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The Christian Guardian

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REV. E. H. DEWART, D.D., Editor.
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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! but what of death intervening
Rends us asunder, with what ceaseless pain
We wait for the Again!

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 was a double grief, if the departed,
Being released from earth, should still retain
A sense of earthly pain:
It was a double grief, if the true-hearted,
Who loved us here, should find 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,
Farewells forebodings 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.

—Longfellow.

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 statements 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 twenty-eight 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 lead-covering being looked upon in those days as a sure sign of ultra-radicalism. Suffolk people, where the late Lord Hatherley 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 school-fellows, 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 at 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 Government of Lord John Russell, he was called to the highest legal position as Lord Chancellor, in Mr. Gladstone's Government, in 1868, upon Sir Roundell Palmer's refusal of the honor, owing to his objection to the disendowment of the Irish Church. So good a Liberal 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 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 devoted 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, and which is held in conjunction with the Tomlin Professorship of Anatomy and the Aldrich 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 £900, 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 examinations.

Besides these public appointments, Prof. Huxley is in receipt of £200 per annum as a Secretary to the Royal Society. Now, remembering the vigor with which clerical pluralities 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 "Darwinianism" 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 the subject.

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 blamed by the public and the University as will be the heads of the Government Departments to which he is attached, if they permit him to make a sinecure of public appointments from which he is drawing an income more than double that of our great master in Anatomy and Paleontology, Richard Owen.

Professor Owen's salary, as Superintendent of the Natural History Department of the British Museum, is but £800 a year, and he

holds no other post than this, from which he is rarely absent. Professor Huxley receives £600 a year for the analogous post of Jermyn Street, from which his absence in *propria 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 vertu make up the bulk of the lots, the chief value of which, however, lies doubtless in their being souvenirs of so illustrious a man. 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 costly. 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 no very special character or design. The average price realized for plain silver utensils was 7s. 6d. per ounce. A large ewer, chased with medallions of figures, cupids, masks, and foliage, weighing 218oz., was sold at 12s. 8d. per ounce, and a pair of handsome candle-labra, weighing close on 590oz., 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 silver-gilt 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 Chasteline silver, partly gilt, £35; a high salt-cellar, by Van Nieuwen, formed as a basket, the stem moulded as a group of two Bacchanalian figures, dated 1662, £75; the companion—on stem formed as the seated figure of a bag-piper—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 (Conts-Bartlett) matched silver gilt cup, £3 18s. 6d. (Lord Cranborne); oblong casket of silver filigree, £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. Wina, M.P., and Mr. Cavendish Bentinck, M.P. It should also be mentioned that Sir Thomas and Lady Gladstone took the opportunity of inspecting the effects of the late Earl. There remain to be sold, in addition to the MSS., a small collection of coins and articles in ivory, glass, malachite, and bronze, as well as an assortment of decorative objects, including antique French clocks, candelabra, and cabinets, and tables of rich design. The collection of pictures, although it comprises one or two gems of modern art, is neither

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 patriotic sympathy, originated the movement. The question is whether such 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 he 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 hesitate.

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 pecuniary 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 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 arduous of party controversy, is there any doubt that her husband, the President, would be fiercely assailed, or any question that the public good sense would wish that the fact of such a gift could not be alleged? The President and his friends might be sure of 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 Methodism. The glory had departed from it. Ministers now-a-days felt none of the Pentecostal 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 "novel-writers." His old grandfather had taught him that it was a sin to read a novel, but now Methodist preachers were writing them, and his own sons and daughters were reading them. Worse than all, the English Conference gave its highest approval of ministers becoming "novel-writers," for it had this year one for its President. His own young 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 minister. "Men couldn't," he exclaimed with great emphasis, "write novels and

preach powerful sermons." He was glad to hear that another ministerial "novel-writer," the Rev. Jackson Wray, had left the 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 indignation 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 "Ginx's Baby" was an English member 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!"—*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, Viscounti 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 called to take into consideration a matter connected with the clergy of the Church of 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 serious position in which she was placed, and to provide for the ministrations of the clergy being carried on, as far as possible, in the same way as formerly. With regard to a considerable portion of the parishes which contained a 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 £18,000 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 there—(hear, hear)—and if this centre was destroyed, loyalty to English rule would be gone. These members of the Church of Ireland were the representatives of order, of loyalty, and of true religion as opposed to a party who would bring back the country into darkness, and disloyalty, and disorder—(hear, hear)—and he felt bold to say that the maintenance of the Church, of the members of the Church, and of the clergy of the Church in these parishes was not merely an Irish question, but was an Imperial question. 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 City of London Auxiliary Committee to aid poor parishes in maintaining the ministry of the Protestant religion in Ireland. Subscrip-

tions of £100 each from Sir H. Peek, Mr. Denny, and Sir R. Carden were announced, and a vote of thanks to Lord Cairns brought the proceedings to a close.

THE PAPACY AND THE EUROPEAN GOVERNMENTS.

AUSTRIA.
The Roman Pontiff—whom Padre Curci, the ex-Jesuit, calls "the highest authority on earth"—wisely endeavors to conciliate the European powers and re-establish friendly relations with them. He feigns to forget that they deserted the Papacy in its hour of need, and all, openly or tacitly, permitted Italy to take possession of Rome. He pretends that they are all still the faithful sons of 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-protector 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 wedding 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.

RUSSIA.
With Russia also the Pope is on very friendly terms. Fifteen new bishops have been appointed there, and the differences between the head of the Roman and of the Russian Churches have been accommodated. The Grand-Dukes Seagius and Paul made frequent visits to the Vatican during the winter months, 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," Cardinal Nina; by the Secretary of State, Cardinal Jacobini, and other functionaries. This spectacle, which is one of the most 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 Alfonso of Spain was the successful rival of the *protoge* of the Papacy, Don Carlos, Leo XIII. cultivates the most friendly relations with him. He sent his benediction at the marriage of Alfonso 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-face of 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 Alfonso 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 Pope.

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. Observer.*

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 from what they ought to be, and the very worst think that, if they were a little better, they would be as good as they need be.

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.

Thou art gone to a world far better and higher,
Whose sky is never dimmed by a transient cloud;
E'en now thou art at that heavenly choir,
Where anthems of praise are ever uttered 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 illumined but warned not this world's darkness
And gloom.

Thy course had no twilight; but when at the zenith
Thy 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,
Proved the depth of thy kindness, which still on the
Not short-lived, would ever respond to a call.

How many a timid believer was strengthened
And freed from dark doubts by thy clear willing aid—
And that God had not shortened thy stay here, but
lengthened it.

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 proclaiming,
Of peace and good-will by the angel's assurance;
We shall hear it no more till our souls join in praising
The Lord, who for all has salvation procured.

Thy manifold talents were all used for Jesus!
The gifts of the genius—gold, frankincense, myrrh—
Were laid at the feet of the Saviour, who frees us
From sin's dark pollution—iniquity's shroud.

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

Whose robes are all washed in the blood of atonement
Till perfectly white—their Redeemer they praise—
And heaven resounds with the strains of exultation
They render to Thee, as they reap the reward.

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

JENNIE H. BISHOP, Brompton, Eng.
It may be interesting to many readers of the GUARDIAN
to know that the writer of the above, which is published
by request, is the daughter of the late lamented
Rev. James H. Bishop,—Ed. 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 eagerness 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 cricket, or display their prowess at Wimbledon, or ride to hounds, are not, as a rule, dwellers in great towns, or, at all events, in the more crowded and less healthy parts of those towns. Our navvies, our merchant seamen, our iron-workers, our gamekeepers, our 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 circumstances 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, or 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 lay to mainly rely in any great struggle for national 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 behind 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 to attend the Board schools in our large towns have, however, the greatest claim to consideration. We compel them to walk shivering through the cold wet streets to school, and to learn lessons for which they have, in a very literal sense, no stomach. Can anything more be done for these helpless little ones, who are to be the men and women of the next generation? Lord Brabazon suggests that, as in the National schools in Germany, dinners at nominal prices might be provided, or even given to the most destitute children. The children should be further taught, he thinks, to cook these dinners, and he is sanguine enough to believe that their parents might find it worth while to purchase for themselves meals thus prepared, and so a profit would accrue to the school. Private philanthropy, we are glad to remark, has indeed undertaken the work of providing children's dinners to some extent in the winter in London and other large cities, but a system, partaking of a national character, is needed to fully meet the case. The enjoyment of fresh air and exercise, might,

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 headles 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 Alcock, and Mr. Skelton, secretary of the bank. The report showed that there are 2,371 depositors, and that the balance at their credit is £149,897.

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 increased, 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 purest benevolence 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 some special advantages. It was brought to their own doors; no one knew the amount of their accounts except the chief administrator of its funds; the security was undoubted, being that of the railway itself, even before the debentureholders; there was no limit to the amount of each individual deposit; and the interest was 4 per cent. Now the credit of the railway 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 officers 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 harmonious 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 yardstick, 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 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 dropping" of complaints. Gird yourself with the spirit of a man, and bear your infirmity. Bring your wandering, gloomy gaze within the compass of to-day. Christ has commanded, "Take no thought for to-morrow." But do, take thought for to-day. Trust God to-day. It is wrong to give way to the blues. If they rise from bodily indisposition, then fast a little if need be, exercise wisely, and quit your misguided habits. Live according to God's laws in all things. If your spirit is wounded with some deep sorrow, do not repine. Go to the loving Christ, who was a

"man of sorrows," and who can enter into all our sore afflictions. Trust, love, obey. Find something for hand and heart to do. Never despair. Christ reigns, and his hand that, "in faithfulness," has sorely chastened, can 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 no more than even "The Grace of God Manifested," or any other of the literary contributions supplied for the edification of Methodist readers.

I have sometimes thought that ministers in 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 did not believe that any Christian could be found who could not, in the course of his life, refer to some special 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 the child died.

"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. You have often been puzzled to know how it was that such and such consequences arose 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 that an intolerant nuisance you were in the Church twenty years ago, snarling at every one, snubbing everybody, setting up your great righteousness as a rebuke 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 befriended 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 acedulated—something even worse, highly vituperated, most

pungent, and every word has in it an intent of cruel death. What will be the judgment society will pass upon such persons by-and-by? They will get what they have given, they will reap 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 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 many 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 hardly 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 270 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 experience partly inherited and partly acquired 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 journey 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 Sudan, while the tiny, ruby-throated hummingbird proceeds annually from Mexico to Newfoundland and back again, though one would imagine that so delicate a little fairy would be more at home among the cacti and agaves of the Tierra Caliente than among the firs and fogs of the North.—*London Standard.*

AFTER MANY PSALMS.

[From "French Verse in English," by W. H. HARRISON.]
My heart be to God of innocence I lay me,
Thee I worship He doth behold:
My sorrowing He hath healed, His shield and buckler
say me,
Thee I worship He doth behold.

Best be Thy name, my God, who gavest me for garden
Innocence and its noble pride!
Thou who, to guard the sleep that must this body
burden,
Wilt watch my desolate bier beside.

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

Hail! hails! I used to love: hail! hedges' leafy sweetness,
And lonely, laughing, woodland prime;
Heaven canopy of earth, and nature's completeness,
All hail! all hail, this one last time!

Ah! how may those my friends behold your hallowed
sanctuary.

Dearest thought, be to my good-bye!
May they die full of days, devoid of tender days!
May one that loves them close their eyes!

Nature, that great missionary of the Most 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 dark recollections of a universal language, which would reveal all if he only remembered the alphabet.

The worst education that teaches self-denial is better than the best, that teaches everything else and not that.

Good Words for the Young.

CLAD IN GRAY.

BY MISS CLARA DOTT 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 soared 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.

Her voice was low and fine;
I heard her drone and whine;
I saw her headless of the song and rhyme:
And yet it seemed that none
Under that summer sun
Was any happier than this busy one.

The idle and the gay
Went on their careless way,
Nor noted the little housewife clad in gray:
And yet, I thought, how sweet
The honey she could eat!
How cool the clover must be to her feet!

The wholesome element
Of labor's true content
Was through her humble, plodding presence lent
To a day of idleness
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.

CHILD-LIFE.

"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 continues forever.

Pluck off a little bud from your mother's rose-bush. Cut it into pieces with your pen-knife. 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 something we call "character." By 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 depends 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-life.

There is a barn upon the Alleghany Mountains so built that the rain which falls upon it separates in such a manner that that which falls upon one side of the roof runs into a little stream which flows into the Susquehanna 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 waters divide is very small. How different the course of these waters! So it happens with people. A very little thing 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 improve our school-days. Much depends 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 splendid 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 hallowed 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 "Remembering the Sabbath day to keep it holy."
5. I think they violated also the first commandment, "Thou shalt have no other God but me."

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 every occasion, is far happier than he who hangs upon the smiles of the great, or the still more sickly favors of the multitude.

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 truth—truth 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.

3rd. *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 do 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 crowded.

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

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

"Not 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."—*Rec. Hiles Pardee, 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, question it, doubt it, discuss it, and analyze 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 way—get 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 old 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 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: "In all 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!—*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 every occasion, is far happier than he who hangs upon the smiles of the great, or the still more sickly favors of the multitude.

Boards of the Methodist Episcopal Church

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TORONTO, WEDNESDAY, AUG. 3, 1931.

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 Athanasian 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 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 teachings. 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, xii. 24, which assert the pre-existence of Christ, or such passages as Acts i. 24, John v. 23, i. Cor. i. 2, John i. 3-10, Col. i. 16, 17, in 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; x. 23; 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 Ethiopic 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 Sinaitic manuscripts have our present reading, which is also in the text of the Syriac. The evidence of the fathers, however, is against it, and most modern critics agree that we should read

"the Church of the Lord" instead of "the 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 in the "Companion to the Revised Version," 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 exegete.

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 of revision.

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 considerable 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 *élite* 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 Eldjals are ascending, their mantles are falling upon the Elishas; and that he who is removing his workmen, or laying them aside like a broken bow, is raising up new agencies and instrumentalities to carry

on his work. While, it will, no doubt, be an exquisite delight to many of the junior members of the Council to see even so many of the fathers present with them, it will be no less a joy to those "ancient men" to 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 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 sentiment, the effect could scarcely fail to be beneficial. We venture to believe there will 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 influence. There will be a family likeness found on every 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, between the sessions, we should not despair of its proving a great and lasting blessing to 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 assemblies, 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 have reason to believe are being offered to him without ceasing by humble, believing hearts in every part of the world. Friday of this week, the 5th inst., has been set apart as a day of fasting and prayer, to be observed 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 severely, 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 broken-hearted; 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

country than ours, they have more of this class than we have, and their giving, though it may not be greater in proportion to their means than that of some of our own men, makes a greater appearance. Conspicuous among these consecrated laymen just now is 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, to quote his own words, "can earn scholarships 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 in the order of proficiency, according to conditions to be hereafter announced. 2. At the end of each sophomore, junior, 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 competitive 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 honorably-earned manhood or competitive scholarships, a young man can pay his way through to the end, and come out free of debt. Like all Mr. 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 granted that our brethren who are entrusted with the administration of discipline, and the government of the Church, in every act of their administration, have done 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 at 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 put 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 Toronto or Montreal, in the face of this fact, would take upon him to ask more for them than the published prices. Evidently, this question must be founded upon misinformation, or mistake, touching the facts of the case.

2. Then, as to the implication that the Revised New Testament can be procured at a lower price at other book stores than at our own Book-Rooms—assuming, of course, that the question refers to the same edition and the same styles—we know that that is a mistake. We understand, on the very best of authority, that the prices of these books are the same in all respectable bookstores. It is just a possible thing that some person, for the purpose of advertising his establishment, might sacrifice his profits on these books, just as grocers have been known sometimes to do 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 kind, and we have no reason to believe any such exists. There is this to be said, however, that the Oxford editions differ in price from American editions, which in some instances, pretty closely resemble them. We have seen these books side by side, and we can easily understand how one of them might be mistaken for the other unless they were very carefully compared, and the imprint of each examined. The Revised New Testament, either the Oxford or American editions, can be procured at as low a price at our own establishments as anywhere else in Canada, and as cheaply, we have reason to believe, as in any other establishment on this continent. And this observation applies to all sorts of 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 impossible that any of its creditors should ever lose a cent by it, enables the Book-Steward to get books on such terms that it is impossible 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 understand the exact import of this question. We assume that the questioner needs not to be told that the exact words of the Saviour are irretrievably lost. We do not even know with certainty what language he spoke. The first Gospel, it is generally supposed, was originally written in Hebrew, 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 that of the old, they think they miss the antique 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 Methodist in which the minister or preacher does not preside."

QUESTION.—Can the New Version of the Scriptures be used in churches without an act of Parliament, or the sanction of the Queen to authorize it?

ANSWER.—It is a question whether the established Church of England has a right to use the New Version without some sort of legislative 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 won for 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 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 rare and from all that we can learn of the estim-

able lady who has recently become his wife, she is every way worthy of the relationship upon which she has entered. She has for years distinguished herself as an active and successful Christian worker; and the many costly gifts presented to her on the occasion of her marriage, and other tokens of appreciation, showed the high estimation in which she was held by those who knew her best. We trust that the blessing of God will accompany our brother and sister to their distant field of labor, and crown their efforts with abundant success.

The British Wesleyan Conference met at Liverpool, on Tuesday, July 19th. We learn from our English exchanges, just received, that Rev. George Osborn, D.D., was elected President on the first ballot, Rev. R. N. Young being chosen Secretary. Four vacancies had occurred in the legal hundred, through death, and to fill these Revs. C. Carter and J. S. Jones were elected, on the ground of seniority, and Revs. F. W. Briggs, M.A., and D. J. Walker, on nomination. There were six vacancies through superannuation, which were filled by the election of Revs. J. H. Lord, George Barnley and John Hay, on the ground of seniority, and Revs. F. W. MacDonald, E. H. Tindall, and J. S. Banks, on nomination. We hope to be able to give a 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 Moulpiet, of which the Paris *Signal*, of July 9th, speaks in the highest terms as an excellent likeness. The *Signal* adds: "We have been 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. Bonquereau, 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 Magazine*, of Toronto, Canada. His sermon was prefaced by a beautiful fraternal greeting 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 no doubt correct in the views expressed in the following remarks: "Lord Dufferin, with the powerful influence of England behind 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 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 *Chautauqua* on Tuesday morning reach the grounds at 4 p.m., in good time for the opening meeting." 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 is concerned.

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 15th of August. Rev. S. J. Hunter sails the following week.

We regret to learn that the Rev. Wm. Torrance, of Warton, is dangerously ill of bilious remittent fever.

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.

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 skillful 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 its Divine Author intended to accomplish by its 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 kinds—those 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 these 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 Rev. and saintly, Edward Payson; and that fact itself will lend an additional charm to this book, to many who have been edited by the pen 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 Salvation. By Henry A. Nelson. New York: Anson D. F. Randolph & Company, 900 Broadway.

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 comes, 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 discourses.

John Wycliffe, and the First English Bible. An Oratio 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 a fine full-page illustration of Herrick's poem, "The Parcae; or, Three Dainty 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 Mountains, is concluded. Mrs. Champney's Portuguese papers are also concluded in this number. T. B. Aldrich concludes his charming sketch of Tangier, entitled "A Day in Africa," beautifully illustrated. One of the most important contributions to the number is Mr. Frederick G. Mathers' paper, "Water-Routes from the Great North-west." A brief paper, of a retrospective character, entitled, "Then," written by James T. Fields during his last illness, is one of the most delightful things in the number. Richard M. Johnston contributes a humorous Georgia sketch, 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. Louise Chandler Moulton, and Miss Margaret Veley. Mr. Curtis, in the Easy Chair, writes most charmingly of the Newport Belles, &c.

The Midsummer Holiday Scribbles more than ever justifies its title. Fiction is well represented by the first part of a new story "The Daughter of Henry Sage Rittenhouse," by the author of "An Earnest Trifter," "Queen Titania," Part I, by Mr. Boyesen; "The Village Convict," and five more of Uncle Remus' amusing fables. The illustrated articles are: "The Isle of Peace" by 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 exceedingly fine. There is an essay on "Poetry in America," by E. C. Stoddard, and the second of Mr. Stickney's papers on "The People's Problem." Poetry is well represented. In "Topics of 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 Portent," "The Vision of the Scape," "School-Room Ventilation," "Origin and Uses of Asphalt," "The Unit in the Planet Life," "The Electric Storage of Energy," "Sketch of Robert Wilhelm Bunsen," 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, "West African Story," "Recollections of a 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 McIlmott, forming the frontispiece. There are seven capital short stories, and interesting instalments of the two serials, "Phaeton Rogers," and "Sallito 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 Departments are full of life and variety.

PERSONAL ITEMS.

Professor Borden P. Bowne, of Boston (Methodist) University, received a call to the Chair of Philosophy in Yale College, but declined to accept it.

We learn from a correspondent that the Rev. Mr. Tyler, of the Kentworth Circuit, is seriously ill. He has been confined to his bed for some time 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, accompanied with a very flattering address. Rev. Mr. Watch made a suitable reply, expressive of the pleasure and profit of their sojourn and work in Warsaw.

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 Brant, that Brother Beynon was sick. So our party now consists of Bro. Lawson and wife, Bro. Wheeler, Barltrop, and Laidly. We have had a 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."

We learn 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 very substantial purse. Mr. Savage made a very feeling reply.

CORRESPONDENCE.

OCEAN GROVE.

DEAR MR. EDITOR.—I wish that you and all the rest of my friends could enjoy with me the fresh sea breezes 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 sardis ranks, break into snowy surf, roll up the sandy shore, and retire, like ranks of soldiers firing 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 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 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 accommodate 5,000 persons, and 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 persons arrived here by train, besides those coming by other means of conveyance.

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 fashionable American dissipation and frivolity. Here the same health-giving breezes, the same splendid sun-bathing, may be enjoyed, free from the dancing, and drinking, and horse-racing which are associated with the fashionable resort, and at a comparatively inexpensive cost. Heads of families can bring here their households with the assurance that they will be brought into contact only with the most salutary influences. 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 ocean 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 shout and scream of hundreds of bathers battling with the surf. And old-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 having a deep and that of the latter a light and rough sear, a fresh breeze blowing on their short skirts and—well, something very like trousers. One of the most exhilarating things I know, is to feel the impact of the surf upon the spine; and the grave doctors of divinity and their wives seem converted under its influence into boys and girls again. Fishing, yachting, and writing, and a splendid ride in a flycatcher on a rough sear, a fresh breeze blowing on their short skirts and—well, something very like trousers. One of the most exhilarating things I know, is to feel the impact of the surf upon the spine; and the grave doctors of divinity and their wives seem converted under its influence into boys and girls again. Fishing, yachting, and writing, and a splendid ride in a flycatcher on a rough sear, a fresh breeze blowing on their short skirts and—well, something very like trousers.

The Sabbath stillness of the Assembly is remarkable; not a hoof stir, not a wheel move in the grounds on that day. The great Tabernacle is crowded with devout worshippers and the singing of the psalms, the reading of the Scriptures, the playing notes of a silver cornet, is an inspiring 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 me all over the grounds, recounted its history, and explained the methods, and listened to 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 of the same blood, and that the same spirit, both countries alike. When I further remarked that of all the messages of sympathy with their stricken President none was more deep and heartfelt 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 the grandest sights to be gathered by thousands on the sand, a printed form of responsive readings is distributed, and brief addresses are given. Thesinging and responses of the great multitude and the ever-present deep bass of the surf breaking on the shore are very impressive.

I had the pleasure, with my wife, of being introduced to General and Mrs. Grant, by a lady from Washington who had long known the States. 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 friend, John D. Davis, now visiting here. 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 feeling 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 commercial union, 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 surpass, in size and magnificence, his modest establishment.

A world 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 boats. Lying about midway on the Jersey coast between New York and Philadelphia, the trip whither gives Canada an opportunity to visit the two largest cities and to enjoy some of the finest scenery on the continent and at the same time it furnishes a delightful resting-place midway in the journey. I would strongly advise intending visitors to take the Erie Railway to New York. It traverses the wild and rugged scenery of the Adirondacks, and 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 the mountain side, and the Delaware, I far prefer this route to that by the New York Central Railway which runs through a very tame and uninteresting part of the country, except along the 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.

W. H. WILKINSON.

LETTER FROM REV. DR. RYCKMAN.

River St. Lawrence, near Tadoussac, July 26th, 1891.

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 before 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 ministers besides, namely, Revs. C. C. Henderson, B. Clement, James Hannon, Joseph Adery, Wm. Tindall, and Wm. Brien; and two of other names, Rev. Mr. Muir, of the Canadian Baptist, and Rev. Mr. Lamont, a Presbyterian. We have family worship in the morning, and a social exercise of prayer and fellowship in the evening. The sailors feel sure of a pleasant and prosperous voyage. If there is 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 circumstances that have caused our detention. Before passing beyond "speaking distance," we wish to bid good-bye to our friends and folks, and bespeak their prayers on our behalf.

E. B. RYCKMAN.

BRIEF CHURCH ITEMS.

TORONTO CONFERENCE.

GRAVENHURST.—An exchange says that the 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 repaired, improved, and furnished, ready for use, by the congregation.

LONDON CONFERENCE.

PORT ROWAN.—On Tuesday evening, the 19th ult., 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.

CARLEISLE.—On the eve of their departure from Carleisle, 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.

DRESDEN.—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 Hebrew Church, came off daily on the evening of Dominion Day. We had a fine turn-out—church full to overflowing, and a happy time was realized. Short 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 News, 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 parsonage.

TOWNSHIP 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 evening 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 reason known to the trustees.

GUELPH.—On Tuesday evening, July 12th, the closing meeting, for the season, 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.—*Kington 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 picnic of the Point St. Charles Methodist Sunday-school, held at Beaumont, on Saturday, was highly satisfactory, financially and otherwise. About five hundred persons were present, who enjoyed a very pleasant time.—*Times.*

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 was 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 branches, to raise funds for future extension. Mr. Gurney read the report, Mr. R. W. Perkins presided. Among the speakers were the Rev. John Killeen, 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 mainly 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 Renouquin, St. Ouen, and Rue du Bois (Paris), Lavallois, 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, took 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. Commenting 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-dozen avowed Protestant candidates are in the field."

REV. C. L. GOODRICH, 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 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 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 proselytizing the entire community, who were induced to give up their arms. Afterwards, becoming dissatisfied with the "constant requisitions made upon them," they "apostatized," 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 LEON 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 clerics 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 clerics would kindly take the hint, and when filling up their schedules state the sexes and give the proportion young people bear to the whole, they would be helping to render the statistics complete.

THE REMAINS OF POPE PIUS IX.—The translation of the body of Pope Pius IX. from its resting-place 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 walls 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 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 \$10,078,023.25.

—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 five miles of that place.

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

—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.

—Ayob Khan took possession of Candahar on the 27th ult. The tribes in the Indian North-west are said to be much excited by Ayob's success.

—The difficulties between fishermen of different nationalities on the west coast of Newfoundland during the season just closed were few and insignificant.

—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 *Pariscien* 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 urges the British Government to request the United States' Government 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 him to order.

—St. Petersburg despatches say: Thirty houses of Jews at Borisopol and Birizan, in the Government of Pultava, have been destroyed. The troops fired upon the rioters, killing four and wounding two.

—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 little might cause a diplomatic rupture between 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 assassination of the Czar has been discovered and frustrated by the police. A lady of high family was chosen as the assassin. Her accomplices have been arrested but she escaped.

—The petitions presented in the British House of Commons during the present session against admitting Atheists to Parliament have numbered 1,392, with 230,535 signatures; and those in favor of a change 673, with 115,541 signatures.

—The Transvaal Royal Commissioners, it appears, object to sit with Basuto, 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 Botchepoort capitulation.

—The Afghan battle caused a loss of 300 or 400 but the report is a little indefinite as to that point. The Amers 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.

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