

AUTHORSHIP OF "THE NINETY AND NINE."

Everything connected with the origin of that remarkable hymn, "The Ninety and Nine," cannot fail to interest all who rejoice in its great popularity and usefulness. In a recent number of the "Sunday at Home" a short account was given of the writer of it, and the circumstances in which Mr. Sankey discovered it, set it to music, and introduced it with great effect to public notice. But as I am able to add something of interest to that account, it has occurred to me to put on record the following particulars. I remember well four Misses Clephane, sisters who lived upwards of thirty years ago in the beautiful village of Ormiston, East Lothian. That village is celebrated in the early history of John Knox. Near it the martyr reformer, George Wishart, was apprehended when attended by Knox, then a young man, who was with difficulty restrained from accompanying his master and sharing his fate. Ormiston was also the native seat of the distinguished Scottish family of the Cockburns, who first won eminence as agricultural improvers, but have subsequently in many fields achieved the highest honor. The present lord chief justice of England is descended from an ancient Berwickshire family, said to have been an offshoot from the Cockburns of Ormiston.

The Misses Clephane were the daughters of a Scottish advocate, who was, during a considerable period, sheriff of the important county of Fife. Deprived of both their parents, they lived together in their village retirement, having ample time for active benevolence and literary recreation. Of the sisters, Elizabeth, the third, I believe, in point of age, had from early life a decided literary turn, and occasionally gave utterance to her thoughts both in prose and in verse. Accordingly when about ten or eleven years ago, her cousin, Miss H., became the editor of a little periodical, the "Children's Hour," published in Edinburgh, she regularly contributed to its pages. On one occasion, when calling on her cousin in Edinburgh, she was reminded that she had sent nothing for the next number of the "Children's Hour," and, after some solicitation, she consented to try her hand at a poetical contribution. Remarking that she had often thought of writing something on the Parable of the Lost Sheep, she retired to a corner of the room and sat down to the labor of composition. In a very short time she handed to her cousin the hymn now known all over the world as "The Ninety and Nine." In such circumstances, and with such rapidity, was penned a touching religious lyric, which will live forever, and keep the name of its author in honored remembrance. Various stories are told of the way in which it fell under the eye of Mr. Sankey. It is generally reported and believed that he first saw it in a newspaper, or old periodical, perhaps the original number of the "Children's Hour," as he was traveling by railway in the north of Scotland. The practiced eye of the American evangelist soon discerned its great merit, and its special fitness for evangelistic use. To him belongs the credit of introducing it to the religious world, and of singing it with immense effect at numerous revival meetings.

Some years ago Miss Elizabeth C. Clephane was called away from the will derness, where she had been such a sweet singer, To pasture high in bliss upon the hills of God. She died without ever having dreamed of the immortality her wonderful hymn would confer on her humble name, but she has now an assured place among the hymn-writers of this century. One of the first places where Mr. Sankey sang "The Ninety and Nine" was Melrose, where two of Miss Clephane's surviving sisters now reside; and there they had an opportunity of hearing, for the first time, wedded to popular music, a hymn which was to them associated with sad thoughts as well as high religious feelings.—Sunday at Home.

COMPANY: WORDS FOR THE YOUNG.

"I am a companion of all that fear Thee, and of them that keep thy precepts." "Birds of a feather flock together." "Tell me the man's companion, and I'll tell you his character." These are old proverbs. They are the recorded experience of generations, the

garnered wisdom of ages. In the physical world two bodies cannot come together without acting on each other. The same principle holds in the moral world. You are influenced by your company, assimilated to your companions, just as they are by and to you.

With the Psalmist company is a matter of choice. It is not left to the chapter of accidents who are to be his friends and associates. It was no hap-hazard affair; he selected, and we may be sure, very carefully too. He knew human nature well enough to know that much of his present happiness and all his future usefulness depended on this. Young friends, we would have you act on the same principle. The choice of your company is perhaps the most important step of your whole lives. We would have you feel the magnitude of the interests involved, and consequently the importance of the choice being a right one. The words of the Psalmist unfold the rule he went by. There were two qualities that he held indispensable, the fear of God, and keeping His precepts.

"I am companion of all who fear Thee." The fear here spoken of is a holy, reverential, loving fear. The fear of the child for the parent, of the loyal, dutiful subject for his king,—not the fear that a slave feels for a tyrannical master, or the conscience-stricken criminal for his judge. This fear is perfectly compatible with love; indeed, it is its inseparable companion. Slavish fear springs from and grows side by side with hatred of the object that inspires it, but this fear is one of the Spirit's graces, and springs from the root of love. It is constantly insisted on in the Bible as one of the distinguishing features of the true Christian. See, then, young friends, that your companions have it; let it be an indispensable passport to your friendship.

This fear produces obedience. It is the tree; obedience is the fruit it yields. The one is the principle, the other is the embodiment of that principle in action. Fear of God is unseen, but you can tell its presence and judge of its power by the obedience it produces. It is like life in the human body,—unseen itself, it proclaims its presence by the activity it causes.

Let the young ponder these truths. The words are specially for them. There is perhaps nothing that costs them less thought than the friendships they form, yet there is nothing that tells so powerfully on their future moral and intellectual life. Now is the time to form wise ones,—to enter the circle of the virtuous and the God-fearing. If you do so, all that is praiseworthy and good within you will be fostered, all that is evil will be checked. Oh, then, act on the Psalmist's rule! Let your first question be as to the moral principle of your associate; your next as to his character. Is God's fear implanted in his heart? Is his life one of holy obedience? He may have few other attractive qualities; he may have neither rank nor wealth, nor a brilliant genius, nor a sparkling conversation; but he has what is infinitely better,—he fears and obeys God. He is going heavenward, and his companionship will help you on the same way.

On this J. B. Gough makes the following remarks in one of his orations:—"What you learn from bad habits and in bad society you will never forget, and it will be a lasting pang to you. I tell you in all sincerity, not as in the excitement of speech, but as I would confess and have confessed before God, I would give my right hand to-night if I could forget that which I have learned in evil society—if I could tear from my remembrance the scenes which I have witnessed, the transactions which have taken place before me. You cannot, I believe, take away the effects of a single impure thought that has lodged and harbored in the heart. You may pray against it, and by God's grace you may conquer it, but it will through life cause you bitterness and anguish."—Selected.

LIVING TOGETHER.

We have seen, on a printed slip, a set of pithy maxims on the "Art of Living Together." We do not know who wrote them, but they are full of good sense, and might well be laid to heart by every one who lives in constant companionship with another, whether as

husband and wife, college chums, or partners in business:

"Avoid having stock subjects of disputation. Do not hold too much to logic, and suppose that everything is to be settled by sufficient reason.

"If you would be loved as a companion, avoid criticism of those with whom you live.

"Let not familiarity swallow up all courtesy."

A DONATION VISIT THIRTY YEARS AGO.

A young friend, Wm. C. Wilbor, of Attica, N.Y., recently came across the subjoined list. The articles were received thirty years ago at the "donation" made to a pastor by his congregation. Together they foot up a total of \$36.44, and the affair was regarded at the time a great success:

One ham, thirteen pounds, ninety-one cents; eighteen and a quarter pounds tallow, at eight cents; one stand, twenty-two shillings; tea chest, estimated at eighteen shillings; four and three quarter yards cotton cloth and wool flannel, at two shillings and sixpence; seven pounds sugar (maple) and six pounds butter, \$1.21; one pound sugar (maple), one half pound tea, forty-eight cents; seven and three eights pounds sugar (maple), eight-een pounds cheese, one pair of socks, one dozen candles, two knots linen thread, fourteen knots stocking yarn, eight yards calico, one calf skin, one shilling cash, ten knots stocking yarn, one dollar cash, four shillings, ten knots stocking yarn, two yards cotton cloth, two yards cotton cloth, ten knots of thread, one pair ladies' hose, one tea-pot; books, \$1.25, one and a half bushels corn (ears), one bush garden sauce, one hat, one and a half yards calico, five pounds sugar (maple); one cravat and yarn, one yard cassimere, one shawl, one table spread, one apron, one pound coffee, one linen handkerchief, children's trinkets, butter and candles, vest patterns and trimmings, two yards cotton cloth, one pair shoes, one silk cravat; due bill on store, one dollar; trinkets, two shillings worth; one pair cotton hose, cash two shillings, four pounds butter, one shilling cash, four pounds butter, five donations in cash, two shilling each.

ELIJAH AND THE CHARIOT AND HORSES OF FIRE.

We are asked why Elijah is called the Tishbite. The name is derived from Tishbi, or Tishbe, a town in Naphtali, spoken of in Tobit i. 2, but nowhere in the canonical Scriptures.

We are asked, too, what was the significance of the chariot of fire and horses of fire spoken of in the narrative of Elijah's translation. It is not said that Elijah was carried up to heaven in the chariot, but in the whirlwind; the chariot and horses appear to have been seen in the whirlwind, and so the prophet may have been, in the chariot when carried up by the wind. The poets naturally so make use of the incident. Thus C. Wesley, in a poetic prayer for himself and his brother John:

O that the flaming chariot,  
By grace peculiar given,  
Might now descend, and wrap my friend,  
My friend and me, to heaven!

Dr. Watt says:—  
Around the flaming army throng,  
To guard him to the skies.

Chariots were used for conveyance, like our coaches; but they were also used for war, and are so alluded to frequently in the Scriptures. They were considered of great importance in warfare. Exod. xiv. xv; Josh. xvii. 16, 18; 1 Sam. xiii. 5; 2 Kings xviii. 24; Ps. xx. 7; and many other places. Accordingly, the angels, as they are sent forth for the defence of God's people, are spoken of as chariots, as in Ps. lxxviii. 17: "The chariots of God are twenty thousand, even thousands of angels." So 2 Kings vi. 17: "And Elisha prayed, and said, Lord, I pray thee open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw; and behold the mountain was full of horses and chariots of fire round about Elisha. 2 Kings vii. 6. It must not be supposed that the young man saw, or that the Syrians heard, literal chariots and horses. So in the case of Elijah's translation—the vision was subjective, like Peter's sheet with the animals, Acts x. Doubtless angels escorted Elijah to heaven, as they did Lazarus, Luke xvi. and the Saviour in his ascension.

Lord, when thou didst ascend on high,  
Ten thousand angels filled the sky;  
These heavenly guards around thee wait,  
Like chariots to attend thy state.

Angels are represented as assuming various forms, according to the special objects of their ministry. Appearing as chariots and horses of fire, they indi-

cate the powerful protection which they extend to the people of God.

Lo! to faith's enlightened sight,  
All the mountain flames with light,  
Hell is nigh, but God is nigher,  
Circling us with hosts of fire.

Jehovah's charioteers surround;  
The ministerial choir  
Encamp where'er his heirs are found,  
And form our wall of fire.

It is remarkable that Elisha exclaimed when he saw his master thus ascending in, or accompanied by, the chariot of fire drawn by the horses of fire: "My father! my father! the chariot of Israel, and the horsemen thereof." 2 Kings ii. 11. And so when Elisha himself was about to die, "Joash the king of Israel came down to him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof!" 2 Kings xiii. 14. Wicked as Joash was, he knew that God's prophets, like God's angels, are a great blessing, protection and support, to a people to whom they are sent—as Joash had experienced. He felt that his defence would be gone if Elisha died. As it regards the fire, it is not necessary to suppose that the igneous element or electricity was really present and visible to the natural eye. But the impression made upon the sensorium, or upon the mind of Elisha, was like that which would have been made by the sight of a chariot and horses all ablaze with fire. Compare Ezekiel's vision, Ezek. i. x.

We cannot understand a recent commentator when he says they were not like Ezekiel's vision, but that they had actual existence in the spiritual world! What! real horses of flesh and blood! a real chariot of wood and iron! or horses and a chariot composed of the igneous element! We regret to see such quasi-Swedenborgianism, or Mormonism—we know not what—in so valuable a work.—Nashville Advocate.

OBITUARY.

WILLIAM HARDING.

(Concluded.)

As a sexton he evinced a principle of devotion to the service of the sanctuary rarely found in many who aspire to higher positions. He rejoiced to be a "door-keeper" in the house of God. In the absence of the minister he conducted the services; either by reading one of Wesley's sermons, or some other accredited divine. Frequently of late years he has read his own from a carefully prepared manuscript. He was a diligent and devout reader of the Holy Scriptures; and possessed a fair knowledge of our theology. He has left behind him in the careful keeping of his family a large number of manuscript sermons; many of these give evidence of a superior mind, a strong and vigorous intellect; and a genius for the study and acquirement of Biblical knowledge. A great deal might be here said of this good and somewhat remarkable man; in reference to some of the particular traits of his character and the general bias of his mind; but we fear we shall intrude on the space kindly allowed in the WESLEYAN for an "Obituary notice." Should this meet the attention of any surviving ministers who have travelled in this circuit, its perusal will undoubtedly call forth many pleasing reminiscences of their acquaintance with our deceased friend. We have referred to his manuscript sermons. He also had a number of other manuscripts, both of a chronological and historical character. One of his scrap-books contains many interesting pieces of prose and poetry which he culled and copied from various books and newspapers he was accustomed to read. The WESLEYAN and the St. John's Temperance Journal were his favourite papers. He kept a correct list of the texts of Scripture preached from in the Methodist church Burin by the ministers who have travelled here since 1823 down to a few days within his death. The names of the ministers given on this memorandum are, Ellis, Wilson, Ellidge, Smithies, Faulkner, Hennigar, Angwin, England, Sprague Brewster, Pench, Bettle, Dove, Phinney, Teed, Harris, Duke, Forsey and the writer. He has also left (in part) an autobiography of his life; and a diary of occurrences and other matters which presented themselves to his observation. He kept a register of the births, marriages, and deaths which took place in Burin for many years past; as well as a careful record of many important events which transpired in this colony during his life time; conspicuous among them is the visit of His Royal Highness, the Prince of Wales in 1860. These and other memoranda of peculiar interest are now held as relics, highly prized by the immediate members of his family and a few particular friends. He will long be remembered by the good people here as a very useful member of the Church; one whose character might be easily defined as being kind, gentle and affectionate; without affectation or ostentation; remarkable for simplicity, cheerfulness, candour and god-

ly sincerity. Blast with a strong constitution, he continued through life to labor uninterruptedly in the Lord's vineyard with becoming zeal and diligence until within a short time of his decease. He was an early riser and took a good deal of physical exercise. Though advanced in age, many indulged in the fond expectation that his life would be yet prolonged for years to come. But our desires in this particular are not realized. Soon after the late Mrs. Harding's death, (as noticed above) it became evident he would not long survive her. He felt her removal very acutely; and although under the care of a kind daughter, he nevertheless gradually declined in health and strength. His few remaining days were characterized by peace and a joyous hope of immortality and eternal life. On the Sabbath evening preceding his departure to heaven, we by his request administered to him the sacrament of the Lord's Supper. He received the elements in memory of the Saviour's love in a manner which indicated the soul's deep and holy joy. "At eventide there was light."

On the following Tuesday afternoon as one falleth asleep his happy spirit entered the paradise of God. As a lasting mark of respect to departed worth, a suitable memorial stone is to be erected (by voluntary subscription) over the place where rests in peace, awaiting the resurrection of the just all that was mortal of William Harding. J. P.

LEWIS S. LEARD.

The subject of this notice was born at Tryon, P. E. I., in the year 1835. His boyhood, though not profligate, was spent in the neglect of piety. He was arrested by the Divine Spirit under the ministry of the Rev. Richard Smith on the Bedeque circuit. Yielding to the convictions of duty he consecrated himself to God and began a new life. His experience of pardon was clear, and his evidence of acceptance in the Beloved definite. From the beginning of his religious life his aim was to "adorn the doctrine of God his Saviour in all things."

About five years ago he moved to Summerside with the intention of prosecuting a mercantile business. In this, however, owing to its ill effect upon his health, he did not succeed. He was soon attacked by disease, affecting the throat and lungs, from which he never fully recovered. Partially regaining his health he made arrangements to remove to the country and settle on a farm at St. Eleanor's where he spent the remainder of his life. The writer's acquaintance with Bro. Leard, beginning with my ministry on this circuit, was most pleasant and profitable. Last spring it became apparent to all that he was failing in health. Having tasted the skill of the doctors here with very little beneficial results, he resolved to consult Dr. Wilson, of Dorchester, N. B. During last fall he made two visits to him the results of which warranted the belief for a time that Dr. W.'s treatment was benefitting him. But the hopes of his recovery thus awakened were not to be realized. After the winter set in he was compelled to stay within doors except on very fine days when he would drive out. He soon became so reduced that he had to keep his bed. While visiting him one time in February, he said to me: "I will never drive to Summerside again; but it's all right. I can give up all without a murmur; not because I do not love life,—my wife, my family, and my friends—for I do love them, but because it is God's will.

During another visit he told me of the great rapture of soul he had experienced the night before, occasioned by the presentation with unwonted beauty to his mind of these words: "For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory." Col. iii. 3-4. On Sunday, March 11, it became apparent that his life could not be preserved many hours. Of this he was conscious without any alarm. After midnight he was heard, by one of the watchers at his bedside, uttering something. Some writing materials being procured he was requested to repeat it slowly. He did so, and the following lines were written:

The vital spark shall spread no more;  
The blood around my heart is cold;  
But thou O Christ! my soul can warm  
With life of more than mortal mould.

Shortly after this he called to his wife and children, spoke to them very deliberately, words of comfort and of wholesome advice, and bade them a last affectionate "farewell."

At 8 o'clock one morning he died. He has left to mourn their loss, a wife, four children, and a large circle of relatives and friends. But he has left something else, which, to those who mourn, is a source of no little solace and a cause for sincere rejoicing. A testimony that he has departed to be with Christ which is far better. C. W. H. Summerside, P. E. I., April 12, 1877.