harmoto attend the Board schools in our large nious and simultaneous employment of head; hands, and heart is the availing remedy. Plan some sensible work and execute it. Take hold of plough or hoe, saw or hammer, pen or vardstick, needle or broom, and stir your blood by stirring something to some purpose. Where there is no positive bodily disease, one can do much toward dispelling one's dismal blues of murky misery, by helping to put a gests that, as in the National schools in Ger. bit of the clear, blue sky of happiness over somebody's head. If you are sick, do not whine, nor sigh, nor drizzle a " continual drop ping" of complaints. Gird yourself with the be further taught, he thinks, to cook spirit of a man, and bear your infirmity. these dinners, and he is sanguine enough to Bring your wandering, gloomy gaze within prepared, and so a profit would accrue to the But do, do take thought for to-day. Trust but a system, partaking of a national charac- ing to God's laws in all things. If your spirit ter, is needed to fully meet the case. The is wounded with some deep sorrow, do not

"man of sorrows," and who can enter into all | pungent, and every word has in it an intent our sore afflictions. Trust, love, obey. Find of cruel death. What will be the judgment richly comfort, in due time. - Golden Rule.

"THE PROVIDENCE OF GOD" ASSERTED."

In the Methodist Magazine of ancient date a very interesting portion was found under the heading "The Providence of God'Asserted." I remember in early life I found this part of the Magazine to afford me more than even "The Grace of God Manifested," or any other of the literary contributions supplied for the edification of Methodist readers.

the present day do not sufficiently mark, for the instruction and comfort of their hearers, illustrations of the inestimable doctrine of God's gracious providence as seen in the world and found in the experience of Christians. How many a downcast soul would be cheered to learn that one in similar or in worse circumstances than himself had found, in the time of great need, the faithfulness of God's merciful promises—that in darkness light had dawned, in distress relief was found, and that in danger and in difficulty deliverance was granted.

Some years since, when in company with some good Christian workers in Lambeth, I ventured to make a remark that I dld not believe that any Christian could be found who could not, in the course of his life, refer to some especial instance of God's gracious providence being exerted on his behalf." This led to conversation on the topic, and to the recital, on the part of several, of their experience of the truth stated. One brother, a man with a large family, and a limited income as a clerk in a banking house in the city, and who found it a constant struggle to meet family claims, gave the following instance of help afforded to him in the time of need. He said, "Some time ago one of my children, a little girl about five or six years of age, was very poorly, and one morning she said to me, 'Father, I wish you would stay at home to-day.'" The request not appearing to him as urgent, made little impression. She, however, reiterated her wish till his wife said to him, "Well, my dear, as she so much wishes it, perhaps you had better remain at home." The good brother, therefore, addressed a letter to his employers, the bankers, apologising for his absence on the score of family affliction. In the evening of the same day he received a letter from one of the firm, expressing their sympathy, and enclosing for his acceptance a £40 note We may easily imagine with what grateful feelings this good brother would retire to rest that night, and how in the morning he would be further instructed in God's dealings with his people, for in the morning

"Blind unbelief is sure to err," but one must be blind not to discern in such a case as this "the providence of God asserted," and lessons for life and godliness suggested.-John Corderoy, in Methodist Recorder.

#### JUDGING AND BEING JUDGED.

" Judge not, that ye be not judged." Let us understand what the Saviour meant by this. t was that such and such consequences are from such and such acts. You have wondered at the unkindness of men, at the bitterness of their judgment. Has it ever occurred to you that the reason may, possibly, have been in yourself-a reason that has been sleeping fully twenty years, and is now only bearing fruit? You remember your unkindness to your father and your mother; how you sat on the throne of criticism at the fire-side and condemned the whole household in a spirit of self-righteous pride? You remember what an intolerant nuisance you were in the Church twenty years ago, snarling at every one, snubbing everybody, setting up your great righteousness as a robuke of their feeble morality - how the unkind word was always upon your tongue, and how men might feel perfectly; sure that you would go along any censorious line along which they might lead. All that is now coming back to you. You have been smitten first on one cheek, then on the other. You have been smitten on the head; society scorns you, repudiates you, views you with suspicion, and unkindness, and distrust. You sowed the wind, you are reaping the whirlwind; you have eaten the forbidden fruit, and you are now undergoing its most powerful consequences.

Find a kind man, one of noble and liberal spirit, whose thought is always of the charitable type, who cannot be gotten to say a harsh or unfeeling word about anybody-the time will come when society will throw its arms around him and take care of him, and nourish and defend him. He shall reap the bountiful harvest of his own beneficence. Such a man will not be allowed to be friendless in the time of his old age. He took no pains to defend or befriend himself, he had a kind word for everybody; he had a crust of bread for the poor, and a cup of water for the thirsty; he could always be looked to for the glowing and kind word; nothing mean, bitter, selfish, hostile, unamiable, ever fell-from his ruddy lips-and now, in the time of his old age and decrepitude, or when any evil report maliciously rises against him, society will close around him and protect the grand old tree from the knife and the axe and the sword of those who would

cleave it down. And what is true of the kind man, is true also of the bitter man. There are some persons who cannot talk sweetly. I do not altogether blame them, for their life seems to be one of the mysteries of Providence, inscrutable, wholly beyond our explanation, here and now; we can only say it were better for such that they had not been born-but they cannot speak the noble word, they cannot give you a grand beneficent judgment of any human creature or any human deed; their criticism is bitter, highly acidulated -- someenjoyment of fresh air and exercise, might, repine. Go to the loving Christ, who was a thing even worse, highly vitriolized, most everything else and not that the but me. It is wounted with some deep sorrow, to not entrement to be the case. The lis wounted with some deep sorrow, to not entrement to be the case. The lis wounted with some deep sorrow, to not entrement to be the case. The lis wounted with some deep sorrow, to not entrement to be the case. The lis wounted with some deep sorrow, to not entrement to be the case. The lis wounted with some deep sorrow, to not entrement to be the case. The lis wounted with some deep sorrow, to not entrement to be the case. The lis wounted with some deep sorrow, to not entrement to be the case. The list wounted with some deep sorrow, the loving characteristic in the case. The list wounted with some deep sorrow, the loving characteristic in the case. The list wounted with some deep sorrow in the case of the case. The list wounted with some deep sorrow in the case of the c volument and exercise, might, repine. Go to the loving Christ, who was an thing-even worse, highly vitabilized, frost 4 way under the content of the first than the content of the content

something for hand and heart to do. Never society will pass upon such persons by anddespair. Christ reigns, and his hand that, bye? They will get what they have given, "in faithfulness," has sorely chastened, can they will resp as they have sown; let that word never be forgotten. "God is not mocked; for whatsoever a man soweth, that shall he also reap." Not in some little literal way of a man dealing with him as he dealt with others, but with the marvellous social influence which gets around a man to help him up, or to smite and blast him. Thank God for these great promises and laws that make society secure! They give solidity to the whole constitution of humanity. We cannot play at criticism, and be harmless; we cannot be censorious, and then retire I have sometimes thought that ministers in upon our respectability. Every bitter word you have spoken about man, woman, or child has gone out to come back again, and will smite you some day. With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." This is a great law, and all human history is its exposition and justification.—Dr. Joseph Parker.

#### WHO GUIDES THE BIRDS?

Familiar as the migration of birds is to us

there is, perhaps, no question in ornithology

more obscure. The long flights they take and the unerring certainty with which they wing their way between the most distant places, arriving and departing at the same period year after year, are points in the history of birds of passage as mysterious as they are interesting. We know that most migrants fly after sundown, though many of them select a moonlight night to cross the Mediterranean. But that their meteorological instinct is not unerring is proved by the fact that thousands are every year drowned in their flight over the Atlantic and other oceans. Northern Africa and western Asia are selected as winter quarters by most of them, and they may be often noticed on their way thither to hang over towns at night, puzzled, in spite of their experience, by the shifting lights of the streets and houses. The swallow or the nightingale may sometimes be delayed by unexpected circumstances. Yet it is rarely that they arrive or depart many days sooner or later, one year with another. Prof. Newton considered that there were seafowl satellites revolving around the earth, their arrival could nardly be more surely calculated by an astronomer. Foul weather or fair, heat or cold, the puffins repair to some of their stations punctually on given days, as if their movements were regulated by clock-work. The swiftness of flight which characterizes most birds enables them cover a vast space in a brief time. The common black swift can fly 276 miles an hour, a speed which, if it could be maintained for less than half a day, would carry the bird from its winter to its summer quarters. The large, purple swift of America is capable of even greater feats on the wing. The chimney-swallow is slower-90 miles an hour being about the limit of its power; but the passenger-pigeon of the United States can accomplish a journey of 1,000 miles between sunrise and sunset. It is also true, as the ingenious Herr Palman has attempted to show, that migrants, during their long flights, may be directed by an expe-You have often been puzzled to know how rience partly inherited and partly acquired by That something we call "character." By the individual bird. They often follow the coast line of continents, and invariably take, on their passage over the Mediterranean, one of three routes. But this theory will not explain how they pilot themselves across broad oceans, and is invalidated by the fact, familiar to all ornithologists, that the old and young birds do not journey in company. Invariably, the young broods travel together; then come, after an interval, the parents: and finally, the rear is brought up by the weakly, infirm, molting, and broken winged. This is the rule in autumn. The return ourney is accomplished in reverse order. The distance travelled seems, moreover, to have no relation to the size of the traveller. The Swedish blue-throat performs its maternal functions among the Laps, and enjoys its winter holiday among the negroes of the Soudan, while the tiny, ruby-throated hummingbird proceeds annually from Mexico to New-

#### fogs of the North.-London Standard. AFTER MANY PSALMS.

[From "French Verse in English," by W. H. HARDINGE.] My heart before the God of innocence I lay me, The tears I weep He doth behold: My sorrowing He hath healed, His shield and buckler

The wretched are His care of old.

Blest be Thy name, my God, who gavest me for guerdon Thou who, to guard the sleep that must this body Wilt watch my desolate bier beside

In life's gay feasting hall, a luckless reveller bidden One hour I sit, one hour I die: die, and on the grave where soon I shall be hidden No man will come to heave a sigh.

Hail! fields I used to love : hail! hedges' leafy sweet And lonely, laughing, woodland prime; Heaven canopy of earth, and nature's fine cor All hall I all hall, this one last time!

Ah I long may those my friends behold your hallowed Deaf though they be to my good-byes!

May they die full of days, bewept of tender duty i May one that loves them close their eyes!

High, preaches to us forever and in all tones of love, and writes truth in all colors, on manuscripts illuminated with stars and flowers. If we were in harmony with the whole, we might understand her. Here and there a spirit less at discord hears semitones in the ocean and wind, and when the stars look into his heart, he is stirred with dim recollections of a universal language,

which would reveal all if he only remembered

Nature, that great missionary of the Most

The worst education that teaches self-

the alphabet.

Good Mords for the Young.

CLAD IN GRAY.

BY MRS. CLARA DOTY BATES. A little housewife bee, Fussy and gray was she, Hummed at the clover-tops continuously. The summer day was fair, And through the sunny air The birds on breath of song soured everywhere.

She had no colored coat, No gold band at her throat, Nor painted wings to flutter with or float; A sort of grizzled fur Wrapped and encompassed her, Except her wings of faded gossamer.

I heard her drone and whine I saw her heedless of the song and slime And yet it seemed that none Under that summer sun Was any happier than this busy one. The idle and the gay -----

Her voice was low and fine :

Went on their careless way. Nor noted the little housewife clad in gray; And yet, I thought, how sweet The honey she could est t How cool the clover must be to her feet!

The wholesome element Of Labor's true content Was through her humble, plodding presence lent Given to butterflies. That fluttered but to vanish from her eyes.

That little toiling bee This lesson gave to me: To labor, if I must, contentedly. Thus would the summer tide Flow for me rich and wide, And harvest, honey-sweet, be mine beside.

TEN-MINUTE SERMON TO CHILDREN.

"Even a child is known by his doings, whether his work be pure and whether it be right."-Proverbs xx., 11.

It is a great thing to be a child! Many men would like to go back to their childhood and live again the days and years which have passed away... Out of the boys and girls men and women are made. And men and women are the most important things upon the earth. Each one is accountable to God for what he thinks, believes, says, and does. Beginning once to live, our real lifetime con-

Pluck off a little bud from your mother's rose-bush. Cut it into pieces with your penknife. Put it under your microscope. Do you see the scores of tiny red leaves and how tightly they are pressed together? Your papa couldn't pack them so nicely if he were to put them under his letter-press for many days. But if you had left the bud on the plant a few days longer it would have burst open into a most beautiful and fragrant rose.

A bright-eyed, sunny-faced, happy-hearted school-boy, tripping along the way with his book-bag thrown across his shoulder, will soon be a strong, able-bodied man, doing business. He may be building houses, or selling goods, or making shoes, or farming land. He is now like the rose-bud, packed full of possible things; after a while he will be like the open flower.

But there is something else to be thought of besides growing up into manhood and womanhood. There is something greater than getting larger eyes and hands and feet. that we mean the kind of men and women they will be. This forming character begins when we are young.

It is this that makes childhood such an interesting and beautiful thing. Much denends upon very little things, for very great things grow out of very little things. So it is that "even a child is known by his doings, whether his work be pure and whether it be right." Everything tells upon the after-

There is a barn upon the Alleghany Mounseparates in such a manner that that which falls upon one side of the roof runs into a little stream which flows into the Susque. hanna and thence into the Chesapeake Bay and on into the Atlantic Ocean; that which falls the other side is carried into the Alleghany River, thence into the Ohio, onward to the Gulf of Mexico. The point where the foundland and back again, though one would waters divide is very small. But how differimagine that so delicate a little fairy would ent the course of these waters! So it happens with people. A very little thing be more at home among the cacti and agaves of the Tierre Callente than among the firs and changes the channel of their lives. Much depends upon the kind of tempers we have. If we are sour and ill-tempered no one will love us. If we are kind and cheerful we shall have friends wherever we go. Much depends upon the way in which we upon the kind of comrades we have, much upon the kind of habits we form. If we would have the right kind of a life we must watch the little things. We must see how one thing affects another thing, how one little act takes in many others.

In the year 1867 I lived in the romantic town of B-, in Pennsylvania: A stone's throw from my study window stood a splen. did tree, its boughs bent to the ground by the weight of golden apples. My neighbor, Mr. Y., and his family were away from home. Three thieving boys knew this and knew also of the ripe fruit. These boys made frequent raids upon the old tree, Sundays not excepted. One evening I hallooed them most lustily just as one was ready to mount the tree and fill his pockets. How they sneaked away, trying to get beyond my sight. They forgot that "the eyes of the Lord are in every place." I set myself to thinking how many sins were bound up in that one little thing of taking apples without the consent of the owner

1. They broke the commandment which says, "Thou shalt not steal."

2. They broke that commandment which says, "Thou shalt not covet."

3. They broke that one which says, "Thou shalt honor thy father and thy mother," 4. Also that one in regard to "Remember-

ing the Sabbath day to keep it holy." 5. I think they violated also the first com-

If you ask me the reason for believing this latter, I must say they made gods of their stomachs. All day they were cramming and stuffing themselves. You might see them loitering about cake-shops, hanging on the fruit-waggons, or tramping through the orchards, stealing and eating.

If, then, so much depends upon little things, and so many things go to shape child. life, I ought to say that a few rules are necessary for its guidance.

1st. We must have pure ideas. Truth is found in many places; but pure truthtruth without any error-the whole of truth which relates to our life and the future world, is found only in "Jesus" and his "Word." He is the perfect teacher. If we start in error it doesn't matter how far we go in it, it is error still. And it leads from bad to worse and then to the worst. But if we give our hearts to Jesus he will fill them with truth and love.

2nd. We must do right actions. Some children are quarrelsome, others are kind. This child is deceitful, that one sincere. Some are disobedient, some obedient. Some are stubborn, others easily conquered. Now, to do right is the first thing to learn. But we are only able to do right when God helps us by the Holy Spirit. We ought to pray for that Spirit.

Brd. We must have right motives. By motive is meant the cause we have in doing things. Some things may turn out good to others, although we meant it otherwise. If our thoughts and intentions are wrong, we can get no credit for what our actions may do. ...

4th. We must be forgiving. If others de wrong, we need not. If they say wicked things about us, their saying them does not make them true. If they do evil things to us, we must not return evil for evil.

"I want to see my mother," sobbed a poor boy, as the undertaker screwed down the lid of a coffin. 🐇

"You can't! Get out of the way, boy! Why don't somebody take the brat?"

"Only let me see her a minute," cried the orphan. "Only once; let me see my mother only once."

Quickly and brutally the hard-hearted monster struck the boy away. "When I'm a man I'll kill you for that!"

muttered the child. Years passed away. The court-house was rowded.

" Does any man appear as this man's counel?" asked the judge.

There was silence. A young man stepped orward and pleaded his cause. He was a stranger; but his power in speech and

nanagement acquitted the criminal. "May God reward you, sir," said the acquitted man. "I can't."

" I want no thanks, ' replied the stranger. Man, I will refresh your memory. Twenty years ago you struck a broken hearted boy away from his poor mother's coffin. I was that boy."

Turning pale, the man said, "Have you rescued me, then, to take my life?"

"No! I have a sweeter revenge. I have saved the life of a man whose brutal deed has remained with me twenty years. Go! and remember the tears of a friendless child." -Rev. Hiles Pardoe, in the Christian Union.

#### DO SOME ONE THING WELL.

Let me say to the young, forming habits, one fact or truth looked at in all its phases, traced in all its relations, thoroughly mastered, is worth more to head, heart, and life, than a thousand superficially grasped and partially comprehended. Take a subject, think through it, over it, under it, turn it over, look at it in all possible phases and relations; master it, make it your own; one book-read it, quostion it, doubt it, discuss it: and analyze it: tains so 'u It that the rain which falls upon it master it, and it will be worth a dozen read in a cursory or superficial manner; one text of Scripture-fathom it, measure its length and breadth; try to detach it, and find the ligaments by which it is held; think down into it until you come, according to its own path to Christ-for be sure, as he is the truth, every truth leads to him in his own wavget into its very heart and 'look at it, for the peculiar glory of spiritual truths, like some temples, can be seen only from within. Climb to its summit. As literally, so spiritually, the best, widest, grandest prospect is from the top of its heights. It is the beaten oil that gives the brilliant flame. It is thoroughly digested food that gives us strength and health. I would not say, read the Bible less, but meditate upon what, you read more. He improve our school-days. Much depends is not the best Bible student that remembers the greatest number of verses, or that is the most skillful exegete of its difficult passages, or that has at his command the greatest number of facts and truths; but rather that man who best understands its great fundamental principles that lie at the foundation and manifest themselves through every verse, and is the most thoroughly imbued with its spirit, that has the key of interpretation to the deepest meaning of the whole.

#### PROVIDENCES.

A little ray has fallen on the brook, but it alters its color. Experience points to the same illumination of the stream of life. Slight circumstances are its sunbeams. The seven bishops, martyrs for conscience' sake, were committed to the tower on a Friday. They reached the prison in the evening, just as divine service was beginning, and immediately hastening to the chapel, were cheered by the words of St. Paul in the second lesson: "Inall things approving ourselves as the ministers of God, in much patience, in afflictions. in distresses, in stripes, in imprisonments." What blessings were breathed in every syllable 1-R. A. Willmott.

Seek not to please the world, but your own conscience. The man who has a feeling within him that he has done his duty upon denial is better than the best that teaches mandment, "Thou shalt have no other God hangs upon the smiles of the great, or the still more fickle favors of the multitude.

### Our Sunday School Mork.

STUDIES IN THE BOOK OF EXODUS Sunday, Aug. 14, 1881.

INTERNATIONAL BIBLE LESSON. Lesson 7. (THIRD QUARTER.) THE RED SEA:-Exod. xiv. 19-27.

GOLDEN TEXT.

"Speak unto the children of Israel, that they go forward."—Exod. xiv. 15.

CENTRAL TRUTE.

God will save his people, and destroy his enemies.

Home Readings. Monday.-Exodus III. 1-22. Tuesday.—Exodus xiv.1-18, Wednesday.—Exodus xiv 19-31. Thursday.-Exodus xv. 1-22, Friday.-Psalm lxxvii, 1-20. Saturday.-Psalm exxxvi. 1-26. Sunday.-Hebrews xi, 23-40.

TIME.—B. C. 1491 (or B. C. 1300), April. Place.—The children of Israel assembled from all parts of Goshen, probably at Rameses. They marched eastward to Etham, then turned, on account of the desert, and went south, and crossed the Red Sea near

RULERS.-Either Thothmes III., his fourth year (or the last year of Menephtah).

CIRCUMSTANCES.—As soon as the first-born of the Egyptians were slain, Pharach not only let the Israelites go, but urged them. They asked the Egyptians for jewels and gold, which they freely gave, and then they took up their march. Pharaoh soon repented. and, pursuing, came up to them just as they reached the Red Sea. They seemed unable to escape, for mountains were on one hand, the desert on the other, the Red Sea before them, and Pharach's army behind.

HELPS OVER HARD PLACES .- (Verse 29) "The Angel of God"—God's manifested presence, in the pillar of cloud and fire "Pillar of cloud"-A lofty cloud by day, shining by night, which was the guide of the people. A fitting emblem of God. (Verse 20) "Darkness to them"-As a great thundercloud, keeping them from attacking the Israelites. (Verse 21) "Over the sea "-The Red Sea. The western branch of it, called the Gulf of Suez. The place of crossing was near the northern end, by the town of Suez, some three or four miles across." "By a strong east wind "-Or north-east. God used this wind to blow the waters off the shoals. (Verse 22) "The children of Israel"-600,-000 men, or about 2,000,000 in all. They probably started toward midnight, and got across between two and 3 o'clock in the morning. "A wall unto them "-Not standing up like a wall. (Verse 28) "Chariots" -Pharaoh was said to have had 27,000 chariots. (Verse 26) "Stretch out thine hand "-At Moses' signal probably the wind returned from the other direction, and aided the returning waters.

Find in this lesson—

That God takes care of his people. That even good things are hurtful to the wicked.

That God will save those who trust him. That God will destroy those who disobey

#### REVIEW EXERCISE.

. What was the effect of the last plague? Ans. Pharaoh let the people go. Where did they go? Ans. Toward the

east, then south to the Red Sea. What guided them? - Ans. A pillar of cloud by day and fire by night.

Who followed them? Ans. Pharach and How did the Israelites escape? Ans. God

made a way for them through the sea. What became of Pharaoh and his army Ans. They were drowned in the Red Sea.

#### A TOUCHING INCIDENT.

There is, in a Sunday-school in Nantasket, a little girl of whom the following incident was related by Mrs. C.-T. Richardson, at the recent meeting of the Norfolk County, Mass., Sabbath-school Union. It occurred when she was only six years old.

Her uncle was brought home very sick, and the doctor told the family he could not live. The little girl heard it, and, at a time when no one was in the sick room, she went in and up to the bedside, put one hand on the cheek of the man, and reaching up, pressed her face close to his, and whispered, "Cast your sins on Jesus, the spotless Lamb

His bodily distress had been very great, a moan coming with every breath; but at her whispered words, the flood gates of his soul were unlocked, and he burst into tears. The little girl went about her play, not telling any one that she had been in the room. His mental anguish was as great as his bodily suffering. All through the night he lay praying for mercy and forgiveness of sin. The next day, the little messenger God sent watched her chance, and again went to the sick man, whispered with winning ten-

" Did you do as I told you, Uncle William?" "Yes, I did, I did ! He has washed away my sins."

Only a few hours before he died he implored God's richest biessing upon "his little angel" as he called her, for teaching him the way of Jesus.

Chrysostom said beautifully-so beautifully, that the words have been preserved like a fly in amber: "God has given a man two eyes; if he lose one he hath another. But man hath only one soul; if he lose that, the loss can never be made up again.

Moderation is the silken string running through all virtues.

To smile at the jest which plants a thorn in another's breast, is to become a principal in the mischief.

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### CHRISTIAN GUARDIAN

TORONTO, WEDNESDAY, AUG. 3, 1881.

THE NEW VERSION AND OUR THEOLOGY.

It was publicly stated some years ago that the New Version would remove from the New Testament every proof text of our Lord's divinity, and that with these, the Athenasian doctrine of the Trinity must fall to the ground. Perhaps at no point have the Revisers made larger concessions than here. It was to be expected that if doctrinal bias had at all tampered with the sacred text, it would be on this subject. Our existing manuscripts carry us back to the fourth century, and up to that time the polemics of the Church centred around the person of Christ. The doctrine of our Lord's divinity was discussed from every possible point of view, and especially in the light of the entire Scripture testimony. Every passage bearing upon the subject was carefully examined and noted. Explanatory notes were often inserted by conscientious scholars in the margins of their copies of the New Testament, without the | in the "Companion to the Revised Version," slightest thought of imposing them upon the world as a part of the text. And when these books, perhaps in the next generation, were copied by parties who were ignorant of the origin and use of these notes, it was very natural that some of them should be adopted as part of the text. All this could take place without the least intention of corrupting the text on the part of any one concerned. Again, it was not to be expected that the New Testament would abound in dogmatic declarations of the deity of Christ. It is not after the manner of the sacred writers to make dogmatic declarations of truth. The great fundamental doctrines of religion are assumed and implied rather than asserted. The Scriptures deal with the spiritual life founded upon these great dogmas, and with the religious and moral duties arising from them; and enfold the doctrines in their exhortations, precepts, historical records, and practical teach ings. A great truth which is woven, so to speak, into the entire tissue of Scripture, so that the entire scope of its teaching is deprived of significance unless we admit such truth as taken for granted, is thus far more strongly attested than it could be by a score of direct proof texts. Proof texts may be like mere ornaments, which can be removed without serious loss; but fundamentally implied truths are the very corner stones of the building. The deity of Christ is one of these. Without it Christianity is no longer Christian religion, it becomes simply theistic. If our readers will take the trouble to examine such passages as John i. 1-15, viii. 58. xvii. 5-24, which assert the pre-existence of Christ, or such passages as Acts i. 24, John v. 23, 1 Cor. i. 2, John i. 3-10, Col. i. 16, 17, it which divine attributes, worship, and works are ascribed to Christ, he will find that they speak forth this important truth even more distinctly than ever.

Of passages in which Christ is directly called God, we have in the old version seven-John i. 1; xx., 28; Acts xx. 28; Rom. ix. 5; I. Tim. iii. 16; Heb. i.8; and I. John v. 20. These may be regarded as the standard proof texts of the doctrine, though, as we have seen, by no means the strongest evidence that it is taught in Scripture. Four of these are unchanged in the New Version; the texts in which they stand are unchallenged, and the rendering cannot be improved. One of them (I. John v. 20), indeed, becomes stronger, by what may be called a reflected light. The same expression, "eternal life," is used in the second verse of the first chapter, and there the New Version makes it very clear that it is a predicate, or rather a title, of the personal Christ. But this is not our only gain on behalf of orthodoxy. Two new texts are now. brought more distinctly before the English reader. Titus ii. 13 now reads, "our great God and Saviour, Jesus Christ," and the old rendering is placed in the margin. This new rendering, which makes "great God," "Saviour," and "Jesus Christ" three names or titles of one and the same person, is, as Henke pointed out long ago, fully justified, though, perhaps, not absolutely necessitated by the idiom of the Greek article. This passage is important because it brings with it such parallels as I. Tim. i. 1., &c. The other passage is John i. 18, where, instead of "the only begotten Son," we have introduced in the margin the remarkable alternative, "God, only begotten." The change from one of these readings to the other is a change of but two letters in the Greek. The marginal reading is supported by the highest authority, the Vatican, Ephraim, and Sinaitic manuscripts. and the Syriac, Coptic, and Æthiopic versions, and certainly nothing but the fear of dogmatic glosses has prevented its insertion in the text. If genuine it carries in itself the whole doctrine of the Trinity, and more than compensates for the excision of the old Trinitarian text of the three witnesses, I. John v. 7. In view of these facts it can scarcely be said

that the doctrine of the deity of Christ has suffered as to proof texts, even if the remaining three texts had been discarded altogether. We shall see, however, that this is far from the case. In Acts xx. 28 we find the alternate reading, "Lord," admitted to the margin. This is supported by four ancient manuscripts and two versions besides the margin of the Syriac, while the Vatican and Sinsitic manuscripts have our present reading, which is also modern critics agree that we should read agencies and instrumentalities to carry

Church of God." Still the evidence for Lord" here is not as strong as the evidence for "only begotten God" in the previous passage. In Rom. ix. 5 there is no question of various readings, it is altogether a question of

punctuation and translation. Since the time

of Erasmus the Socinians have held that a

full stop should be placed after either "flesh'

or "all." and that the remainder of the sentence should be translated as a benediction. This really is a question of interpretation, as the words will bear either construction. Seemingly to avoid the field of dogmatic interpretation, the revisers have placed the alternate construction in the margin. This, of course, decides nothing. It simply means that the Socinian rendering is grammatically possible; the strong exegetical considerations adduced by Watson and others in favor of the old rendering have still their full force, and thus to the theologian the passage is as good a proof text as ever. We have here a very fine illustration of the difference between the province of the translator and that of the interpreter. Here the translator cannot decide for us even the barely literal sense; the interpreter must do everything. The remaining text (I. Tim. iii. 16) has been, perhaps, the most famous battle-ground of all. Most of us remember the strenuous defence of it by that master of the New Testament, Dr. Bloomfield But notwithstanding all that, here the old reading, "God," theos, is emphatically given up, and the article "who," hos, is accepted This may be adduced as a good illustration of the conscientious submission to critical evidence which has characterized the revisers. The reasons for this change, as well as for the omission in I. John v. 7, will be found detailed a work which we again commend to our readers. In the hands of the interpreter. however, even this text of "the mystery of godliness" is almost as strong an assertion of our Lord's deity as before. If the reading theos is a gloss, it is the gloss of a clear-sighted

In conclusion we think we may safely claim a decided gain for the old orthodox doctrine of the Trinity as the result of the whole work

#### THE ECUMENICAL CONFERENCE.

In little more than a month, a more august gathering than any which has hitherto occurred in the history of Methodism will take place in the city of London. Already a con siderable number of delegates have arrived in England, and others are on their way thither from every part of the earth. Not only are Great Britain, and America, including both the United States and Canada, to be represented in this great meeting, but every other land in which this form of Christianity has been planted. Representative men from the four quarters of the globe, and from many of the islands of the sea, will take part in its deliberations. The four hundred delegates of which it is to be composed will represent a constituency of 31,731 ministers, 4,698,990 Church members, a population estimated at 24,000,000, and not less, perhaps, than twenty distinct ecclesiastical organizations, each of which traces its origin to that great religious movement of the Eighteenth Century, of which John Wesley was the controlling spirit, and which, in its aggregate result, is comprehended under the name of Methodism. Among these representative men, too, will be found not a few of the elite of the several members of this great and growing family of churches. In both the clerical and lay elements, of which it will be composed, will be included men whose names have not only become household words throughout their own denomination, but who have won for themselves a reputation which is co-extensive with the Church universal. Many of them have received from the bodies to which they respectively belong, the highest honors in their gift; not a few of them, too, have won for themselves distinction in literature, and placed their generation under obligation to them by their achievements in the exposition and defence of the truth; and some have made themselves famous by self-denying and heroic service performed in the high places of the missionary field.

There is something sublime in the very thought of such a gathering : and we are not at all surprised that there are so many crossing the ocean, chiefly in the hope of getting a sight of it. It will, indeed, be a privilege, to such as are fortunate enough to secure it, to be permitted to look upon so many of whom they have so often heard, and whom by reputation they have long known, but whom they have possibly scarcely ever hoped to see, and to see them all together. There is scarcely a Methodist, probably, in any part of the world who would not like to be there. And yet, it will not be without its sorrowful associations. There will be vacant places, which, however they may be filled by others than they who were intended to occupy them, will, nevertheless, call up painful recollections in the minds of every one present. It is impossible to read over the names of those who are to compose the first Great Council of Methodism without feelings of inexpressible sadness, and having brought to our recollection the words of Scripture, "The fathers, where are they? And the prophets, do they live forever?' Even within the last few months, several who were expected to take a foremost part in its proceedings, have died; and others who were appointed as delegates will, we regret to learn; be prevented from being present through growing infirmity. There are names which will readily occur to our readers, both in our own Church and in other of the Methodist Churches, who, but for the disability which comes with advancing years, would have almost certainly been among the delegates. It is the consolation of these venerable men, however, that instead of the fathers are the children; that, although the Elijahs are ascending, their mantles are falling upon the Elishas; and that he who is in the text of the Syriac. The evidence of removing his workmen, or laying them aside the fathers, however, is against it, and most like a broken bow, is raising up new

"the Church of the Lord" instead of "the on his work. While it will no doubt country than ours, they have more of this ] junior members of the Council to see even so have the opportunity of becoming acquainted with some of the representative young men, who have already begun to share with them the burdens and responsibilities which they have borne so long, but which they feel they will so soon have to lay down.

The Church has a right, we think, to expect that by the blessing of God, great good will result from this grand representative meeting of Methodism. If these four hundred ministers and laymen representing such a marvellous constituency, in which is embodied the results of a movement which furnishes material for one of the most thrilling chapters in the history of Evangelical Christianity. should only come together shake hands with one another, eat and drink and pray together, apart entirely from all formal discussion, or any extended interchange of thought and be a sentiment of unity, a feeling of oneness among these brethren, representing diverse ecclesiastical organizations, such as probably none of them ever experienced before, and which will make itself felt to the ends of the earth, when they have severally returned to their respective fields of labor and of influence. member of the assembly which will be recognized by every other and which will compel all to feel that they all belong to the same stock. In spite of the petty differences which have unhappily divided it into so many distinct camps the grand army of Methodism is one. It is not so much in the intellectual as in the spiritual outcome of the Ecumenical Conference that we look for the chief good that is to result from it. If all should be dropped out that will occur between Bishop Simpson's sermon and the final doxology and benediction, except the free and unrestrained social intercourse which these distinguished brethren will be permitted to hold with one another, the Churches concerned. Indeed, if we might say so without offence to Jew, or Greek, or the Church of God, we should be inclined to pronounce the programme of proceedings which has been drawn up with so much care the weak spot in the whole of the arrangement which has been made for the holding of this great Council. Never, we are inclined to believe, in the history of deliberative assemi blies, whether ecclesiastical or political, was so much work cut out for so short a time. and never was a programme drawn up with a more ingenious avoidance of the most vital and interesting questions, which might possibly engage the attention of the body for

whose guidance it was intended. But in spite of what, with all deference and respect to the esteemed and honoured brethren who devised it, we cannot but regard as a preposterous plan, we look for great good from the labours of the Council. Our hope rests in part upon the practical wisdom of Methodists, and Methodist ministers, in general, and of what we know of the personnel of the Council in particular; but over and above all this, our confidence is based upon the unfailing promise of a covenant-keeping God, and the prayers which we this week, the 5th inst., has been set apart served throughout the Methodist world, that the blessing of God may rest upon the Council, and direct its labours. If this call is responded to as it ought to be, we may expect that a baptism of the Spirit will descend upon the assembly which is to meet in City Road Chapel, on the 7th of September, which has scarcely been equalled since the day of Pentecost.

### WORTHY OF IMITATION.

It is a pleasing fact that there are so many men in the Church just now who, though they do not feel themselves to be called to the work of the Christian ministry, do, nevertheless, feel that God has just as absolute a claim upon the employment of all their faculties and powers in his service as if they were. And in the spirit of complete consecration to God, they are severally, humbly and earnestly asking, "Lord, what wouldst thou have me to do?" Some of these are devoting themselves largely to various departments of Christian work, which can be done as effectively by laymen as by ministers, and in some instances. with even greater advantage by the former than by the latter. It is not generally known how much pastoral work, and that of the most effective kind, is done by devoted laymen, and Christian women. All honor to these self-denying servants of God, who are quietly and noiselessly going about doing good; visiting the fatherless and widows in their affliction, and by the tenderness of their sympathy and the helpfulness of their charity, comforting the sorrowful and binding up the brokenhearted; and who are going out into the highways and hedges and compelling the pariahs and outcasts of society, by the overwhelming force of affectionate entreaty, to come in to the marriage feast and partake of the proffered bounty of the Great King. There is another class, however, with but few gifts which are capable of being utilized in this way who, nevertheless, feel that God has given them business capacity—the ability to acquire property and make money—and this they willingly consecrate unto the Lord.

We have instances of this kind among ourselves. There are laymen of our own Church whose magnificent gifts in support of our Missionary Society and other institutions and interests of our Church show how conscientiously they are acting on this principle. They have not waited until they have grown rich before they began to give, but from the days of their poverty they have regarded their earnings as belonging to the Lord, and they have shared them with his cause. The United States being a larger and wealthier

be an exquisite delight to many of the class than we have, and their giving, though it may not be greater in proportion to their many of the fathers present with them, it will than that of some of our own men, Mr. George I. Seney, of New York. The amount of money which this princely man has given away within a comparatively short time for Christian and benevolent objects connected with his Church is something amazing. He has recently endowed a hospital in New York. He has contributed \$75,000, or more toward an educational establishment in the South. He has given \$100,000 absolutely toward the endowment of the Wesleyan University, at Middletown, Connecticut, and a like sum provisionally, that is, on condition that a like sum be raised by others, and as the condition is in a fair way of being fulfilled, it, too, may be regarded as absolutely given. And now he has just given another \$100,000 as a scholarship fund, for the encouragement of meritorious students at the Wesleyan who, sentiment, the effect could scarcely fail to be to quote his own words, "can earn scholarbeneficial. We venture to believe there will ships and feel that they are preserving their manhood in accepting pecuniary assistance in

getting an education." The result of this magnificent gift is thus described by the New York Christian Advocate: 1. At the end of the next Freshman year fifteen competitive scholarships, from \$100 gradually ascending to \$250, will be awarded There will be a family likeness found on every | in the order of proficiency, according to conditions to be hereafter announced. 2. At the end of each sophomore, innier, and senior year seven competitive scholarships of similar amounts will be awarded, the whole beginning with the next class, so that after the fund is in full operation, thirty-six competative scholarships, from \$100 to \$250, will be annually awarded to those who earn them, to the end of time. 3. This is a new departure, which cannot but raise the grade of scholarship and conserve the sense of self-respect in students. It is clear that with the ordinary scholarship, which covers tuition, and these honorablyearned manhood or competitive scholarships, a young man can pay his way through to the between the sessions, we should not despair end, and come out free of debt. Like all Mr. of its proving a great and lasting blessing to Seney's gifts, this has the merit of the soundest common sense.

#### QUESTIONS AND ANSWERS. Note.—Occasionally we find among the

questions which are sent us for this column, one which refers to some case of discipline which either has been, or is at the time, before some of the courts of the Church. These, no doubt, are sent inadvertently; for we hope there are few of our members, and, we would fain believe, none of our ministers, who would like to betray us into giving an opinion in such circumstances. We are sometimes asked, for example, what the duty of a Superintendent of a Circuit, or a Chairman of a District, would be in a given case; when, as a matter of fact, one of these officers has just acted in such a case, and, in this way we are virtually called upon to publicly pronounce a judgment upon the rightness or wrongness, the legality or illegality, of what he has done. To do this, if we knew that we were doing so, as everybody will see, would be a manifest impropriety and impertinence on our part; and for any one else to attempt to lead us to do so, unwittingly, would be equally improper. We always take it for have reason to believe are being offered to granted that our brethren who are enhim without ceasing by humble, believing trusted with the administration of discihearts in every part of the world. Friday of pline, and the government of the Church, in every act of their administration, have done as a day of fasting and prayer, to be ob. right, until it has been decided otherwise by some court of competent jurisdiction, before which the matter had been brought in due form. Along and intimate acquaintance with Methodist ministers, and pretty wide observation of their administration, as well as the broad principle of law, that every man ought to be regarded as innocent until he has been proved guilty, has confirmed us in this view; and, therefore, when a case is presented to us in which it appears as if one of them has acted unrighteously or illegally, we are always suspicious that our information is defective; that some material fact has been overlooked or kept back which. if it were known, would change the whole aspect of the case, and, possibly, lead us to a conclusion the very opposite of the one to which we would be apt to come in the existing state of our information. The conclusion of the whole matter, then, is, that we will be obliged to our brethren if they will kindly abstain from sending us any questions of this sort; and if any have inadvertently sent us any such, we trust they will neither be surprised nor offended if no notice be taken of them.

Question .- 1. Why are our periodicals dearer as the Montreal Branch Book-Room, than at the Book-Room in Toronto? 2. Why is the Revised New Testament dearer at our Book-Rooms in Toronto and Montreal than at other book stores?

Answer.-These questions, which are sent to us by the same individual, and which, on that account, as well as on account of their relation to each other, may be most conveniently answered together, remind us of a question which is said to have been asked a long time ago, and the answer which was returned to it. Once upon a time, when people knew less about the properties of matter than they do at present, the question-so the story goes-was considerably discussed, why a live fish put into a vessel filled with water, would not cause the water to run over. A good many people, it appears, racked their brains not a little to find a solution of the problem; but the more they thought about it, the more impenetrable became the mystery in which it was involved, until a certain canny Scotchman let in light upon it. The question being put to him, his answer was that he doubted the fact. This must be our answer to both these questions.

1. The prices of our periodicals are printed on them in plain figures; and it is not conceivable that any one, either in Togonto or Montreal, in the face of this fact, would take published prices. Evidently, this question must be founded upon misinformation, or mistake, touching the facts of the case.

as grocers have been known sometimes to do efforts with abundant success. with coal oil, or sugar, or some other article the price of which is pretty generally known; but we are not aware of any instance of this from American editions, which in some be mistaken for the other un'ess they were ment, either the Oxford or American editions, in any other establishment on this continent. books. In this respect we know whereof we affirm. Books are coming to us from the United States every week for review, and the retail prices are generally marked on them, and these are the prices at which they are sold at our own Book Room. The fact that publishers, both in Europe and America, have the most absolute confidence in our Book Room, and that it is known to be next to im. | pied, of which the Paris Signal, of July 9th, possible that any of its creditors should ever lose a cent by it, enables the Book Steward to for any honest dealer to undersell him.

QUESTION.—Does the Revised Version of the New Testament provide us with the more exact words of our Lord Jesus Christ? Answer.-We do not know that we under-

stand the exact import of this question. We assume that the questioner needs not to be told that the exact words of the Saviour are irrecoverably lost. We do not even know with certainty what language he spoke. The first Gospel, it is generally supposed, was originally written in Hobrew, while the received opinion is that the other three were written in Greek; but it is hardly probable that the Lord Jesus spoke either of these tongues. If Aramaic was the language commonly spoken by the inhabitants of Palestine at the time that our Lord exercised his ministry on earth, that, in all probability, was his language. The question is involved in obscurity. Of one thing, however, we may be certain, we have not, and can never have his exact words. We believe, however, that though the gospels were written in a different language from that in which the discourses of our Lord Jesus Christ were spoken, their spirit and meaning have been faithfully preserved; and it is the opinion of learned men, who have critically examined this New Version, that it does more accurately express the meaning of the original record. Many think that the English of the New Version is not equal to tique beauty, the rhythm, and music of the older version in some of the passages which appear in a different form in the New Version: but even in those instances in which the critical ear is offended, the judgment is that the sense has been more clearly and fully brought out. That this has been the case in every instance of change, may, indeed, be doubted, but the general judgment of the learned is that this has generally been the effect of the changes that have been made by the revisionists.

QUESTION.—On page 55 of the Discipline, relating to stewards' meetings: 1st. Who is to call the stewards' meetings? 2nd. Has the Superintendent a legal right to be present at these meetings?

Answer. - There is no specific direction given in respect to the calling of these meetings, but as the superintendent of the circuit is the person whom the Church has made responsible for seeing all the Disciplinary regulations carried out on his charge, we presume he must either call these meetings himself, or else see that it is done by some one else. 2. As to his legal right to be present, in the absence of an express law to the contrary, there can be no doubt, for it is expressly provided, that "it shall be considered a principle of Methodist Discipline that no court shall be recognized as Methodistic in which the minister or preacher does not preside."

Answer.—It is a question whether the established Church of England has a right is concerned. to use the New Version without some sort of legislature or executive authorization from the State; but there is no such question in respect to its use by free Churches. The common version is called the "Authorized Version," and on the title page it is said to be Appointed to be read in Churches;" but it is by no means certain by whom it was authorized, or when or by whom it was appointed to be read in churches. This is a question, however, in which we as a Church have no interest.

The Rev. Coverdale Watson, and his newly married wife, left Brampton,on Thursday last, for their distant field of labor in Vancouver's Island. Brother Watson carries with him the esteem and confidence of all the brethren who have known him since he entered the work in 1869. He has wonfor himself the reputation of a most estimable Christian gentleman, and an exceptionally able and successful minister. We only express the feeling of a large number of brethren, who have known him intimately, when we say that we could ill afford to spare him from the work in the Province of Ontario; and the authorities of the Church could have given upon him to ask more for them than the our friends in Victoria no stronger proof of the deep and lively interest which is taken in them here, than by sending them such a r an And from all that we can learn of the estim- ious remittent fever.

2. Then, as to the implication that the able lady who has recently become his wife Revised New Testament can be procured at a ! she is every way worthy of the relationship lower price at other book stores than at our upon which she has entered. She has for own Book Rooms-assuming, of course, that | years distinguished herself as an active be no less a joy to those "ancient men" to makes a greater appearance. Conspicuous the question refers to the same edition and and successful Christian worker; and the among those consecrated laymon just now is the same styles—we know that that is a mist many costly gifts presented to her on the take. We understand, on the very best of occasion of her marriage, and other tokens authority, that the prices of these books are of appreciation, showed the high estimation the same in all respectable bookstores. It is in which she was held by those who knew just a possible thing that some person, for the her best. We trust that the blessing of God purpose of advertising his establishment, will accompany our brother and sister to might sacrifice his profits on these books, just their distant field of labor, and crown their

> The British Wesley an Conference met at Liverpool, on Tuesday, July 19th. We learn kind, and we have no reason to believe any from our English exchanges, just received, that such exists. There is this to be said, how- Rev. George Osborn, D.D., was elected Presiever, that the Oxford editions differ in price | dent on the first ballot, Rev. R. N. Young being chosen Secretary. Four vacancies had ocinstances, pretty closely resemble them. We | curred in the legal hundred, through death, have seen these books side by side, and we and to fill these Revs. C. Carter and J. S. can easily understand how one of them might | Jones were elected, on the ground of seniority, and Revs. F. W. Briggs, M.A., and very carefully compared, and the imprint of | D. J. Walker, on nomination. There were each examined. The Revised New Testa- six vacancies through superannuation, which were filled by the election of Revs. J. H. can be procured at as low a price at our own | Lord, George Barnley and John Hay, on the establishments as anywhere else in Canada, ground of seniority, and Revs. F. W. Macand as cheaply, we have reason to believe, as [donald, E. H. Tindall, and J. S. Banks, on nomination. We hope to be able to give a And this observation applies to all sorts of fuller report of the Conference proceedings next week.

We noticed recently the marked success of our Canadian friend, Mr. J. L. Forster, in the prosecution of his art studies in Paris. The Paris journals speak in especially high terms of his painting, exhibited at the last salon. It was a portrait of M. the pastor of Mouilspeaks in the highest terms as an excellent likeness. The Signal adds: "We have been get books on such terms that it is impossible able to examine this portrait more closely since the close of the salon, and we have been very much struck with its merits. Besides a perfect resemblance, there is in the artist's painting that personal stamp which reveals a mind behind the brush. M. Forster does credit to his master, M. Bouguerean, but one feels on seeing his fine portraits, that he possesses what the best masters do not give, . the art of putting his soul into his works."

> In the correspondence of the Northern Christian Advocate we find the following kindly and appreciative allusion to our esteemed confrere the editor of the Canadian Methodist Magazine Writing of a Sabbath at Ocean Grove, the Rev. B. Shove says: "The morning sermon was preached by Dr. Withrow, editor of the Methodist Mayazine, of Toronto, Canada. His sermon was prefaced by a beautiful fraternal greating from both his country and his Church. His allusion to the attempted assassination of our loved President, and the deep sympathy that was felt in the Canadian heart, was truly eloquent and affecting. May these golden cords of love ever bind these two nations together as they are connected by the tough iron strands of the Suspension Bridge! "

The New York Examiner and Chronicle is to doubt correct in the views expressed in the following remarks: "Lord Dufferin, with the powerful influence of England behind that of the old, they think they miss the and him, is said to have been successful in his efforts for the commutation of Midhat Pasha's sentence to banishment. Turkey is certainly in no position just now to defy so strong an expression as that made in England regarding Midhat's condemnation, and to the recent Tunisian complications that once influential chief will in no small measure owe his life, if it be spared him." And it may be added that Midhat Pasha is not the first great man who has owed his life to English interference in the interest of fair play.

> We regret to learn that our esteemed brother, the Rev. Edward Cragg, of Canton Circuit, has recently met with a sore bereavement in the loss of a beautiful little boy between three and four years of age. The twin brother of the deceased little one was also so ill that for a time his life was despaired of, but, through the mercy of God, he has recovered. Our brother and his estimable wife have our sincere sympathy in the the affliction through which they have been called to pass.

CHAUTAUQUA. - By a typographical error which substituted evening for morning; the paragraph relating to Chautauqua, in last week's issue, became entirely misleading. As it was written it read, "passengers by the steamer Chicora on Tuesday morning reach the grounds QUESTION.—Can the New Version of the Scriptures be used in churches without an act of Parliament, or the sanction of the Queen to ing." This is the fact, and it applies to every other day, as well as Tuesday, so far as getting to Chautauqua at 4 o'clock in the afternoon

> It appears that it was the Rev. Wm. Tindall, not the Rev. J. C. Seymour, as we supposed, who sailed by the Dominion Line for Europe a week ago last Saturday. Bro. Tindall who has been in feeble health for some time past, seeks for recuperation in rest, change of scene, and a sea voyage. Many prayers will be offered that his hopes may be more than realized.

THE CYCLOPEDIA OF METHODISM.—We need not repeat all that we have said about this work; our opinion of it is pretty well known already. Our present purpose is merely to call attention to the advertisement of it which will be found in another column. Read, mark, learn, and inwardly digest!

The Sherbrooke Examiner says: The Rev. Mr. Campbell expects to be absent for a few weeks recruiting his health, during which time the Methodist pulpit will be filled by the Rev. Mr. McAdoe, from Ontario.

Rev. Dr. Sutherland and John Macdonald Esq., are both booked for passage on the Parisian, which sails from Quebec on the 13th of August. Rev. S. J. Hunter sails the follow-

We regret to learn that the Rev. Wm. Torrance, of Wiarton, is dangerously ill of bil-

#### LITERARY NOTICES.

The Chief End of Revelation. By Alexander Balmain Bruce, D.D., Professor of Apologetics and New Testament Exegesis in the Free Church College, Glasgow, author of "The Training of the Twelve," "The Humiliation of Christ," &c. New York: Anson D. F. Randolph & Company, 900 Broadway, Cor. 20th Street. Cor. 20th Street.

The learned and gifted author might, we think, have found a more taking title for this book, and one which would have conveyed to the average reader a more definite notion of its contents. But this is about the only thing in it which a necessarily hasty examination of it has enabled us to discover, with which we are disposed to find fault. In every part of it is visible the hand of the thoroughly trained and skilful apologist, who understands all the tactics of the enemies of Revelation, and knows how to meet them. The immediate object of this work is to define, as clearly as possible, what Revelation is; and secondly, to show the principal end which T. Fields during his last illness, is one of the its Divine Author intended to accomplish by this discovery of himself to men. In the prosecution of the first part of this purpose, Dr. Bruce distinguishes between Revelation and the Bible, which contains the record of it, and points out the advantages which are secured to the apologist by the observance of this distinction. In dealing with the latter, and principal branch, of the subject, he devotes an elaborate chapter to misconceptions of it. These are of two kindsthose which result from a theoretical or doctrinaire view of Revelation, and those which spring, on the other hand, from the exclusively practical or ethical view. Of the former of these Lessing, Reimarus, and W. Rathbone Greg are taken as representatives; of the latter, Spinoza, Kant. Fichte, and Matthew Arnold. In another chapter, our author deals more directly with the chief design of Revelation, which he holds to be, to make known the purpose of God's grace to a -sinful and perishing race. It is not merely the discovery of what Matthew Arnold has described as "a power, not ourselves, which makes for righteousness," but of that which, to the sinner, oppressed with the sense of his guilt and moral ruin, is vastly more important-a power, not ourselves, which makes for mercy. According to this view, "Christ's death on the cross is the most important part of his revelation: far more important than his words of wisdom, precious as the x are. And the radical error of Mr. Greg is, that he takes account only of the latter, leaving out of view the revelation which Christ made in his life, in his action, and, above all, in his passion." In subsequent chapters he treats of "The Method of Revelation," "The Function of Miracles in Revelation," "The Function of Prophecy in Revelation," and finally of "The Doctrinal Significance of Revelation." We welcome this book, which is just published, as an important contribution to apologetic literature, dealing effectively with some of the most mischievous forms of attack which have been made on revelation in these days; and we wish it a wide circulation. It may be had at the Methodist Book-Room, in this city.

Stepping Heavenward. By Mrs. E. Prentiss, author of "The Flower of the Family," &c., &c. New York: Anson D. F. Randolph & Co., 900 Broadway, Cor. 20th Street. This is a new edition of a charming book which

made its appearance some years ago, and at the time was received with great favor by the public and had a very large sale. When it was first given to the public, it was published anonymously; the interest of the present edition is greatly increased by its not only having the name of the gifted author on the title-page, but also containing an interesting sketch of her life. Mrs. Prentiss was the youngest daughter of the and saintly, Edward Payson; and that fact itself will lend an additional charm to this book, to many who have been edified by the perusal of his biography and works. But, apart from all extraneous considerations, the merits of the work itself are sufficient to commend it. Every girl, and wife, and mother who is " stepping heavenward," ought to have it. The young wife and mother, amid her new, and often perplexing cares, duties, and responsibilities, will find it specially comforting and helpful. Like all the publications of this house, it is published in fine style. Price, \$1.75. It may be had at the Methodist Book-Room, Toronto.

Sin and Saivation. By Henry A. Nelson. New York: Anson D. F. Randolph & Company, 900

These two things, sin and salvation, are so closely related to each other, that it is impossible for us to understand the one without understanding the other. There are aspects of both the one and the other in which they are inexplicable; but the degree of our light in respect to sin will probably be the measure of our ability to understand the nature of salvation. Shallow and inadequate views of the former naturally leads to defective views of the latter. Mr. Nelson, in the volume before us, attempts to go to the bottom of the first of these, in order to make way for the more effective treatment of the second. He treats of sin as an act, as a state, as a disease, as separation from God, as a delusion, as a doom: and he points out how salvation cor. responds in its various stages and aspects to these views. The style of the book is popular; it is beautifully printed on finely-tinted paper, grateful to the eye, and easy to read; and, above all, it is well calculated to do good. It may be procured at the Methodist Book-Room, Toronto, Price \$1.

Sermons on the Christian Year. By the late Francis E. Lawrence, D.D., pastor of the Church of the Holy Communion, New York, With an introductory Sketch of his life, New York: Anson D. F. Randolph & Company, 900 Broadway.

The fact that Dr. Lawrence was for more than twenty-seven years pastor of a church in the city of New York, ought to be accepted as sufficient proof that he was a man of more than ordinary ability. More than this, he appears to have been a man of deep and fervent piety, and of exceptionally beautiful character. The spirit of the man breathes in these discourses. They are not sermons which were made to sell, but which were actually preached by the author to his congregation. They are eminently practical, pervaded by a spirit of deep and fervent piety; and the pure, transparent, and simple style is all that can be desired in pulpit dic-

John Wycliffe, and the First English Bible. An Oration, by Richard S. Storrs, D.D., LL.D., New York: Anson D. F. Randolph & Co., 900 Broadway, Cor. 20th Street.

This is the treatment of a great subject by a great thinker and eloquent orator, in a manner worthy of both the one and the other. It may be ordered through the Rev. W. Briggs, Methodist Book-Room; or, 30 cents sent to the publishers, will secure a copy post-paid.

-Harper's Magazine for August is magnificently illustrated. It opens with a frontispiece-an illustration for Margaret Veley's poem "Almond Blossom"-drawn by Abbey, and engraved by Cole. In its marvellous delicacy this cut seems to almost transcend the possibilities of wood engraving. Mr. Abbey contributes also s fine full-page illustration of Herrick's poem, "The Parce: or, Three Daintie Destinies." Henry P. Johnston contributes an exceedingly interesting paper on "The Surrender of Cornwallis," which is richly illustrated. Samuel Adams Drake's series of papers on the White Mounguese papers are also concluded in this number. T. B. Aldrich concludes his charming sketch of illustrated. One of the most important contributions to the number is Mr. Frederick G. Mather's paper, "Water-Routes from the Great North-west." A brief paper, of a retrospective character, entitled "Then," written by James most delightful things in the number. Richard eketch, entitled "The Various Languages of Billy Moon." Hugh Craig contributes a suggestive article, entitled "Assassins and Nihilists." William Pope Dabney tells a very significant anecdote of President Madison and his discussion with a Baptist preacher concerning the ratification of the Constitution. Poems are contributed by Miss Sarah O. Jewett. Mrs. Veley. Mr. Curtis, in the Easy Chair, writes most charmingly of the Newport Belles, etc.

-The Midsummer Holiday Scribner more than by the first part of a new story "The Daughter of | ing by other means of conveyance. Henry Sago Rittenhouse," by the author of " An Earnest Trifler:" "Queen Titania." Part I, by Mr. Boyeson; "The Village Convict;" and five more of Uncle Remus' amusing fables. The Susan Coolidge; "By the Sea in Normandy," by Mary G. Loring; "A Little World," (the Island of Petite Anse) by Mr. A. C. Redwood; "Ice" Yachting on the Hudson;" and" Peter the Great." The illustrations are by first-class artists and are in America," by E. C. Stodman, and the second of Mr. Stickney's papers on "The People's Proof the Time," Dr. Holland, writes of the "Boss System," "The Rich and Poor," and "Purchasable Health."

...The Popular Science Monthly. New York: D. Appleton & Co., 1, 3, and 5 Bond Street. The August number has reached us in good time and presents a very fair table of contents. The opening article itself is no doubt worth the price of the number. "The Herring," indeed, in the hands of most writers would not be a very promising theme, but Prof. Huxley is not an ordinary writer. He is a naturalist, a metaphysician, and poet, and though one cannot always accept his conclusions or approve of the processes by which they are reached, no one can help admiring the extraordinary interest with which he invests the driest and most commonplace subjects. "Physical Education." "The Blood and its Circulation," "Origin and History of Life Insurance," "The Insufficient Use of Milk," "Intelligence of Ants," 'Lunar Lore and Portraiture," "The Vision of the Sane," "School-Room Ventilation," "Origin and Uses of Asphalt," "The Unit in the Planet Life." "The Electric Storage of Energy," "Sketch of Robert Wilhelm Bunson," with "Correspondence," " Editor's Table." "Literary Notices." " Popular Miscellany," and Notes make up the matter of the rest of the number.

*Blackwood's Magazine* for July sustains the high character of this magazine. It has the following table of contents: "Besieged in the Transvaal," "The Defence of Standerton," "Reminiscences of Prison Life," "The Land of Khemi," Part II. 'The Labyrinth and the Lakes." "The Private Secretary," Part IX. "A French Lady and her Friends." King Bemba's Point, a West African Story," "Recollections a la Fourchette," "Tunis," "The Late Andrew Wilson."

-St. Nicholas for August begins with a poem of play-time by the editor, Mary Mapes Dodge, illustrated with a full-page drawing by Jessie McDermott, forming the frontispiece. There are seven capital short stories, and interesting instalments of the two serials, "Phaeton Rogers," and "Saltillo Boys." Mr. Daniel C. Beard gives full instructions concerning "Flat-Boating for Boys," with diagrams. Dr. Oswald continues the story of his travels and exciting adventures through the virgin woods of Brazil and beside the Amazon River: and "The Treasure-box of English Literature" presents some gems of song by Charles Kingsley and Barry Cornwall. The number is profusely illustrated from beginning to end; the Depart ments are full of life and variety.

#### PERSONAL ITEMS.

Professor Borden P. Bowne, of Boston (Meth odist) University, received a call to the Chair of Surf breaking on the shore are very impressive.

Philosophy in Yale College, but declined to according to General and Mrs. Grant, by a lady Philosophy in Yale College, but declined to accept it.

We learn from a correspondent that the Rev. Mr. Tyler, of the Kenilworth Circuit, is seriously ill. He has been confined to his bed for sometime back with disease of the heart.

We learn from the Norwood Register, that on the evening previous to the departure of Rev C. Watch and family from Warsaw, for their new field of labor, about one hundred friends. representing all the denominations of the village, met at the residence of Miss Lukey, and presented Mrs. Watch with a purse of \$40, ac. companied with a very flattering adress. Rev. Mr. Watch made a suitable reply, expressive of the pleasure and profit of their sojourn and work

The Rev. J. W. Totten, who, it will be remembered, left a few days ago, writing from Sault Ste. Marie, says : " We met Bro. Barltrop at Southampton. We were informed at Bramp ton that Brother Beynon was sick. So our party now consists of Bro. Lawson and wife. Bros Wheeler, Barltrop, and Laidly. We have had pleasant trip. Owing to scarcity of state-rooms some of us 'boys' had to do some 'boy-cotting,' which slightly disturbed our usual good nature However, we are getting accustomed to this new procedure, and are happy."

Wolcarn from the Walkerton Telescope, that before the departure of the Rev. William Savage from Clifford, for his new field of labor at New Hamburg, he was presented with no less than two addresses, while the Quarterly Board passed a very complimentary address, expressing the very high esteem in which Mr. Savage is held. and praying for his future prosperity. The second address, which was from the congregation, was accompanied by the presentation of a

#### CORRESPONDENCE.

OCEAN GROVE.

DEAR MR. EDITOR,—I wish that you and all the est of my friends could enjoy with me the fresh sea broczes and the cool embraces of the ocean at this famous sea-side resort. As I write, with in a stone's throw roll in the surges of the vast Atlantic, breaking in ceaseless music on the shore. In endless succession they advance in servied ranks, break into snowy surf, roll up the sandy shore, and retire, like ranks of soldiers firing tains, is concluded. Mrs. Champney's Portu- by platoons, and fall back baffled, to re-form, and advance to the attack once more. And so for ages has waged this endless war between the sea Tangier, entitled "A Day in Africa," beautifully and shore. Truly is the unresting sea the grandest emblem of eternity.

A few words as to Ocean Grove, and how to reach it, for the benefit of intending visitors On the 31st of July, twelve years ago, a few Methodist preachers, with their families, made a visit to this then wild and sandy tract of the barren Jersey coast. Before they separated they M. Johnston contributes a humorous Georgia held a prayer-meeting in a tent at which twenty. two persons in all were present. This was the beginning of an annual gathering now numbering its hundreds of thousands, under the auspices of the Ocean Grove Camp-meeting Association. It is now a city by the sea, with its wide streets and squares, its palatial hotels, and multitudes of elegant summer houses, its great covered tabernacle, which will accomodate 5,000 persons, and Louise Chandler Moulton, and Miss Margaret its grand religious services, which are every year occasions of extraordinary spiritual power. I know not what the resident population is, but last summer during three months over 400,000 ever justifies its title. Fiction is well represented persons arrived here by train, besides those com

Our Methodist friends here seem to have solved the problem—how to furnish healthful recreation under directly religious influences. Only six miles off, is Long Branch, the very focus of illustrated articles are: "The Isle of Peace" by fashionable American dissipation and frivolity. Here the same health giving breezes, the same splendid surf-bathing, may be enjoyed, free from the dancing, and drinking, and horse-racing which are aggregated with the fashionable report and at a comparatively inexpensive cost. Heads exceedingly fine. There is an essay on "Poetry of families can bring here their households with the assurance that they will be brought into contact only with the most salutary influences. blem." Poetry is well represented. In "Topics | Prominent on the public buildings, fountains and monuments of the association, is the inscription "Holiness to the Lord," and to this high purpose everything is made to contribute. No liquor, no tobacco is sold on the grounds. A meeting for the promotion of Scriptural holiness is held every day. Frequent preaching services-I heard the son of the sainted Cookman preach last night-young people's meetings and a series of Sunday temperance and camp-meeting services are held. At our boarding-house we have singing and family prayers every day. The consecrating spirit of the place is that of old-fashioned Methodism. The very names of the streets, and squares and lakes commemorate such worthies as Wesley, Whitefield, Fletcher, Benson, Embury, Asbury, and our own Barbara Heck, while the names of Zion, Pisgah, Tabor, Hermon Carmel

> suggest sacred associations. But though a religious atmosphere broods over the place, no ascetic restraint is felt. Innocent mirth and music and hearty laughter are heard on every side. Along the ccean shore, for over 3,000 feet, stretches a broad, plank promenade. About the middle of this I sit upon the sand and write. From the bathing grounds at either end ring out the merry shouts and screams of hundreds of bathers battling with the surf. And odd-looking creatures they are, with their hideous sun hats, and queer, serge bathing dresses, at which you have to look twice to see whether they contain a man or a woman; that of the former baving short sleeves, and that of the latter hav-ing short skirts and—well, something very like er hilarai know, is to feel the impact of the surf upon he spine; and the grave doctors of divinity and their wives seem converted under its influence into boys and girls again. Fishing, yachting,— I have had a splendid cruise in a tidy yacht on a rough sea with a fresh breeze—basking on the sands, and watching the gambols of the bathers furnish ample recreation for any idle hour. The Sabbath stillness of the Assembly is re-

markable; not a hoof stirs, not a wheel moves in the grounds on that day. The great Tabernacle is crowded with devout worshippers and the singing of the great multitude, led by the clear, pealing notes of a silver cornet, is an inspiration to hear. The Americans are exceedingly courteous to Canadians, Dr. Stokes, the President of the Association, to whom more than to any other man Ocean Grove owes its distinguished success, drove meall over the grounds, recounted its history, and explained its methods, and insisted on my preaching at the Sunday morning service. In doing so I ventured to refer to the filial relations of Canadian to American Methodism to the fact that Barbara Heck whose sepulchre is with us to this day, was, under God, the mother of Methodism in both sections of this great continent, and that Asbury, Hedding, and Bangs were the pioneers and founders of Methodism i both countries alike. When I further remarked that of all the messages of sympathy with their stricken President none was more deep and heart. felt than that of our own widowed Queen, the responses were hearty and warm...
The surf meeting by the sea shore in the evening

is one of unique interest. The people gather by thousands on the sands, a printed form of respon-sive readings is distributed, and brief addresses are given. The singing and responses of the great multitude and the ever-present deep bass of the

from Washington who had long known the fam The General has an elegant summer villa at Long Branch. The house is filled with Japanese curiosities and souvenirs of travel, and the servant who takes one's card is a native Japanese. The General was very affable, and expressed a friendly interest in Canada. I remarked that we had his old friend, Jeff. Davis, now visiting with This led to conversation on his recent book, and to Davis' new version of his escape from capture. General Grant laughed, and said he thought him quite excusable under the circumstances. He inquired if there was any feel ing in favor of annexation in Canada. I replied that, to the best of my knowledge, there was no feeling, whatever, in favor of political annexation, but that a desire was felt by some for a commer cial zollverein, or for reciprocity of trade. There was an air of republican simplicity about the man and his household. Many of the villas of Long Branch far surpass, in size and magnificence, his modest establishment.

A word as to how to reach Ocean Grove and its neighboring seaside town, Asbury Park, from which it is separated only by a narrow lake, upon which skim hundreds of pleasure barks. Lying about midway on the Jersey coast be-tween New York and Philadelphia the trip hither gives Canadians on opportunity to visit the two largest cities and to enjoy some of the finest scenery on the continent and at the same time it farnishes a delightful resting-place midway in the journey. I would strongly advise intending visitors to take the Eric Railway to New York. It traverses the wild and rugged scenery of the Southern part of the State, once deemed impracticable for the locomotive. The view of the Portage Falls, and valley of the Genesee from the dizzy viaduct, 350 feet above the stream, is one of the grandest I ever saw. But even this is surpassed by the last view of the Susquehanna as the railway climbs

Hudson. But the better way to see that is to take a day boat up the river to West Point or Newburgh, which costs only \$1 for 120 miles, and sail through the noblest part of that noble river.

LETTER FROM REV. Dr. RYCKMAN.

River St. Lawrence, near Tadousac,

July 26th, 1881. DEAR MR. EDITOR,-As we are nearing Father Point, where the pilot will leave us, taking with him the last tidings on this side of the Atlantic, we send to the dear old Guardian a line which will be of interest to some of our friends, and perhaps to the readers of the paper generally We have been delayed by the troubles among the longshoremen in Montreal, so that the vessel by which we expected to leave Quebec on the 23rd, could not be discharged so as to leave be

fore this morning.

We are now fairly under way, with smooth waters, bright sky, and a fair breeze. We anticipate a pleasant voyage, through the goodness of God. We are a congenial ship's company. Rev. Mr. Wakefield and James H. Beatty, Esq., my fellow-delegates, are on board. There are six Methodist misisters heridae are in Para W. Methodist ministers besides, namely, Revs. W. C. Henderson, B. Clement, James Hannon Joseph Adery, Wm. Tindall, and Wm. Briden and two of other names, Rev. Mr. Muir, of the Canadian Baptist, and Rev. Mr. Lamont, a Pres byterian. We have family worship in the morning, and a social exercise of prayer and fellow ship in the evening. The sailors feel sure of a Jonah on board, they think it would be difficult to decide which he is.

The Company and their officers have done all

that could be done for us amidst the circum stances that have caused our detention. Before passing beyond "speaking distance," we wish to bid good-bye to our friends and flocks, and bespeak their prayers on our behalf.
E. B. RYCEMAN,

#### BRIEF CHURCH ITEMS.

TORONTO CONFERENCE.

GRAVENHURST .- An exchange says that th trustees of the Gravenhurst Methodist Church have shown their appreciation of their new minister, Rev. T. Dunlop, by purchasing the house and lot on John Street, belonging to Mr. A. Miscampbell, for a parsonage. It will be re painted, improved, and furnished, ready for use, by the congregation.

#### LONDON CONFERENCE.

PORT ROWAY .- On Tuesday evening, the 19th nlt., the ladies of the Sabbath-school gave a garden party in the Masonic Hall grounds, which was a very successful affair. Proceeds to be applied to the funds of the school.

Kenilworth.—We learn from a correspondent that a new church is in course of erection at Cedarville, on the Kenilworth Circuit. The church, when finished, will reflect great credit on the friends who have undertaken the work. It will be brick veneered.

CARLISLE .- On the eve of their departure from Carlisle, the Rev. John Scott and his wife were surprised by a host of their friends, who took possession of the parsonage, filled it almost to its utmost capacity, spent an agreeable hour together, and before bidding adieu, presented a beautiful address and a liberal sum of money.

DEESDEN.-Before leaving Dresden for their new field, the Rev. John Turner and wife were presented with a beautiful autograph quilt, by the Ladies' Association of the Dresden Society, and the Rev. C. Lester received a well-filled purse, as an expression of good-will and respect, from his friends of the town.

East Zorra. - The Superintendent writes Our Annual Festival, held in the Hebron Church, came off duly on the evening of Dominion Day. We had a fine turn-out-church full to overflowing, and a happy time was realized. ort racy speeches, good singing, by the choir well received. Thanks to all helpers present. Proceeds over \$51. Our Church improvements nearly paid for. "Brethren, pray for us."

DRAYTON .-- We learn, from the Drayton New Era, that the social given at the residence of Dr. S. P. Emes, for the benefit of the parsonage fund, on Wednesday evening, 20th ult., was a grand success. There was a bountiful supply of refreshments, and music furnished by the band was an interesting feature in the programme for the evening. We learn from the same paper that on the arrival of Rev. Mr. McAllister, he was entertained by a number of friends at the

Townsend CIRCUIT .- On the evening of 29th of June a very successful strawberry festival was held at the Zion Appointment, on the Townsend Circuit. There was a large attendance. During the evening the children of the Sabbath-school entertained the audience with a number of dialogues and recitations, and choice music was furnished by the choir. In connection with the festival the Rev. Joseph Deacon and family were cordially welcomed to the circuit. Chatham .-- At the close of the Wednesday even

ing prayer-meeting in the Elizabeth Street Methodist Church, North Chatham, Rev. A. M. Phillips was presented with a highly eulogistic address, accompanied by a purse of \$100. Mr. Phillips replied in an appropriate manner. Rev. Mr. Langford then introduced Mr. Phillips' successor, Rev. W. G. Henderson. When the Rev. Mr. Phillips came to the Elizabeth Street Church there was a regular membership of about 25. There is now a membership of 133. The church has been once enlarged, and plans are out for a second enlargement, which is delayed until the fall for some eason known to the trustees.

Guerri.-On Tuesday evening, July 12th, the closing meeting, for the sesson, of the Young People's Union was held in the basement of the Dublin Street Methodist Church, and was largely attended. An address was read to Mrs. W. J. Maxwell accompanied by the presentation of an autograph quilt, containing about 900 names. The address was responded to by the Rev. Mr. Maxwell in felicitous terms. A very kind address from the congregation was then read, and a cheque for \$100 presented to the Rev. Mr. Maxwell, who made an appropriate reply. During the evening several excellent musical selections and readings were given. The entire proceedings were of the most interesting character, and each one who took part in the programme gave entire satisfaction. Mr. Maxwell has left for Muskoka for a month's absence.

#### MONTREAL CONFERENCE.

BATTERSEA .- Rev. J. Lawson, pastor. A Methodist Sabbath-school was organized at Dixon's last week, and promises well.—Kingston News.

SHERBROOKE.—The Rev. Alex. Campbell delivered an eloquent sermon on Sunday evening, in the Methodist Church, upon the recent foul attempt at assassination of President Garfield, to a large congregation .- Sherbrooke Examiner.

MONTREAL.-Rev. D. V. Lucas, A.M., pastor, The pic-nic of the Point St. Charles Methodist Sunday-school, held at Beauharnois, on Saturday, was highly satisfactory, financially and otherwise. very substantial purse. Mr. Savage made a way which runs through a very tame and un- About five hundred persons were present, who very feeling reply.

### NEWS OF THE CHURCHES.

Dean Stanley was to have preached in the Church of St. Matthew, Bethnal green, on the Sunday before his death, but was prevented owing to a sudden illness which confined him to his bed. This was his last appointment. Little did the disappointed people at Bethnal-green think that the end was so near.

A MEETING has been held at City Road Chapel to inaugurate the Punshon Missionary Memorial Fund, the object of which is to aid in liquidating a debt of £13,000, and, by organising local oranches, to raise funds for future extension Mr. Gurney read the report, Mr. R. W. Perks presided. Among the speakers were the Rev. John Kilner, Mr. Gervase Smith, Mr. Beauchamp, Rev. H. P. Hughes, Mr. J. L. Osborn, and Mr. Percy W. Pocock. A number of subscriptions have been promised.

THE work of the Wesleyan missions in France is being prosecuted with manly vigor by its agents, in spite of the "retrenchment" which has been forced upon the English Missionary Committee, and which not only prevents extension in France at a most favorable time, but even necessitates the giving up of promising fields. The missions of which the Rev. W. Gibson has charge are at Rue Rennequin, St. Ouen, and Rue du Bois (Paris), Levallois, St. Dennis, Rouen (two stations), Elbeuf, and Havre (two). The Rev. H. Le Rougetel and Geo. Whelpton have rendered valuable service. Rev. Dr. Rigg, Rev. T. Baron Hart (Congregational), Pasteur Scheble, and others, cok part at a recent meeting in Paris.

An election for incumbent of St. Saviour's, Southwark, recently held, was attended with as much excitement as a political campaign. The town was previously filled with placards urging the claims of the various candidates. Five candidates were voted for, and the choice fell upon the curate-in-charge, whereupon some of the defeated candidates entered protests against the election, on the ground of bribery. Com. menting on the contest, The Echo remarks: The turmoil of a contest may appear unseemly; but, tested by results, such a mode of choice has much to recommend it. The extreme Sacerdotal party on such occasions do not venture to challenge a popular vote, even when half-adozen avowed Protestant candidates are in the

REV. C. L. GOODELL, D.D., preaching in the Broadway Tabernacle Church, New York, in behalf of the American Home Missionary Society, put forth an earnest appeal for "one million dollars," £200,000 per annum, to be devoted to spreading the Gospel among the newly-peopled territories. "Our country," he remarked would make to-day 311 kingdoms as large as that over which David ruled from his throne in Jerusalem." "From the river to the sea" meant in David's day fifty miles. "From our sea to sea it is sixty times that -3,000 miles." The back seats of the audience to which the preacher a hundred years from to-night shall speak, standing here, will curve at New Brunswick, British Columbia, and Southern Mexico, and include 400,000,000 of people." This most impressive discourse has been printed for circulation in pamphlet form.

THE Wesleyan Christian Advocate, published by the Methodist Episcopal Church South, publishes the following "by authority":-Some one objects to raising money to pay the expenses of our delegates to London. On such grounds as: 1. It is out of the "regular line." We answer: (1.) The General Conference provided for these appointments. (2.) Are we never to do anything new? 2. That the appointees were consulted before their names were been arrested but she escaped. announced, and that they agreed and that it was understood that they would pay their own expenses. We answer: (1.) This is "news," to one who was appointed. (2.) It would be a 'new and strange doctrine" among Methodists that the Church must be shut up to rich men in choosing men to do the work. This is hardly Wesleyan-not to push the matter further. This doctrine puts a premium on money and leaves brains and character at a heavy discount.

THE Fiji Times has published a remarkable story of events reported to have occurred at Tapitawa, one of the Sandwich Islands, The statement is that a branch of the London Missionary Society having been established there, a Sandwich Islander named Kabu succeeded in proslytising the entire community, who were induced to give up their arms. Afterwards, becoming dissatisfied with the "constant requisitions made upon them," they "apostatised," whereupon Kabu and his followers took part in an indiscriminate massacre of 1,000 men, women and children. The Rev. R. Wardlaw Thompson, Foreign Secretary, writes to say that "the story has improbability in it from beginning to end; the London Missionary Society never had a mission at Tapitawa, which is a small island, the whole population of which was not anything like the number said to have been put to death by the native teacher.

Professor Leone Levi has for many years laid

the English Church under a debt of obligation by his carefully-prepared statistics. Nor, indeed, has the Church been slow to give expression to its gratitude for the invaluable labors it has long received at the hands of one who takes rank as, perhaps, the leading statistician of the age. The Professor is anxious to render his table of statistics still more valuable to the Church, and we feel sure he will be aided in the accomplishment of his desire by all who have it in their power to render such assistance. Professor Levi desires to make it known to clerks of session that he wishes, in drawing up his tables, not only to give the actual numerical increase in the membership of the Church, but also to give a correct analysis of the same. If session clerks would kindly take the hint, and when filling up their schedules state the sexes and give the pr portion young people bear to the whole, they would be helping to render the statistics complete. THE REMAINS OF POPE PIUS .- The translation

of the body of Pope Pius IX. from its restingplace in the Basilica of St. Peter to the tomb provided for it in the Church of San Lorenzo was accomplished last week, the removal beginning at midnight, and the whole ceremony being ended before daylight. The ceremony was attended and disgraced by some of the most shameful scenes ever seen in Rome. Immediately after his death and his obsequies, it will be remembered that the body of the late Pope, encased in several coffins, one within the other. was elevated to a niche prepared for it high up on the walks of one of the chapels of St, Peter's Church, where it remained until last week. A great procession of priests and dignitaries was formed at midnight, and with lighted candles formed at midnight, and with lighted candles paraded the streets. During the display a mob of populace attacked the procession, crying, "Long live Italy!" "Down with the Pope!" "Away with black gowns!" and so on. The soldiers and police finally dispersed the mob.

#### NEWS OF THE WEEK.

-The decrease in the United States' public debt

during July was \$10,078,023,29. -Bismarck's negotiations with the Vatican are reported to have been entirely unsuccessful.

-The Convention between England and the Boers has been finally agreed to and signed. -The latest bulletins from Washington represent

the President's condition as highly satisfactory. -An Italian expedition has been successful in crossing Africa from Egypt to the Gulf of Guinea. -A Victoria, B. C., despatch states that a rich vein of anthracite coal has been discovered within

-A committee is forming, under the lead of the Duke of Westminster, to erect a statue to Dean Stanley in Westminster Abbey.

five miles of that place.

-Midhat Pasha and most of his unfortunate fellow-prisoners have been sent to El Hedjaz, in Arabia, where they will remain in exile for life. -Ayoob Khan took possession of Candahar on the 27th ult. The tribes in the Indian North west are said to be much excited by Ayoob's suc-

-The difficulties between fishermen of different nationalities on the west coast of Newfoundland during the season just closed were few and insig-

-Over seventy lives have been lost, and a great amount of property destroyed, by the blowing up of a powder magazine in the Mexican city of Mazatlan.

-The great run of fish in the Fraser River, British Columbia, continues unabated. The receipts of salmon are far beyond the capacity of the canneries to pack. 🕾 🦽

-It is understood that owing to the unsettled state of Ireland it has been decided to maintain the military establishments at their present strength for some time longer.

-The new steamship Parisian made the fastest time on record last trip across the ocean. Her time from Liverpool to Rimouski was seven days,

with six hours' detention in a fog. -On Thursday His Excellency and party left the railroad behind them for a time, and

took to the lakes. They reached Rat Portage on Friday last and Winnipeg on Saturday. -The London press strongly urge the British Government to request the United States' Gov

ernment to take immediate action against the

Fenian dynamite conspirators in New York. -Parnell was suspended on Monday in consequence of disregarding the authority of the Speaker. He persisted in speaking of the political prisoners' cases after the Speaker had called

-A St. Petersburg despatch says: Thirty houses of Jews at Borispol and Birizan, in the Government of Fultava, have been destroyed. The troops fired upon the rioters, killing four and wounding two.

him to order.

-The French Government has refused to pay the Spanish claims for losses by the Arab raid at Oran. Spanish indignation is at fever heat, and very littile might cause a diplomatic rupture be tween the two countries.

-The Czar and Czarina of Russia arrived safely in Moscow from the capital on Saturday. They passed from the palace to the Cathedral on foot, receiving an ovation from the crowd, and then held a review of the troops. -It is asserted that another plot for the assassi-

nation of the Czar has been discovered and frustrated by the police. A lady of high family was chosen as the assassin. Her accomplices have -The petitions presented in the British House

of Commons during the present session against admitting Atheists to Parliament have numbered 1,392, with 230,595 signatures; and those in favor of a change 673, with 115,541 signatures. -The Transvaal Royal Commissioners, it ap-

pears, object to sit with Buskes, who was sent to act as secretary of the Boer Commissioners. He was the Boer general's secretary during the war, and to his treachery is attributed the Botchen. troom capitulation. -The Afghan battle caused a loss of 300 or 400

but the report is a little indefinite as to that point. The Ameer's troops seem to have been badly handled. The English Government is not likely to interfere, but will be guided largely by the advice of the Viceroy of India.

-The French Catholic Bishop of Massua, and four missionaries, on a tour of inspection of the Catholic missionary stations of Abyssinia, were captured by natives who pillaged and burned the church and mission house, robbed the prisoners of their clothes, and sent them into the Interior.

-The Bradlaugh affair has taken a new turn. Charles Newdegate is a Conservative M.P., who instigated the suit brought by Clark against Bradlaugh, in which the latter was mulcted. In providing the means for bringing the suit, it is held that he was guilty of maintenance, and a summons has been granted against him.

-It said that the English and French Cable Companies intend to fight Gould's new cable scheme by building their own land lines to New York, rendering themselves independent of the Western Union., They will also finish the projected lines to the principal towns and cities of the United States and Canada. The combination is said to have secured all the capital necessary.

-A battle of which only meagre details have yet come in, has been fought between the Ameer of Afghanistan and Ayoob Khan, in which the former was seriously worsted. One despatch stated that a regiment deserted from the Ameer and joined the enemy, and that the Indian Government feels uneasy over the situation. Ayoob will, of course, very soon be master of Canda-

-A despatch from Furban mentions, as the principal terms of the Boer Convention, the right of passage of British troops through the Transvaal, the Suzerain's control of foreign relations. the abolition of slavery, and the maintenance of religious liberty. If the Convention is not ratified within three months by the Volkesraad the Queen's sovereignty will revive. The hitch in the negotiations has been removed, and everything seems to be proceeding smoothly.

-The Land Bill has passed its third reading in the House of Lords. The vote stood 220 to 14, being all Conservatives. Parnell and some of his supporters abstained from voting. The Bill came up for its second reading in the Lord; on Monday, when its probable treatment at the ands of the landed interest was foreshadowed. I ord Salisbury, after severely criticizing the BIP. said that it would be agreed to under the circumstances, but only with certain amendments.

44 B. C.

TWO PREACHERS.

The preacher stood in the pulpit, And spoke with large discourse Of reason and revelation, Nature and cosmic force

He talked of the reign of order, Of scientific s'mll, And knowledge as the only key To find the heavenly will.

And I wondered at the doctrine, It seemed so strange and cold, And thought of saints that I had known, Weary, and poor, and old.

For they nothing knew of science Praying on bended knee, And from ancient superstitions Were not altogether free. Whilst lost in the maze of wisdom

About the false and true, There came to my eyes a vision, Near as the nearest pew.

Twas a vision dear and tender, The sweet face of a child, As weary with all the talking He lay asleep and smiled.

Who spoke of law above, But in his face was innocence And words of trustful love. I thought of a certain Teacher-

The wise, the undefiled-

Who saw the kingdom of heaven

Within the hear; of a child.

Nothing he cared for the preacher

'Tis good to be strong and learned, Good to be wise and bold. But the best of everything that is, The preacher left untold. -Christian Union.

#### SERMON

BY REV. T. DEWITT TALMAGE. DRIJVERED IN THE BROOKLYN TABERNACLE.

CHILDHOOD.

And when the child was grown, it fell on a day that he went out to his father to the reapers. And he said unto his father, "My head! my head!" And he said to a ind, "Carry him to his mother." And when he had taken him and brought him to his mother, he est on her knee till noon, and then died."—2 Kings iv. 18, 20.

There is at least one happy home in Shunem. To the luxuriance and splender of a great house has been added the advent of a child. Even when the angel of life brings a new soul to the poor man's hut a star of joy shines over the manger. Infancy, with its helplessness and innocence, had passed away. Days of boyhood had come—days of laughter and frolic, days of sunshine and promise, days of strange ques-tions, and curiosity, and quick development. I suprote, among all the treasures of that house, the brightest was the boy. One day there is the shout of reapers heard afield. A boy's heart always bounds at the sound of a sickle or scythe. No sooner have the harvesters cut a swath across the field than the lad joins them, and the swarthy reapers look young again as they look down at the lad, as bright and beautiful as was Ruth in the harvest-fields of Bethlehem. gleaning after the reapers. But the sun was too hot for him. Congestion of the brain seized on him. I see the swarthy laborers drop their sickles, and they rush out to see what is the matter, and they fan him, and they try to cool his brow, but all is of no avail. In the instant of consciousness he puts his hands against his temples, and cries out, "My head! my head!" And the father said, "Carry him to his mother," just as any father would have said, for our hand is too rough, and our voice is too harsh, and our foot is too loud to doctor a sick child, if there be in our home a gentler voice, and a gentler hand, and a stiller footstep. But all of no avail. While the reapers of Shunem were busy in the field, there came a stronger reaper that way, with keener scythe, and for a richer harvest. He reaped only one sheaf, but, oh, what a golden sheaf was that! I do not want to know any more about that heart-breaking scene than what I see in just this one pathetic sentence, "He sat on her knees till noon, and then died." Though hundreds of years have passed away since that boy skipped to the harvest field, and then was brought home and died on his mother's lap, the story thrills us. Indeed, childhood has a charm always and everywhere. I shall point out the beauty of childhood, its susceptibility to

impression, its power over the parental heart, and its blissful transition from earth to heaven. The child's beauty does not depend upon form, or feature, or complexion, or apparel. That destitute one seen on the street, bruised with unkindness and in rags, has a charm about her, even under her destitution. You have forgotten a good many persons whom you met, of finely-out features, and with erect posture, and with faultless complexion, while you will always remember the poor girl who, on a cold, moonlight night, as you were passing home late, in her thin shawl and bare foot on the pavement, put out her hand and said, "Please to give me a penny." Oh, how often we have walked on and said, "Ah, that is nothing but street vagabondism;" but after we got a block or two on, we stopped and said, "Ah, that is not right;" and we passed up that way and dropped a mite into the suffering hand, as though it were not a matter of second though it were not a matter of second thought, so ashamed were we of our hard-heartedness. With what admiration we all look upon a group of children, on the playground or in the school, and we clap our hands almost involun-tarily and say, "How beautiful!" All stiffness and dignity are gone, and your shout is heard with theirs, and you trundle their hoop, and fly their kite, and strike their ball, and all your weariness and anxiety are gone as when a child you bounded over the playground yourself. That father who stands rigid and unsympathetic amid the evertupless of children was provided to the control of the standard or the standa the sportfulness of children ought never to have been tempted out of a crusted and irredeemable solitariness. The waters leap down the rocks but they have not the graceful step of childhood. The morning comes out of the gates of the East, throwing its silver on the lake, and its gold on the towers, and its fire on the cloud; but it is not so bright and beautiful asthemorning of life There is no light like that which is kindled in s child's eye, no color like that which blooms on a child's cheek, no music like the sound of a child's voice. Its face in the poorest picture redeems any imperfection in art. When you are weary with toil, their little hands pull the burden off your back. Oh! what a dull, stale, mean world this would be without the sportfulness of children. When I find people who do not like children, I immediately doubt their moral and Christian character. But when the grace; of God comes upon a child, how unspeakably attractive! When Samuel begins to pray, and Timothy begins to read the Scriptures, and Joseph shows himself invulnerable to temptation, how beautiful the scene! I know that parents semetimes get ner-vous when their children become pious, because they have the idea that good children always die. strange questions about God and eternity and the dead excite apprehension in the parental mind rather than congratulation. Indeed there are some children that seem marked for heaven. This world is too poor a garden for them to bloom in. The hues of heaven are in the petals. There is something about their forehead that makes you think that the hand of Christ has been on it, saying, "Let this come to me, and let it come to me soon." While that one tarried in the house you felt that there was an angel in the room, and you thought that every sickness would be the last; and when finally the winds of death did scatter the leaves, you were no more sur-prised than to see a star come out above the cloud on a dark night, for you had often said to your companion, "My dear we shall never raise that child." But I scout the idea that good children always die. Samuel, the pious boy, be-came Samuel the great prophet. Christian Timothy became a minister at Ephesus. Young Joseph, consecrated to God, became prime minister of all the realm. And there are in hundreds of the schools and families of this country, today, children who love God and keep his commandments, and who are to be foremost among the Christians and philanthropists and reformers of the next haif-century. The grace of God never kills any one. A child will be more art to

grow up without it. Length of days is promised me." grow up without it. Length of days is promised to the righteous. The religion of Christ does not cramp the chest, or curve the spine, or weaken the nerves. There are no malarias floating up from the river of life. The religion of Christ throws over all the heart and life of a child a supernal beauty. "Her ways are ways of pleasantness, and all her paths are peace."

I hass on to consider the suscentibility of I pass on to consider the susceptibility of childhood. Men pride themselves on their unchangeability. They will make an elaborate argument to prove that they think now just as they did twenty years ago. It is charged to frailty or fraud when a man changes his sentiments in politics or religion, and it is this determination of soul that so often drives back the termination of soul that so often drives back the gospel from a man's heart. It is so hard to make avarice charitable, and fraud honest, and pride humble, and skepticism Christian. The sword of God's truth seems to glance off from these mailed warriors, and the helmet seems battle-proof against God's battle-axe. Butchildhood; how susceptible to example and to in-struction! You are surprised at the record; Abraham begat Isaac, and Isaac begat Jacob, for when religion starts in a family it is apt to go all through. Jezebel a murderess, you are not surprised to find her, son Jehoram attempt-ing assassination. Oh! what a responsibility upon the parent and teacher. The musician touches the keys, and the response of those keys is away off smid the pipes and chords, and you wonder at the distance between the key and the chord. And so it is in life; if you touch a child the results will come back from manhood or old age, telling just the tune played, whether the dirge of a great sorrow or the anthem of a a great joy. The word that the Sabbath-school teacher whispers in the ear of the class will be echoed back from everlasting ages of light or darkness. The home and the school decide the republic or the despotism, the barbarism or the civilization, the upbuilding of an empire or the everthrowing of it. Higher than Parliament or Congress are the school and the family, and the sound of a child's foot may mean more than the tramp of a host. What, then, are you doing for the purpose of bringing your children into the kingdom of God? If they are so susceptible, and if this is the very best time to act on their eternal interests, what are you doing by way of right impulsion? There were some harvesters in the fields of Scotland, one hot day, and Hannah Lemond was helping them gather the hay. She laid her babe under a tree, While she was basy in the field there was a flutter of wings in the air, and a golden eagle clutched the swaddling-band of the babe and flew away with it to the mountain eyric. All the harvesters and Hannah Lemond started for the cliffs. Getting there, who dared to mount the cliff? No human foot had ever trod it. There were sailors there who 'had gone up the mast in the day of terrible tempost; they did not dare risk it. Hannah Lemond sat there for a while, and looked up and saw the eagle in the eyrie and then she leaped to her feet and she started up where no human foot had ever trod,

crag above crag, catching hold of this root or that root, until she reached the eyrie and caught her babe, the eagle sweeping in fierceness all around about her. Fastening the child to her back, she started for her friends, and for her home. Oh, what a dizzy descent, sliding from this crag to that root, coming down further and further to the most dangerous pass, where she found a goat and some kids. She said: "Now I'll follow the goat; the goat will know just which is the safest way down." And she was led by the animal down to the plain. When she got there all the people cried, "Thank God! Thank God!" her strength not giving way until the rescue was effected. And they cried, "Stand back, now; give her air!" Oh, if a woman will do that for the physical life of her child, what will you do for the eternal life of your boy or your girl? Let it not be told in the great way of the starting that Tayrork Toward and the starting that Tayrork Toward Towar eternity that Hannah Lemond put forth more exertion for the saving of the physical life of her child than you, O parent, have ever put forth for the eternal life of your little one. God help 1 uov I pass on to consider the power which a child wields over the parental heart. We often talk about the influence of parents upon children. I never heard anything said about the influence of children upon their parents. You go to school

to them. You no more educate them than they educate you. With their little hands they have caught hold of your entire nature, and you cannot wrench yourself away from their grasp. You are different men and women from what you were before they gave you the first lesson. They have revolutionized your soul. There are fountains of joy in your heart which never would have been discovered had they not discovered them. Life is to you a more stupendous thing than it was before those little feet started on the pathway to eternity. Oh, how many hopes how many joys, how many solicitudes that little one has created in your soul. You go to school every day, a school of self-denial, a school of patience, in which you are getting wiser day by day; and that influence of the child over you increase and increase, and though your children may die, from the very throne of God they will reach down an influence to your soul, leading you on, and leading you up, until you mingle with their voices and sit beside their thrones. The grasp which the child has over the parent's heart is seen in what the parent will do for the child. Storm, and darkness, and heat, and cold are nothing to you if they stand between you and your child's welfare. A great lawyer, when yet unknown, one day stood in the court-room and made an eloquent plea before some men of great legal attainments, and a gentleman said to him afterward, " How could you be so calm, standing in that august pre-sence!" "Oh!" said Erskine, "I felt my children pulling at my skirts, crying for bread. What stream will you not swim, what cavern will you not enter, what battle will you not fight what hunger will you not endure for your children? Your children must have bread though you starve. Your children must be well clothed though you go in rags. You say, "My children shall be educated, though I never had any chance." What to you are weary limbs, and aching head, and hands hardened and callous, if only the welfare of your children can be wrought out by it? Their sorrow is your sorrow, their joy your joy, their advancement your victory. And oh! when the last sickness comes, how you fight back the march of disease, and it is only after a tremendous struggle you surrender. And then, when the spirit has fled, the great deep is broken up, and Rachel will not be comforted because her children are not, and David goes up the palace stairs, crying, "O

Absalom, my son, my son!—would God I had died for thee, O Absalom, my son, my son!"
There is not a large family, or hardly a large family, that has not bent over such a treasure and lost it. In the family fold is there no dead lamb? I have seen many such cases of sorrow There is one pre-ominent in my memory as pastor—Scoville Haynes McCullum. The story of his death has brought hundreds unto God. He be-longed to my parish in the West. A thorough boy, 3 or 10 years of age. Nothing morbid, nothing dull about him. His voice loudest and his foot swiftest on the playground. Often he has come into my house and thrown himself down on the floor in an exhaustion of boisterous mirth; and yet he was a Christian, consecrated to God, keeping his commandments. That is the kind of childish piety I believe in. When the days of sickness came suddenly, and he was told that he could not get well, he said: "Jesus alone can save me. Jesus will save me. He has saved me. Don't cry, mamma! I shall go right straight up to heaven!" And then they gave him a glass of water to cool his hot lips, and he said: "Mamma, I shall take a draught from the water of life after a while, of which if one drink he shall never get thirsty again. I lay myself at Jesus' feet, and I want him to do just what he thinks best to do with me." In those

of soul, in his last hour, he cried out: "'In the Christian's home in glory There remains a land of rest;
There my Saviour's gone before me,
To fulfill my soul's request;
There is rest for the weary,
There is rest for you.

days "Rest for the Weary" was a new bymn, and he had learned it; and, in a perfect eestasy

"' Sing, ohl sing, ye beirs of glory, Shout your triumphs as you go; Zion's gates are open for you. You shall find an entrance through! There is rest for the weary, There is rest for you."

"There is rest for you, papa; there is rest for you, mamma." And then, putting his hand;

Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures, and leadeth me beside the still waters; "and he cried out, "Oh death, where is thy sting? O, grave, where is thy victory?"

Only ten years old! And then he said, "Now I wish you would just turn this bed, so I can look once more on the fol age and see the sun set."

And they turned the bed, and he said, "I do wish They said to him, "Why, are you not willing to await the Lord's time?". "Yes," he said, "I am, but I would rather that Jesus would hurry am, but I would rather that Jesus would hurry and come and take me." And so, with a peace indescribable, he passed away. Oh, why need I go so far back? I can recall the obsequies of a little child who espoused the cause of Christ one Sabbath. Some thought she was too small; but she was ripe for heaven, and the Lord took her. One day she said to her parent, "Isn't there, mother, a passage that says, "My grace is sufficient for thee?!" And she said, "Lord, make that grace sufficient for father and mother and that grace sufficient for father and mother and sister;" and then speaking of her deceased brother, she said, "I will take Harry by the hand, and we will come out to meet you, mother." . Oh. there is nothing sad about a child's death save the grief in the parent's heart. The little ones go right out from a world of sin and suffering to a world of joy. How many sorrows they escape, how many temptations, how many troubles! Children dead are safe. Those that live are in peril. We know not what dark path they may take. The day may come in which they may break your heart; but children dead are safe-safe forever, Weeping parents, do not mourn too bitterly over your child that has gone. There are two kinds of prayers made at a child's sick-bed. One prayer the Lord likes, the other prayer bed. One prayer the Lord likes, the other prayer he does not like. When a soul kneels down at a child's sick-bed and says, "O, Lord, spare this little one; he is very near to my heart; I don't want to part with him; but thy will be done," that is the kind of a prayer the Lord loves. There is another kind of prayer which I have heard men make in substance, when they say, "O, Lord, this isn't right; it is hard to take this child; you have no right to take this child; stare child; you have no right to take this child; spare this child; I can't give him up, and I won't give him up." The Lord answers that kind of a prayer sometimes. The child lives on, and lives on, and travels off in paths of wickedness to per-ish. At the end of every prayer for a child's life say, "Thy will, O Lord, be done.". The brightest lights that can be kindled, Christ has kindled. Let us, old and young, rejoice that heaven is gathering up so much that is attractive. In that far land we are not strangers. There are those

there who speak our name day by day, and they wonder why so long we tarry. If I could count up the names of all those who have gone out into the kingdom of heaven, it would take me a long while to mention them. A great multitude before the throne. You want no book to tell you of the dying experience of Christian children. You have ing experience of Christian children. You have heard it; it has been whispered in your ear, O, father, O mother, O brother, O sister. Toward that good land all Christians are bearing. This snapping of heart-strings, this flight of years, this tread of the heart reminds us that we are passing

away. Under spring blossoms, and through sum mer harvests, and across autumnal leaves, and through the wintry snowbanks we are passing on. Oh, rejoice at it, children of God, rejoice at it! How shall we gather them up, the loved and the lost! Before we mount our throne, before we drink from the fountain, before we strike the harn of our eternal celebration, we will cry out.
"Where are our loved and lost?" And then, "Where are our loved and lost?" And then, how shall we gather them up? Oh, how shall o gather them up! . . .

"In this dark world of sin and pain We only meet to part again; But when we reach the heavenly shore We there shall meet to part no more.

"The hope that we shall see that day Should chase our present griefs away; When these short years of pain are past We'll meet before the throne at last."

THE METHODIST ECUMENICAL CON-FERENCE.

Programme of Exercises .- September 7-20, 1881.

That the odd numbers on the programme be left for the designation of essayists to the Eastern Section, and that the even numbers be filled by the Western Section; and that the invited speakers to follow on the even numbers be selected by the Eastern Section, and the invited

speakers to follow on the odd numbers be selected No paper presented in the regular programme shall occupy more than twenty minutes in reading; the invited speaker who follows shall be allowed ten minutes; after which thirty minutes shall be allowed for remarks; provided that no member shall occupy more than five minutes, nor

speak more than once on the same subject. first day, wednesday, september 7.—first ses

SION. 10 a.m.—Sermon at City Road Chapel by the Rev. Bishop M. Simpson, D.D., LL.D., of the Methodist Episcopal Church, to be immediately followed by the administration of the Lord's Supper...

SECOND SESSION.

2.30 p.m.-Devotional Exercises and an Ad dress of welcome by the President of the British Wesleyan Methodist Conference. Responses by the Revs. Bishop Holland, A. McTyeire, D.D., of the Methodist Episcopal Church South, the Rev. Bishop Henry W. Warren, D.D., of the Methodist Episcopal Church, and the Rev. George Douglas, LL.D., of the Methodist Church of Canada, and others.

SECOND DAY, THURSDAY, SEPTEMBER 8 .- FIRST SFS.

Topic: Methodism; its History and Results.

10 a.m.—Devotional exercises, &c.
(1) 11 a.m.—An address in grateful recognition of the hand of God in the orgin and progress of Methodism; address, by the Rev. Wm. Cooke, D.D., Methodist New Connexion of Great Britain; invited address by the Rev. W. X. Ninde, D.D. of the Methodist Episcopal Church.

(2) 12 m.—Statistical Results; essay, Rev. Arthur Edwards, D.D., of the Methodist Episcopal Church; invited address, the Rev. M. Osborn, Secretary to the British Wesleyan Conference.

SECOND SESSION. 2.30 p.m.—Devotional exercises.

(3) 2.40 p.m.—Methodism a power purifying and elevating society; essay, the Rev. W. Arthur, M.A., British Wesleyan Methodist Church; invited address, the Rev. Bishop L. H. Holsey, of the colored Methodist Episcopal Church of

(4) 3.40 p.m.—The influence that Methodism has exerted on other religious bodies, and the extent to which they have modified Methodism essay the Rev. Alpheus W. Wilson, D.D., of the Methodist Episcocal Church South; invited address, the Rev. S. S. Barton, Leeds, United Methodist Free Churches of Great Britain. third day, priday, september, 9.—first session

Topic: Evangelical Agencies of Methodism.

10 a.m.—Devotional exercises, &c. (c.(5) Il s.m.—The Itinerant Ministry; essay, the Rev. W. Antliff, D.D., Primitive Methodist Church of Great Britain; invited address, the Rev. J B. McFerrin, D.D., of the Methodist Episcopal Church South.

(6) 12 m.—Lay Preachers; Hon. J. W. F. White, of the Methodist Episcopal Church; invited address, Mr. W. Shepherd Allen, M.P., British Wesleyan Mothodist Church.

SECOND SESSION.

2.30 p.m.—Devotional exercises.
(7) 2.40 p.m.—Women in their Work in Meth-dism; essay, the Rev. F. W. Bourne, Bible Christian Churches of Great Britain; invited address, the Rev. Charles H. Payne, D.D., of the Methodist Episcopal Church.
(3) 3.40 p.m.—Scriptural Holiness, and the special fitness of Methodist means of grace to promote it; essay, the Rev. John P. Newman, D.D., of the Methodist Episcopal Church; invited address, the Rev. J. Stacey, D.D., President, Methodist New Connexion of Great

FOURTH DAY, SATURDAY, SEPTEMBER 10. Topic: Methodism and the Young. 10'a.m.—Devotional exercises, &c.
(9) 11 a.m.—The Training of Children in Christian Homes, so as to bring them to Cl rist,

grow up with religion than it will be apt to over his heart, he said, "Yes, there is rest for and attach them to Methodism; essay, the Rev. grow up without it. Length of days is promised me." And then he asked them to read, "The Joseph Wood, M.A., Primitive Methodist Church Joseph Wood, M.A., Primitive Methodist Church of Great Britain; invited address, the Rev. J. M. H. Farley, of the Methodist Episcopal Zion Church

(10) 12 m.—The Training of Children in the Sunday-school and Church, so as to secure the largest evangelical denominational results; essay, the Rev. H. A. Thompson, D.D., of the United Brethren Church; invited address, Mr. G. J. Smith, British Wesleyan Methodist Church.

FIFTH DAY, SATURDAY, SEPTEMBER 12 .- FIRST SESSION.

Topic: The Lord's Day and Temperance.

10 a.m..—Devotional exercises, &c. (11) 11 a.m.—Methodism and the Lord's Day; essay, the Rev. John Baker, M.A., British Wesleyan Methodist Church; invited address, the Rev. B. T. Roberts, of the Free Methodist

(12) 12 a.m.—Relation of Methodism to the Temperance Movement; essay, the Rev. Bishop D. A. Payne, of the African Methodist Episcopal Church; invited address, the Rev. Joseph Kirsop, United Methodist Free Churches of Great Britain.

BECOND SESSION. . . . . .

2.30 p.m.—Devotional exercises. (13) 2.40 p.m.—Juvenile Temperance Organizations, and their promotion through the Sunday-school and Church; essay, the Rev. Charles Garrett, British Wesleyan Methodist Church; invited address, the Rev. Marshall W.

Taylor, of the Methodist Episcopal Church.

(14) 3.40 p.m.—Civil Measures to suppress intemperance, and the relation of the Church to such movements; essay, the Rev. J. M. War-den, D.D., LL.D., of the Methodist Episcopal Church; invited address, Mr. William Beck-worth, Primitive Methodist Church of Great

SIXTH DAY, TUESDAY, SEPTEMBER 13 .- FIRST

SESSION. Topic: Possible Perils of Methodism.

10 a.m.—Devotional exercises, &c. (15) II a.m.—From the Papacy; from Sacer-dotalism, and its connected errors; essay, the Rev. J. Gutteridge, United Methodist Free Churches of Great Britain; invited address, the Rev. E. B. Ryckman, D.D., of the Methodist

Church of Canada. (16) 12 m.—From Modern Skepticism in its different forms and manifestations; essay, the Rev. Daniel Curry, D.D., of the Methodist Episcopal Church; invited address, the Rev. W. L. Watkinson, of the British Wesleyan Methodist

SECOND SESSION.

2.30 p.m.—Devotional exercises.
(17) 2.40 p.m.—From formality, worldliness and improper amusements among our own mem-bers; essay, the Rev. J. W. M'Kay, D.D., Irish Methodist Church; invited address, the Rev. Charles M. Giffen, of the Independent Methodist

(18) 3.40 p.m.—From innovations upon established Methodist usages and institutions; essay, the Rev. Bishop J. P. Thompson, of the Methodist Episcopal Zion Church; invited address, the Rev. S. Antliff, D.D., Primitive Methodist Church of Great Britain.

SEVENTH DAY, WEDNESDAY, SEPTEMBER 14.—FIRST SESSION.

Topic: Education

10 a.m.—Devotiqual exercises, &c. (19) 11 a.m.—The higher education demanded by the necessities of the Church in our time; essay, Mr. T. G. Osborn, M.A., British Wesleyan Methodist Church; invited address, the Rev. F. A. Abood, D.D., of the Methodist Episcopal

Church South.
(20) 12 m.—The duty of the Church to main tain schools which are Christian in their influ ence and character; essay, the Rev. C. G. Andrews, D.D., of the Methodist Episcopal Church South; invited address, the Rev. G. W. Olver, B.A., British Wesleyan Methodist Church.

SECOND SESSION

2.30 p.m.—Devotional exercises.
(21) 2.40 p.m.—The education and special training of ministers in theological schools; essay, the Rev. W. B. Pope, D.D., British Wesleyan Methodist Church; invited address, the Rev. Geo. R. Crooks, D.D., of the Methodist Episcopal

(22) 3.40 p.m.—The education and special training of ministers while engaged in ministerial and pastoral work; essay, the Rev. Bidwell Lane, A.M., of the Methodist Episcopal Church of Canada; invited address, the Rev. J. Dymond, President Bible Christian Church of that the liberal and noble people within the Great Britain.

eighth day, thursday, beptember 15.—First SESSION.

Topic: The vse of the Press for the Advancement of Christianity.

10 a.m.—Devotional exercises, &c.

(23) 11 a.m.—Denominational Literature and its publication; essay, the Rev. J. Swann Withington, editor, United Methodist Free Churches, Great Britain; invited address, the Rev. J. Cooper Antliff, M.A., B.D., of the Primitive Methodist Church of Canada. • (24) 12 m.—The newspaper and the use to be

made of it by the Church; essay, the Rev. C. K. Marshall, D.D., of the Methodist Episcopal Church South; invited address, the Rev. H. Holland, British Weslevan Methodist Church. SECOND SESSION.

2.30 p.m.-Devotional exercises. (25) 2.40 p.m.—Methodist Hymnology; essay, the Rev. Geo. Osborn, D.D., British Wesleyan Methodist Church; invited address, the Rev. James A. Buckley, D.D., of the Methodist Epis

copal Church. NINTH DAY, FRIDAY, SEPTEMBER 16 .- FIRST

RESSION. Topi: Home Missions.

10 a.m.-Devotional exercises, &c.

(26) 11 a.m.—The Maintenance of Home Missions among the most degraded populations essay, Hon. James Ferrier, of the Methodist Church of Canada; invited address, the Rev. Hugh Gilmour, Primitive Methodist Church of Great Britain.
(27) 12 m.—The important work which the

Methodist laity have performed in this direction and the great opportunities which they have in the future; essay, Mr. T. H. Bainbridge, British Wesleyan Methodist Church; invited address, the Rev. G. B. M'Eiroy, D.D., of the Methodist Protestant Church.

SECOND SESSION.

2.30 p.m.—Devotional exercises..
(28) 2.40 p.m.—The best methods of reaching the unconverted sections of the richer classes essay, the Rev. S. B. Southerland, D.D., of the Methodist Protestant Church; invited address, the Rev. Richard Green, British Wesleyan Meth

odist Church.
(29) 3.40 p.m.—Methodism and its work for orphans, for the aged, and generally for the de-pendent classes; essay, the Rev. T. B. Stephen-son, B.A., LL.D., British Wesleyan Methodist Church: invited address, the Rev. Jacob Todd. D.D., of the Methodist Episcopal Church.

TENTH DAY, SATURDAY, SEPTEMBER 17. - Topic : Foreign Missions.

10 a.m.—Devotional exercises, &c. (30) 11 a.m.—The results of Methodist Missions heathen lands; essay, the Rev. John M. Reid, D.D., of the Methodist Episcopal Church; invited address, the Rev. E. E. Jenkins, M.A., President British Wesleyan Methodist Church. (31) 12 m.—How to avoid waste, rivalries, and confusion, arising from different Methodist bodies occupying the same or contiguous fields; essay, the Rev. J. H. Rigg, D.D., British Wosleyan Methodist Church; invited address, the Rev. R. S. Maclay, D.D., of the Methodist Episcopal Church.

ELEVENTH DAY, MONDAY, SEPTEMBER 19 .- FIRST

Topic: Foreign Missions .- Continued. 10 a.m.—Devotional exercises, &c.

(32) 11 am—The establishment and support of training schools for native converts and native ministers in the foreign field; essay, the Rev. Wyman H. Potter, D.D., of the Methodist Epis-copal Church South; invited address, the Rev. John Kilner, British Wesleyan Methodist Church. (33) 12 m.—The use of the Press in non-Christian countries for the promotion of the Gospel; essay, the Rev. J. S. Banks, British Wesleyan Methodist Church; invited address, Rev. Leroy M. Vernon, D.D., of the Methodist Episcopal Church.

2.30 p.m.—Devotional exercises. (34) 2.40 p.m.—The Missionary work required in Papal and somi-infidel nations; essay, the Rev. A. Sulzberger, Ph.D., of the Methodist Episcopal Church; invited address, the Rev. H. J. Piggott, B.A. (Rome) British Wesleyan Methodist Church

(35) 3.40 p.m.—The resources of Methodism for the work of the world's conversion, and the duty of developing and employing those resources; essay, the Rev. C. C. M'Kechnie, Ex-President Primitive Methodist Church of Great Britain; invited address, the Rev. C. W. Miller, D.D., of the Methodist Episcopal Church South.

TWELFTH DAY, TUESDAY, SEPTEMBER 20.—FIRST

SESSION. Topic: Christian Unity.

10 a.m.—Devotional exercises, &c. (36) 11 a.m.—How Christian Unity may be naintained and increased among ourselves and made manifest to the world: essay, the Rev. Augustus C. George, D.D., of the Methodist Episcopal Church; invited address, Rev. Wm. Cocker, D.D., Ex-President Methodist New Connexion Church of Great Britain.
(37) 12 m.—The Catholicity of Methodism

essay, the Rev. John Myers, United Methodist Free Churches of Great Britain; invited address, Prof. J. P. Shorter, of the African Methodist Episcopal Church.

SECOND SESSION.

2.30 p.m.—Devotional exercises. (38) 2.40 p.m.—Methodism as a bond of brother-hood among the nations; essay, Mr. David Alli-son, LL.D., of the Methodist Church of Canada; invited address, the Rev. Benjamin Gregory British Wesleyan Methodist Church.

[N.B.—It is possible that some small altera tion in this programme may be made before September.]

#### Correspondence.

INDEMNITY TO DELEGATES.

Dear Sir.—In your editorial of July 13th, under the above heading, you say that unfortunately the General Conference neglected to provide the necessary funds for the expenses of delegates to the Ecumenical Council, "and that the Connexional funds of the Church are so guarded that one cent cannot be taken out

of any of them for that purpose."

In looking over the Journal of the London Conference, 1 find: "Moved by Rev. Dr. John A. Williams, seconded by Rev. W. S. Griffin, and Resolved,—' That the expenses of the delegates to the Ecumenical Council be paid out of the Contingent Fund." And I find \$450 charged to that fund, as expenses for three delegates to

said Council. Now, Sir, your editorial has a misleading effect. In the first place, that the funds of the Church are so guarded, that none of them can be used for any purpose but that for which they were intended, while Conference appropriates \$150 for a purpose for which said funds were never intended. And secondly, that unless the delegates' expenses are raised by private donations of the constitution of the delegates.

tion, or subscription, the delegates, if they go, must pay their own expenses. It does appear strange that while there are so many ministers visiting England, or about to visit there this season, they should not have been offered the honor of delegates, which I am sure would have been thankfully accepted, and thus have saved the Contingent Fund from being misappropriated. If the great Methodist Church of the United States does not think the Council of sufficient investment to write the Council of sufficient importance to warrant an outlay of money for the expenses of her delegates, would you kindly state what advantage we (the London Conference) expect to derive to compensate us for such payment? If you will clear up the above, you will much oblige-

A SUBSCRIBER. This is but another illustration of the truth of the observation, that many men are apt to be of many minds. In our observation, we only echoed the view taken by the Toronto Conference. It appears a different view of it was taken by the London Conference; and it would ill become us to attempt to decide which view is the more correct one. All that we contend for is that the expenses of the delegates be paid; we believe this is the view taken by our people generally throughout the Dominion; and now that the liberal and poble people within the bounds of the London Conference know that an appropriation from the Contingent Fund has been made for this purpose, we have no 'doubt it will be more than made up in the increased liberality of their contributions to its support.

ED., pro tem.] A CONSULTATION WITH OUR CON-

NEXIONAL SAGE. Some men are useful because of their ready decision, their outspokenness, prompt activity, laboriousness, and their enterprise. This has been the character of the younger of two brethr, n received from New Brunswick, in 1847, when our Union was restored with the British Conference. This one is now in a prominent place on the frontier; the other was older, with a ministerial experience of nearly a quarter of a century—in the West Indies, and in the eastern Provinces of British North America. He was sent as the representative of the older Connexion, in connection with the missions of the Church, and kept his seat in the Mission Rooms, in one relation and another, till disabled by a

serious attack of disease, several months ago.

This reverend gentleman was always humble, ready laborer in doing the true work Methodist preacher; but, being constitutionally quiet and retiring, with a large amount of caution about exposing his health to needless danger (by which, no doubt, his life and health have been preserved, till the former exceeds the period of three-score and ten by some years), he as not appeared as often and as prominently on the frontiers of the work as some others; albeit, the extremes have all, upon occasion, come under his personal cognizance and super-

vision. His great forte has been the manipulation of the whole from his central position, where his charge has been not unlike that of the Central telegraph operator to a concatenation of rail-ways, who gives the word when every train is to leave its position..

His long experience, good natural judgment. accessibility, suavity, and kindly, sympathetic disposition, have tended to qualify him for the osposition, have tended to quarry him for the post of counsellor and adviser. And much and often has his sympathy, and wisdom, and counsel been drawn upon, from the humble beginner in the ministerial work to the highest officials presidents, chairmen, editors, and "comman ders in the high places of the field."

He has never aspired much to independent authorship himself, although he has written and compiled more Missionary Reports and Notices than any other one man connected with North American Methodism, yet he has given the benefit of his literary taste and skill to nearly all who have tried their hand at authorship among our Canadian Methodist literati. The writer acknowledges his obligations for advice and encouragement given in nearly all his humble attempts of this kind.

No wonder, therefore, when he found himself in that state of mind, which led Thackeray, when he had become nervous and undecided relative to a certain literary venture as not to be able to trust his own judgment, that he repaired to his friend Dickens, and submitted the production of his pen to his decision,—that he him self, under similar circumstances, should think of his sagacious friend in his retirement, whom he had not seen for many months. After the resolution was taken, he acted upon it at the first leisure moment, making the run to the station near his friend's country residence, and then, setting off with "hasty steps," and mounted the "hill" upon which, like the Seer of old, his residence stands. Unlike Saul with Samuel, however, he did not meet him abroad, but found him in his study, surrounded by his library, conning certain Missionary Reports which had been submitted for his inspection; for, though he can no longer go forth to look after those important interests of the Church, they come now to seek for him. I was pleased to find, that though his exposure to sudden attacks prevents his venturing far, or for a lengthened period, away from home, he seems to generally enjoy freedom from pain, a measure of health, and a tranquil frame of mind. This last he owes to an equable, natural temperament, and to the grace of the God of all consolation. An interview with the Sage had the most soothing effect upon my own agitated

mind. Few men have a better knowledge of human nature than the Rev. Dr. Wood (for it is of him I am writing); and, consequently, can read menwith greater readiness; and, unlike many pretenders to this gift of discernment, he is not censorious, nor forever suspecting evil. For he can appreciate the good which is often to be found in the most defective, and, like Wesley, he has been always ready to allow an erring brother another chance to refrieve his character. another chance to retrieve his character. Away with those immaculate censors who never err, and never forgive!

#### The Righteons Dead.

MARY MORTON,

The subject of this notice, was the daughter of James and Hester Morton, of St. Mary's. She was born on the 8th of February, 1857. Her parents born on the 8th of February, 1857. Her parents had been made the partakers of saving grace many years ago, in the vicinity of Ottawa. A campmeeting, held on the old Richmond Circuit, more than forty years ago, was the means of her father's conversion. To the writer these times come up with great interest. Her mother, early in life, was made the recipient of converting grace, so that Mary, early in life, was the subject of religious influences which resulted in an early conversion to God. This interesting event took place near St. Mary's, at a four days' meeting conducted by the Rev. C. Cookman. She was then about fourteen years of age. She immediately united with the Church, and remained a consistent member until she exchanged mortality for life. She was not like she exchanged mortality for life. She was not like many young persons who slight the means of grace: peculiar to Methodism; in these she delighted. tegave her great pleasure in her last sickness, to hear the family read and sing. A short time before she died she sat at the instrument and played and sang some of her favorite pieces, remarking, "This may be the last time that I will sing here."

It was the last time she sung on earth, but in how much pobler strains does she raise her was in the sunger of the strains of the same of the strains in the same of the same in the same of the same of the same in the same of the same of the same in the same of much nobler strains does she raise her voice in the much nobler strains does she raise her voice in the realins above! Que of her favorite pieces was, "What a friend we have in Jesus," another, "I long to be there." She died on the 14th of December, 1879, aged 22 years, 10 months, and 6 days.

WM. MORTON.

MARY JANE DONAHOE,

Was born in Enniskillen, Ireland, in the year 1815. When quite young she, with her parents, emi-grated to Canada. While still in the bloom of womanhood, attending special services in the Methodist Church, she was brought under the influence of the Holy Spirit, and unbesi-tatingly yielded to "love's resistless power," accepted Christ, and entered into the light and the Methodist Church, the church of her love, and to which Church she continued loyal and liberal to the period of her death. From the time of her conversion her life was a witness for the truth. conversion her life was a witness for the truth. Realizing she was not her own, she lived for God. All the noble passions of her soul, her gifts, her all were laid upon the altar. The class-meeting was her special delight, and those who heard her rich experience, her words of joyous cheer, of loving counsel, her earnest appeal for a higher and holier life, knew that she daily walked with God. Her declining years were spent in Glanford, where, as in other places of residence, she was beloved by

Her last illness was brief and her death sudden. While visiting with her daughter, in Kincardine, she was stricken with paralysis, from which she never rallied. When she knew her end was approaching there was no fear, for the sting of death was gone. With the undimmed eye of faith shebeheld the city of God, and calmly waited until the gates opened and she was forever with the Lord. On the 27th of March she quietly passed away. The dear ones who are left behind feel beauty the loss of mother, and client the keenly the loss of mother, and cling to the blessed.
hope that "when days and years are past, they all
will meet in heaven."
J. O.

MRS. SHEPARD, PORT STANLEY. Mrs. Mary Shepard was the daughter of Nebe-

with a native force of character, she formed ver positive views in regard to religious matters. On March 23rd, 1848, she was united in marriage, by the Rev. Solomon Snider, to Mr. Samuel Shepard, with whom she immediately removed to her new home at Port Stanley. At this time "The Port" was connected with the St. Thomas Circuit. For some four years Mr. and Mrs. Shepard attended the ministrations of the Episcophian Church, but the strong early preference of Mrs. Shepard for-Methodism re-asserted itself, and in 1803, the year before its severance from the St. Thomas Circuit, she cast in her lot with the Methodist Society at Port Scauley, continuing one of its most attached friends, and, in many avenues of Church enterprise, one of its most earnest work rs, till suddenly, on May 23rd, 1881, God was pleased to call.

her home. From the year 1854, when the Rev. Francis Chapman was appointed the first minister of the Port Stanley Circuit to the day of her departure, she was emphatically the friend of the minister and his family. And this was only a mark of the general benevolence of her soul, for though posses. sed of a keen discrimination of character, and not easily imposed upon, yet she was ever ready with a helpful hand where real need was found.

Though Mrs. Shepherd's health had been precarious for some years, being threatened with disease of the heart, her departure was so sudden and unexpected that the community was plunged into the most profound grief when it was announced, on Monday evening, May 23rd, that she was doad. Owing to the absence of her eldest son, over whom her motherly heart yearned in outbursts of affection in her last moments, and for whom her ast requests were made, the funeral was delayed, to secure his presence, till the following Friday.
It was a day of deep mourning. The bereaved companion of thirty years, and the stricken 'amily were accompanied to the Union Cemeter, by a large number of sympathizing relatives and friends.
The pastor was assisted by the Rev. Manly Benson

bath a sermon was preached in improvement of the event, from the words, "A time to die." May the impressions made on many hearts in connection with the departure of our beloved friend lead them all to a closer walk with God.

in the funeral services, and on the following Sab-

JAMES WHITING.

MRS. ROBERT LEGGET, Familiarly known by her friends as "Aunt Alice," who departed this life in great peace on the 14th of January, 1881, was born in the county of Wexford, Ireland, April, 1802. She was the sister of the late Rev. James Bell, of London, and mother of the late beloved wife of the Rev. W. Henderson, of the London Conference, who finished their course with joy some three years ago. Her parents being strict members of the English Church she was in her youth taught the Holy Scriptures and seriously impressed with divine things; but it was through the instrumentality of the Methodist preachers that she was led, when quite young, to seek for and obtain a full assurance of her sins forgiven and her adoption, an assurance she uninterruptedly enjoyed until through death she passed triumphant home. From that time for many yearsher father's house was a preaching place and home for the Metho-

dist preachers. At the age of twenty-eight she married James Blake and immediately emigrated to Canada, but was soon forced to mourn the loss of her hushand, he only living a few weeks after their

arrival. In 1833 she was married to Robert Legget, who also preceded her in receiving his reward, and settled in South Crosby, county of Leeds, where she lived the remainder of her useful life. Their house, like that of her father's, was always a home for the preachers, and a preaching place for the early Methodist New Cornexion ministers, until mainly through her instrumentality the old Crosby Chapel was built on their farm, the spiritual birthplace of many precious souls, and I think was twice the seat of the M. N. C. Conference. The ground for the Church and abode sea ence. The ground for the Church and sheds, as well as a burial-place for the dead; was by them

gratuitously given.

Lord's vineyard, a woman of strong faith, exemplary life, and of great power in prayer. She had the satisfaction of seeing her five sons and one daughter converted to God, mainly through

her own instumentality.

From my childhood I had heard of the devoted piety and untiring zeal of this elect lady, but did not form her acquaintance until I was appointed to the Newboro Circuit, in 1877. She was then an old woman, but had not lost the fervency of her first love. Some of the most delightful hours of my life were spent in her company, listening to her interesting religious conversation; truly her conversation was in heaven from whence also she looked for the Saviour. As she lived with her youngest son on the old homestead the baptism of his children and other family gatherings were made delightful means of grace; sometimes I would administer the sacrament of the Lord's Supper, as no gathering was ever complete in her house without the minister and his family; sometimes the service would take the form of a prayermeeting, atother times a real old-fashioned Love-feast; but whatever the form, the service seemed to be accompanied with poculiar divine power The one great desire of her soul was that she and all the members of her family would serve God here faithfully and efficiently, and reign with him above. May God grant that desire is my earnest prayer! R. F. O.

#### JOHN HAMILTON!

In the person of brother John Hamilton there has passed away one who will be long and deeply lamented, and whose place in the church on the Carlisle Circuit—to speak after the man-ner of men—is not likely soon to be filled.

He was born on the 21st day of October, 1821 He was born on the 21st day of October, 1821, in the county of Fermanagh, in Ireland. He emigrated to Canada in the twenty-second year of his age. In the year 1845, he was united in marriage to Miss Catherine Fallis who proved herself to the end a help meet indeed, and who now deeply but submissively mourns his loss. They took up their abods in the midst of the wild woods in the township of West Flambore. Providence smiled on their labors. The wilder ness became a fruitful field and afforded them Providence smiled on their labors. The wilder, ness became a fruitful field, and afforded them a home of abundance and happiness, where sons and daughters were born unto them, and where parental devotion and filial respect reigned in an unusual degree.

It was in the mouth of March, 1838, that in his native land, through the instrumentality of the Primitive Methodists, brother Hamilton was led to Jesus. On coming to Canada he joined

led to Jesus. On coming to Canada he joined the Wesleyan Methodist Church. His house, —a log house, the first which he built in the woods—was thrown open as a place for public worship. In that house the Rev. E. B. Harper took up an appointment, and in it the Revs. S. Rose, Wellington Jeffers, Thos. Stobbs, J. B. Howard, and Jos. Hugill often preached the wood of life.

His home was the home of the Methodist preacher. Many an itinerant throughout the land, on scanning these lines, will recollect with deep emotion the cordial welcome, the hearty greeting, and the unaffected hospitality of that

home.

Under the superintendency of the Rev. S. Rose, he was appointed to the leadership of a class—an office which he continued to fill with great faithfulness and activity to the end—a period of over thirty three years. He was always at his post until fell disease took his strength away. Nor was there any department of church work in which he was not deeply interested. A steady reader of the Christian Guardian, he was well informed in all our church enterprises, and warmly interested in them as

pian, he was well informed in all our church enterprises, and warmly interested in them as well. Sabbath-school work, missionary work, the work of providing for the worn-out preahers, as well as the work of sustaining the finances of the circuit to which he belonged, all shared his hearty approval and liberal support.

With him the conflict is past. And a conflict, he, like Paul, felt the Christian life to be. He often testified that the man of God is not borne to heaven on "flowery beds of ease"—that he had to "fight the good fight of faith." It is confidently believed that he has joined that great host of which we sing: host of which we sing:-

"Once they were mourners here below,
And poured out cries and tears,
They wrestled bard as we do now,
With sins, and doubts, and fears."

His end was peace. With the full conviction
for months before his death that he must soon appear before God, he uniformly declared that the sting of death was taken away, that he had neither doubt nor fear, and that be enjoyed, if not a feeling of exultation, yet a calm and settled peace that the world knows nothing of. Calling his family and some of his acquaintances to his bedside, speaking solemnly to them about their salvation, and taking an affectionate leave of them, he calmly fell asleep on the morning of the 20th of May, 1881, in the 59th year of his age.

MRS. SARAH WINTEMUTE, Was the daughter of Joseph and Elizabeth Smi h, and was born at Port Talbot, August 19th, 1810. She was married to the late Mr. Wintemut, May 25th, 1830. They settled on a fine estate since known as the Wintemute Farm, in the south of Yarmouth, near Port Stanley. Two sons were given to them, who were trained in the fear of find.

Mrs. Wintemute had to brave many hardshi, a incident to pioneer life and peculiar to her own lot. But being of an ardent disposition, and blessed with a good constitution, these trials only tended to develop in her a spirit of heroic determinant. mination which, under the grace of God, prepared her to become, like Deborah, a mother in Israel. Early in the spring of 1948, during the min stry of Revs. S. C. Philp, sen., and Richard Whiting, special services were held in the Burgess school

special services were held in the bargess school house, which resulted in a blessed revival. In this meeting Mrs. Wintemute and her sons sought the Lord. Wondering that she could not rejuce in God as others did, she sought advice, and was directed to tell what God had already done for her soul; and as she arose she was filled unutterably full of the power of God. From that time she never doubted the reality of her conversion. Her consecration to God was entire from the first Her consecration to God was entire from the first dawn of Christian life. She started in earnest, and with a cheerful courage, pursued her way, cheying the voice of the Lord. "Let your light so shine before men that others may see your good works and glorify your Father which is in heaven." Her house was a cheerful Christian home, ever open to the weary itinerant, many of whom call up among their most precious memories, the kind and joyous welcome that was given them by that mother in Israel, who embraced in one the characters of Martha and Mary. As the Union Appointment, now on the Port Stanley Circuit, grew and prospered her attachment to the cause of God there was unbounded. There were so many kindred spirits with whom she could take sweetest counsel to bend to her earnest will to meet those, in the means of grace, concerning whom she had said, "this peop'e shall be my people, and their God my God." She was most el quent in prayer; and her earnest pleadings, in the prayer meeting, that God would revive his work on every appointment, and gather the young into the fold, will not soon

be for otten.

She was present at Church, and apparently in She was present at Church, and apparently in her usual health, on the evening of the first Sabbath of the year....The congregation that evening were exhorted to "redeem the time." The next day she set apart her yearly contribution for the Missionary Society, as its anniversary was to be held the next week. That night she was taken suddenly ill, but she was calm as when in good health. "I do not know," said she, "what the will of my heavenly Father may be, but if this should terminate in death all is well!" She lingered till the next Monday morning, January 10th. gered till the next Monday morning, January 10th. Her son read to her the xxiii. Psalm and other favorite portions of God's word. These started a flood of recollections of Scripture and hymns, passages of which she repeated for an hour or more without interruption, in the midst of which her Saviour uttered his call, "It is enough, come up higher." And as the word of Jehovah lingered on her dying lips she passed into the presence of the

The Missionary Meeting was held the next evening, sad ened by the absence of one of the most devoted friends of the cause. But it was told as a memorial of her, that the last act of her consecrated life was the setting apart of her means for the spread of the Gospel. On the Wednesday following her precious remains were faid to rest in the Union Cemetery. "A large concourse of friends the Union Cemetery," A large concourse of friends attended the funeral, and the solemn event was improved by a discourse founded on all Tim. v., 7, 8.

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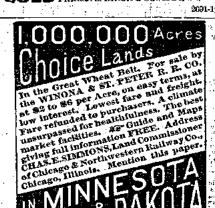
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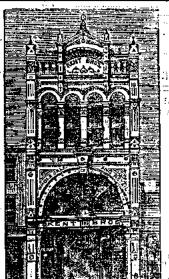
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The Minutes of the Montreal Conference or 1881.2 (held in Napanee,) are now ready. They contain, in addition to the usual matter, an Appendix giving the lists of all the ministers in the Western three Conferences and their Addresses. Paper covers, 125 pages; price 20 cents. Usual discount to ministers.

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THE CANADIAN

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The contents of this number comprise the following interesting articles: -" The Yellow Tiber," Part II (illustrated), by Grace Green; "To Every Creature," by Archlishop Trench; "Footprints of Luther," (illustrate !), by the Editor; "He Knows;" Jottings in the East," (illustrated), by the Rev. Donald G. Sutherland; The Salvation Army," by Rev. Wm. H. Booth; "Men Worth Knowing, or Heroes of Christian Chivalry-Herces and Martyrs of the Scottish Covenant," (illustrated), by the Editor; "The Maiden Martyr;" "Valeria, the Martyr of the Catacombs," by the Editor; ' Madnouses as they Were and as they Are," by Ellico Hopkins; "The Two Ways," by J. H. Campbell; "The Higher Life;" "Reasons for the changes made in the Revised New Testament," by a Member of the Revision Committee; "Death of Dean Stanley," by Dr. Nelles together with Current Topics and Events, Religious Intelligence, Book Notices, Music, &c.

The next number will contain Dr. Punshon's last

Poem and last article. The latter being a brilliant Essay on John Wesley's place in literature. Price \$2 a year; \$1 for six months. Single numbers

20c. A \$1.20 Fremium for 30c.

#### THE NEW TUNE-BOOK.

In answer to many inquiries concerning the New Tune Book, we expect to have it printed, bound, and ready for sale sometime in September next. We cannot announce the price until the book is complete.

#### Connexional Botices.

CONVENTION FOR THE PROMOTION OF HOLINESS.

The Annual Convention of the Canada Association for the Promotion of Holiness, will be held (D.V.) in the Methodist Church, New Brighton, London, commencing Tuesday, August 30th, 1831, and closing Thursday, September 1st. The President of the Lendon Conference and other ministers have promised to be with us. All are cordially invited, and homes will be provided for those who will send name to Secretary.

Thomas Colling, Secretary.

SIMCOE DISTRICT.

The Financial District Meeting for the Simcoe District will be held in the Methodist Church, Waterford, beginning at 9 o'clock a.m., on Tuesday, the 30th of August.

D. L. Brethour.

EAST ZORRA.

Our first Quarterly Service for this Circuit will be held n Hebron Church, 18th Line, on the first Sabbath in August, when the Rev. Wm. Willoughby, of Ingersoll, will conduct the services, and preach in Bethesda Church, at 7:30 p.m. May the Master draw divinely near and bless his honored servant.

BELLEVILLE DISTRICT.

The Financial District Meeting for the Belleville District, will be held in the Methodist Church at Foxboro', commencing at 10 a.m. on Wednesday, the 7th of September.

W. JEFFERS. STRATFORD DISTRICT CAMP-MEETING

MEETING

Will (D.V.) be held at Kirkton, commmencing Thurs
day, September 15th, 1881, at 236 p.m., to continue till
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Leaders' and Local Preachers' Convention on
Tuesday, 21st. Revival services in the evenings.
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Application for tents, etc., can be made to Rev. W. Henderson, Kirkton.

The Financial District Meeting will be held on this camp-ground on Monday, 19th September, commencing at 3 p.m.

J. Hannon, Chairlian. W, Henderson, Secretary.

GRIMSBY CAMP-MEETING. The above meeting will commence on Saturday, Aug-ast 13th, and close on Monday, August 29th. Religious services will be hold each afternoon and evening at and 7 o'clock.

are invited.

The ministers of the Niagara District, and several of the most eminent ministers of other Districts have engaged to be present, and all are condially invited.

Rev. T. Dewitt Talmage, D.D., will preach on Wednesday, the 24th, and Thursday, the 25th of August, at

p.m. The Yath, and Thursday, we have the singing of the Tandy brothers will have charge of the singing and give a grand sacred concert on Monday evening the 9th of August.

A full programme of all services can be obtained by applying to R. C. Fairfield, Esq. Canvas tents, free of charge, provided for ministers who wish to stay through the camp-meeting.

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PARRY SOUND CAMP-MEETING.

The Annual Union Camp-Meeting will be held (D.Y.) on the Parry Sound Camp-Ground, commencing on Tuesday, August 9th, 1381, and closing the following Tuesday.

Steamer Northern Belle will leave Collingwood daily at one o'clock p.m., after the arrival of the morning train from Toronto and Hamilton. Passengers attending the meeting will be carried on steamer both ways for single fave, and ministers free.

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On the 27th nit., at his residence, London, in great peace, and after a lingering illness, borne with Christian fortitude, John Winnett, senior, aged 75 years and 11 months. DIED.

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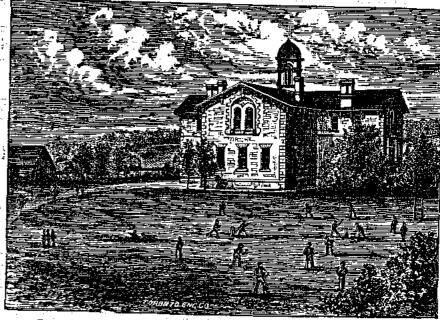
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