

**Travellers Guide—Toronto Time.**

GREAT WESTERN RAILWAY.			
Depart.	A.M.	P.M.	P.M.
7:00	9:25	12:00	4:25
Active	9:20	10:55	2:00
GRAND TRUNK EAST.			
Depart.	A.M.	P.M.	P.M.
5:27	12:17	3:52	6:52
Active	12:07	9:27 A.M.	11:22 A.M.
GRAND TRUNK WEST.			
Depart.	A.M.	P.M.	P.M.
7:30	12:15	3:45	7:00
Active	9:15	10 A.M.	11:30
NORTHERN RAILWAY.			
Depart.	A.M.	P.M.	P.M.
7:00	4:00	.....	.....
Active	10:30	9:10	.....

**The Daily Recorder.**

TORONTO, SATURDAY, JUNE 11, 1870.

**CLOSE OF CONFERENCE.**

The Conference closed yesterday afternoon. The President addressed a few impressive and appropriate words to the brethren, after which the Rev. Gervase Smith led the Conference in prayer. And there was a rapid scattering of what had become a rather thin house. The parting hand of friendship was eagerly grasped, the last words of brotherly good-will spoken, and the Conference of 1870 was a thing of the past. We are glad to say, however, that the work of the Revision of the Discipline was completed before the Conference closed. This work has been done with a thoroughness that will make the new book of Discipline the most complete ever published by the Conference.

**THE STATIONS.**

We publish elsewhere the revised list of stations for the year. In so extended a list it may be that there are some preachers dissatisfied with their Circuits, and some Circuits dissatisfied with their ministers. We wish to say a brief word to both. The ministers who are dissatisfied with their stations should remember that the wisest of men do not always know what is best for them. Many a preacher has gone with a heavy heart to a field of labor that proved to be his most successful appointment, where God has most richly blessed him. No old preacher would willingly blot out of his memory his roughest field of labor. It is not so much matter where we labor as how we labor. Nor should the people in any case forget that if they labor and pray faithfully for the minister sent them, God will not fail to bless them; while if they indulge in complaint and withhold their sympathy, they will prevent the usefulness of the most gifted and godly.

**METHODISM AND THE GOVERNMENT.**

The speeches of Dr. Ryerson and Dr. Douglas in the Conference yesterday forenoon, condemning the action of the Government in treating in a contemptuous manner the respectful request of the Methodist Church to send a chaplain for those of our own Church among the troops, awakened a warm response from the Conference. On hearing "the old man eloquent," some said they were reminded of the old times when hard battles were fought for equal rights and privileges, "Richard was himself again." The affairs of Canada have been too long directed and controlled by those who hold their position at the will and permission of the priest party of Lower Canada. The people of Ontario have borne this with a patience that could scarcely claim to be a virtue. But the pandering to the diabolical emissaries of popery, which culminated in the Manitoba Bill, has been the last straw that broke the camel's back. We concede to our Roman Catholic fellow subjects every privilege we claim for ourselves, but not one more. The Church of Rome must be taught, in a most unmistakable manner, that any attempt to gain special advantages for that Church in Canada will not be tolerated for a moment.

**THE "RECORDER."**

The Recorder has for his brief day reflected the doings of the Conference, and with this number closes its career. We hope the satisfaction of receiving daily reports of what was going on in the Conference will more than satisfy our subscribers for the small subscription money which it cost them. A project of this kind is not so easily accomplished successfully as some people seem to think. Our accounts of the proceedings of the Conference have been generally satisfactory. Though not minute and extended they have been comprehensive, embracing everything of importance that transpired. The outlines of sermons alone would be worth more than the subscription price. Some days the business of the Conference afforded very little matter of general interest to report; and on such occasions, no doubt some would think, there was not much in the paper; as if we could manufacture Conference proceedings. Then doubtless some judged us by too high a standard, as if we had a staff of editors, reporters, &c., equal to a regular daily paper. The truth is, when the extreme difficulty of attending to the business of the Conference and editing the Recorder at the same time is considered, we think it is well we have been able to succeed at all. Well, we have done what we could, under difficult circumstances, to make the paper interesting in the family, as well as to give correct reports of the Conference. If our friends and patrons have accepted our efforts in good part, we are thankful. If any feel otherwise we are sorry. We have long known that it neither requires much grace nor intelligence to enable a man to complain; and some people have a natural propensity to overlook a thousand excellences, and fasten upon one fault with satisfaction. We hope that few of our readers are of that class; but that our imperfect efforts have been received in the spirit that delights in what is good, and makes all due allowance for deficiencies.

**CONFERENCE PROCEEDINGS.**

**NINTH DAY.**

FRIDAY MORNING, June 10.

The Conference was opened with the usual religious exercises, the hymn being sung, and the 2nd chap. of second Epistle to Timothy read by the Secretary; when the Rev. offered prayer.

The previous session's minutes were read and adopted.

The Conference at last evening, during which the stations were read; and the election of Chairmen and Financial Secretaries took place this morning. As the Stations will be published in the Recorder, further notice in this place may be deemed unnecessary.

**THE CONTINGENT FUND COMMITTEE.**

This large Committee, which consists of fifteen ministers and an equal number of laymen, has met at intervals between the sessions of Conference. The Rev. James Gray was elected Chairman; the Rev. John Bredin, Secretary; and Rev. J. C. Slater and J. Leary were appointed Auditors. The principal business of this Committee is the allotment annually, of nearly \$8,000 to indigent circuits, cases of affliction, and temporary supplies of pulpits. To meet the expenses of committees on trial, and on revision of discipline, \$224; expenses of funerals of late ministers or their wives, \$263; cases of special affliction, \$732; for pulpit supplies and miscellaneous claims, \$1,200; and about \$5,000 to be distributed among the necessitous circuits throughout the whole work.

**THE KIRK OF SCOTLAND.**

A deputation, consisting of the Revs Dr. Green and E. B. Harper, M.A., was appointed to convey our fraternal greetings to the Kirk of Scotland.

Rev. J. BORDLAND moved, and Dr. Evans seconded, a very cordial vote of thanks to the Rev. Gervase Smith, M.A., for his visit to our Conference, and for his eloquent and evangelical ministrations and addresses in our pulpits and on our platforms, and that he be respectfully requested to act as our representative at the next ensuing British Conference, to be held in Burslem, Staffordshire. The motion was cordially adopted.

The Rev. RICHARD JONES moved a Resolution to the effect that the Educational Fund collection should be appropriated for the present year, to the working expenses of the College. The motion was carried.

A second resolution was also carried by the Conference, asking Superintendents of Circuits to use their utmost endeavors to increase the College Collections one-third above that of last year.

**STATISTICS ON INSURANCE.**

Rev. THOS. KEOUGH read the report embodying the Statistics of Insurance of Church property. The report complained of the incomplete returns already received; and Superintendents of Circuits were instructed to forward their Schedules, on the Insurance of Church property, to the College Agent at Cobourg.

Moved by Rev. James Gray, seconded by Rev. E. H. Dewar.

1. Whereas there is no law in regard to the jurisdiction and allowance of ministers on our Circuits between their appointments to a new field of labor, and their entering upon the work, and differences and disputes may sometimes arise from this cause. Therefore—Resolved, That each retiring minister shall be responsible for the exercise of all his ministerial functions on the Circuit from which he is about to retire up to the date, and also, that the payment of allowances when changes of Circuit occur during the year, and in all other cases shall be calculated from the above date. The motion was carried.

The following resolutions were recommended by the Conference to the Missionary Committee:

1. Resolved—That the Secretary of the Missionary Committee shall annually report to the Conference the proceedings of the Committee; that an abstract of that report shall be published in the Minutes of Conference as in the case of other mixed committees; and that a column shall be added to the Table of Commemorative Funds now published in our Minutes, in the same way in which the grants made by the Contingent Fund are now made, and that we recommend this subject to the favorable consideration of the Missionary Committee. Carried.

2. Resolved—That the Secretary of the Missionary Committee meet previous to the Financial District Meetings, and that the amount granted to each District be placed at the disposal of the Financial District in the same way in which the grants made by the Contingent Fund are now made, and that we recommend this subject to the favorable consideration of the Missionary Committee. Carried.

Friday afternoon, June 10.

Conference met at 2 o'clock, and after devotional services, the minutes being read and confirmed, proceeded to business.

On motion Rev. S. D. Rice, D.D., it was resolved, that in determining the ratio of ministers appointed to attend Conference, the basis should be the whole number of ordained ministers, exclusive of Supernumeraries.

On motion of Rev. John S. Evans, it was resolved, that a separate journal be kept in which nothing shall be recorded but those resolutions adopted from time to time by the Conference, bearing specifically upon the discipline of the Church.

The case of the Cornwall parsonage, which had been disposed of adversely to a memorial which had come from the Brockville District, asking leave for the Superintendent of Cornwall to collect for the same beyond the bounds of his own circuit, was reconsidered, and the leave asked was granted.

The result of the election of Chairmen was announced from the chair, and the Financial Secretaries were appointed. Three new names were added to the Chairman list, namely: Revs. Wm. Stephenson, John Wakefield and William Hay. These brethren, as is customary upon being advanced to this important office for the first time, were severally called upon for a speech, and briefly addressed the Conference, acknowledging the compliment implied in their election.

The Rev. John Carroll, at this stage of the proceedings, desired to address a few words to the Conference. He said, forty-two years ago he had gone out on horseback from this city to enter upon his itinerant ministry. He had a always had a weak body and a weak voice, but notwithstanding his infirmities, by the good providence of God, he had been permitted to continue in the work to the present; but now he believed it was the judgment of his brethren that brother Carroll was worn out. He accepted that verdict, and in deference to this conviction he felt it to be his duty to retire from the active work; he therefore asked for a supernumerary retirement of one from among them who had for such a long term of years performed such valuable service for the Church, but in deference to his request, and the evident propriety of the case, the desired relation was granted him. May his declining years be peaceful and happy.

On motion of Rev. S. D. Rice, D.D.; permission was granted to the Rev. John Burwash, M.A., to take a position as one of the professors in the Wesleyan Academy in Sackville, New Brunswick.

On motion of the Rev. John Doune, Treasurer of the Supernumerary Ministers' Fund, it was resolved that assistance should be asked from the Missionary Board for the following Supernumeraries who had spent

most of their active ministerial life in the Missionary work, namely: Revs. Benjamin Cole, John Scott and Samuel Phillips.

The Rev. W. R. Parker, Chairman of the Committee appointed to draft an address to the Eastern British American Conference, read the draft of an address, which was adopted.

On motion it was resolved, That the British Conference be requested to allow this Conference to elect its own President next year.

Rev. J. Ryerson, D. D., read the draft of an Address to the British Conference, which was adopted.

The Rev. George Douglas, LL.D., gave notice of a resolution which he intended to move next year, to the effect that, in the judgment of this Conference the time has come when this Conference should be divided into two or more Conferences.

The President called the attention of the Conference to the necessity of some better provision for the Theological training of candidates for the ministry, and to the fact that some provision to meet this necessity formed an essential part of the educational movement in which the Church is at this time engaged. A Committee of twelve was appointed to take the matter into consideration, and to mature a plan to be submitted to the Conference next year. The Committee was constituted as follows:—The Rev. Charles of the Conference, Secretary of Conference, Co-Delegate, Dr. Ryerson, Dr. Wood, Dr. Taylor, Dr. Nelles, Dr. Rice, Dr. Green, R. Jones, Dr. Douglas, James Elliott, Geo. H. Sanderson, Charles Lavell, M.A., and Dr. Jeffers.

On nomination of the chair, the following Committee was appointed to take charge of the French work in Lower Canada:—The Revs. the President, Co-Delegates and Secretary of Conference, Drs. Wood and Taylor, and the Ministers of Montreal and St. John's, P. Q., together with the following lay gentlemen:—Hon. James Ferrier, Messrs. Wm. Lunn, Jas. A. Matheson, John Torrance, Thos. Bryson, James Aikin, Wm. Clendenning, Andrew Hood, James McMillan, James Macpherson.

On nomination of the chair, the following Committee was appointed as follows:—The Revs. the President, the Co-Delegates and the Secretary of Conference, Dr. Wood, Dr. Taylor, John McDonald, Esq., the Book Steward, the Editor, the Chairmen of Districts, the Superintendents of Toronto, Yorkville, Dr. Ryerson, Dr. Green, Dr. Rice, Revs. R. Jones, Dr. Nelles, Jno. Carroll, A. Hurlbut, J. Gemley, J. Borland, Wm. McFadden, J. Douce, Hon. J. Ferrier, Hon. J. C. Aikins, Joseph Lester, A. W. Lauder, M.P.P., Edward Jackson, Alfred Dredge, Richard Woodworth, Samuel Alcorn, John Ferguson, Mr. Mason, Wm. Clendenning, Samuel Rogers and James Matheson.

At the suggestion of the President the Conference proceeded to nominate the Co-Delegates for next year by ballot. The Rev. Geo. K. Sanderson was the honored brother who stood at the head of the ballot.

The Rev. Dr. Jeffers read the draft of a Pastoral Address, which was adopted.

The number of ministers to attend the Conference next year was fixed at 300, inclusive of Conference officers and those who are to be ordained.

The President nominated the Committee to confer with the Government respecting the matters referred to in certain resolutions adopted yesterday, as follows:—The Revs. the President of the Conference, Dr. Ryerson, Mr. Mason, and E. H. Dewar; John McDonald, Esq., W. Lauder, Esq., Wm. Beatty, Esq., Dr. Aikins and W. T. Mason, Esq.

The Rev. Mr. Byrne, Agent of the French Canadian Missionary Society, was introduced and briefly addressed the Conference, when the following Resolution was moved by the Rev. Dr. Taylor, seconded by the Rev. S. Blackstock, and adopted: That this Conference has heard with pleasure the statements of the Rev. Mr. Byrne, agent of the French Canadian Missionary Society, and desires to renew the expression of our cordial sympathy with that society, our admiration of the zealous and self-denying labors of its agents, our gratitude for the hospitality, the convenience and comfort of the members of the Conference have been so greatly enhanced, and that the ministers of the city be directed to read this Resolution in their respective congregations next Sabbath, with the assurance of our earnest prayer for their present and eternal welfare.

On motion of Dr. Evans, seconded by Rev. Wm. Scott, it was resolved—That the thanks of the Conference be presented to our friends in Toronto, by whose generous Christian hospitality, the convenience and comfort of the members of the Conference have been so greatly enhanced, and that the ministers of the city be directed to read this Resolution in their respective congregations next Sabbath, with the assurance of our earnest prayer for their present and eternal welfare.

On motion of the Rev. John Bredin, seconded by the Rev. W. S. Blackstock, it was resolved, that our cordial thanks be presented to the ministers resident in Toronto, for their kind and assiduous attentions to the members of the Conference during their attendance at the sessions.

The thanks of the Conference were also voted to the Railroad and Steamboat Companies, which had carried its members at reduced fares.

The Rev. Gervase Smith, M.A., who had, in an earlier part of the day, been appointed the representative of this body to the Conference in England, by whose generous Christian hospitality, the convenience and comfort of the members of the Conference have been so greatly enhanced, and that the ministers of the city be directed to read this Resolution in their respective congregations next Sabbath, with the assurance of our earnest prayer for their present and eternal welfare.

The President gave out the hymn commencing, "Blest be the dear inviting love That will not let us part."

And the Rev. Mr. Smith commended the Conference to God in prayer. The President pronounced the Benediction, and thus closed one of the pleasantest and most profitable Conferences, it is believed, that has hitherto occurred in the history of our Church.

**THE WESLEYAN DELEGATES TO THE CONGREGATIONAL UNION.**

On Thursday forenoon, the Delegation from the Wesleyan Conference was introduced by the Chairman, Rev. John Wood, to the Congregational Union. The Rev. Charles Lavell, M.A., on being introduced, expressed his pleasure at being permitted to present to the Union the kind Christian greetings of the Wesleyan Conference. He said, I regret that the task has not fallen to others, who could perform it with an ability and eloquence to which I can lay no claim. But however others might transcend me in ability, I will yield to none in the heartiness and sincerity with which I perform this duty. It was my privilege to know and admire the pastor of this Church in other days; and to hear from his lips a manly and scriptural theology. I still follow his course with interest, and rejoice in his prosperity. I sincerely desire unity among the different sections of the Church. But I believe that spiritual unity does not necessarily imply uniformity. There may be uniformity without unity; and true unity without uniformity. And as we see infinite variety in the scenery of nature, and in the human countenance, so there are in the different Churches diversities of operations; but it is the same Spirit that worketh in all. I regard the abolition of existing divisions of the Church as impracticable and undesirable. I am not unfamiliar with the shining lights of Congregationalism, whose distinguished ability and lofty Christian character reflected honor on the whole Christian Church. Such names as Binney, James, Parsons, Liechfield, Harris and others, belong not alone to Congregationalism; we all claim them. They are the common property of the Church of Christ. There is no necessity that there should be any collision between the different sections of the Church. There is a wide field open to Christian effort, and great need of increased zeal for the

building up of the kingdom of Christ. To be successful in this work, it is essential that we receive a larger measure of the gift of the Holy Ghost—which is now, as in apostolic times, the true power of Christianity. And, abiding in the presence and power of the Divine Spirit with the Church, I have high hopes for the future. I look forward to a brighter day, when in united faith and love the different branches of the army of the living God shall move onward to grander victories for Christ our Redeemer.

The Rev. E. H. Dewar was then introduced to the Union, and spoke as follows:

Mr. Chairman and Brethren,—It affords me no ordinary gratification to have the honor and privilege, in conjunction with my brother who has just spoken, of conveying to this Union the cordial fraternal greetings of the Wesleyan Methodist Conference; and to reciprocate the kind expressions of Christian regard which we have received through the Rev. H. D. Powis, your representative to our body. I believe that consistency demands some recognition of each other's work, and that such interchange of Christian sentiment may greatly strengthen and promote that real oneness, that should never fail to distinguish all who love our Lord Jesus Christ in sincerity. The prevailing desire for union among the Churches is one of the most significant signs of the times. Yet I believe that there exists need for an increase of the spirit of union, and that it is our duty to do all in our power to promote it. We are greatly in danger of confining our thoughts and attention to our own achievements and excellencies, till we forget what is due to others, and almost fancy that the rich legacies of truth which we have in common, are a special and distinguished possession of one section of the Church. How often, when we exchange pulpits, which I think might be done more frequently with profit, we hear it may be a Presbyterian say of a Methodist, it was a good Presbyterian sermon; or a Methodist say of a Presbyterian, he preached a good Methodist sermon. Some times we hear something even more exclusive than this. A Baptist lady said not long ago to a member of my church, "You Methodists believe in saving yourselves by your own good works." "No," said the Methodist, "we believe in Christ-saving us." "O," said she, "that's Baptist doctrine." Now a little more kindly Christian communion would lift us up to a position from which we could attain broader and clearer conceptions of the excellencies of others; and teach the more exclusive amongst us there are more things in heaven and earth than are dreamed of in their philosophy. There are weighty considerations which prompt us to draw closer the bonds of Christian brotherhood, and present an unbroken front to the common enemies of the cross of Christ. It is said that on one occasion Nelson took two of his captains, who had some serious quarrel, and pointed to the French fleet in the distance as a reason why they should at once be reconciled. And surely when we look out upon the beleaguering hosts of error and sin, there is a mighty motive to more unity of spirit and action. While a plausible infidelity is organizing the most subtle and powerful assaults on our common faith; while dark forms of vice and ungodliness are holding multitudes of our fellow-men in a degrading bondage; while the Sadducee and Pharisee are still within the Church, hurling its divine purity; and the vast myriads of heathenism are stretching out their imploring hands to us for help; and Popery is compassing sea and land to make one proselyte—surely this is no time for us to waste a particle of our strength in any unchristian rivalry or opposition. I do not mean that we should be one in organization—this would not probably be best;—wherever there is life there is diversity. Neither do I mean that we should ignore our differences of faith or discipline as if they had no existence. Much less should we disparage creeds, or make the impression that it is of no consequence what we believe. I believe there should be an intelligent recognition of our differences, but in spite of these differences of opinion "we should love as brethren," because we have the same Saviour—because one is our Master, even Christ. Whether there may not come in the future, a time when there shall be one fold and one shepherd it is not for me to say; but in the present state of things, I believe it more conducive to the progress of the Church of Christ to remain as we are. You are aware that the Established Church is anxious to absorb the Methodists of England. They say there is no reason why we should remain separate. They forget that Methodism never was a schism or a separation. It rose like Primitive Christianity itself from the outpouring of the Spirit of God upon the hearts of men; and we have still proofs that our work is not done; that the Master is with us. I hope that our Churches will grow in grace, in liberality of sentiment, charity and zeal for God. I thank you for the patience with which you have listened to my remarks. I again assure you of our profound sympathy with all your successes.

The remarks of both gentlemen were well received by the audience.

**Correspondence.**

**BARRE DISTRICT.**

The Barrie District has enjoyed spiritual and financial prosperity during the year just closed. Although divided last year, it is large, and involves a great amount of labor. The numerical increase on the District is 234 members. All our congregational funds are in advance of last year. Our missionary contributions are nearly fifty per cent. in advance. New work has been taken up during the year. The Indian Mission work presents features of great interest. Our District is pre-eminently a Mission District. The openings are many, and the fields inviting. Our Missionaries are faithful, laborious and successful. Some of our laymen are princes in Israel. The Sabbath School work is prosecuted with vigor and success.

In the enjoyment of unbroken harmony in our councils, and looking for a brighter future, and ascribing all the praise to the Divine Master, we close our year.

J. L. SANDERS,  
District Secretary.

**A SUDDEN CASE, BUT FOUND READY.**

To the Editor of the "Recorder."

DEAR SIR,—The following paragraph from the Edinburgh Daily Review is calculated to make a strong impression on all of the uncertainty of life, and the importance of making preparations in time for the coming change.

"SUDDEN DEATH.—On Saturday afternoon, the 14th May, Mr. Robert Armstrong, for many years a well-known and successful photographer in Princess Street, was found dead in his own lodgings. It is supposed that he died suddenly, for when found in a sitting position in his arm chair, he had an open Bible on his knee, which he had evidently been reading. It is believed that he died from heart disease."

But the death of this earnest Christian, called away suddenly in the midst of apparent health, will have additional interest to you and most of your readers when you learn that he was a consistent member of the Methodist Church for nearly 40 years. His conversion was as remarkable as his death was striking and beautiful. He was naturally of good disposition, but when a boy exhibited considerable willfulness, and was very passionate. He was brought up a Presbyterian by religious parents, but in those days there was more narrow-mindedness in religious sects than there is now, and the Methodists were then a comparatively small and unpopular denomination in Edinburgh. One Sabbath, when he was about 14 years of age, he went with some other boys to the Methodist Church, I am afraid not to pray; but the Spirit of God seemed to fall upon him at once. He remained at the conclusion of the service, in spite of the scoffs and sneers of his companions, had an interview with the minister, and to the grateful surprise of his parents and family, returned home completely changed in heart and spirit. He joined the Methodist Church

immediately, and by his walk and conversation during the remainder of his life, and at last by the beautiful evidence exhibited at his last moments, gives us every reason to believe that his spirit returned rejoicing "to Him who gave it."

He died "with the Bible upon his knees"—in communion alone with his Maker! What happier death than this could a Christian wish?

If you can make room for this short notice it may prove interesting to your readers, and will gratify a brother who deeply feels his loss.

WM. ARMSTRONG,  
Kingston, June 3rd, 1870.

**THE DIGNITY OF LABOUR.**

The carpenter that builds a mansion, rearing it through the whole season, receives a few thousand dollars, and is supposed to be well paid, and is himself satisfied. And men seem to think that it is the whole he has done. He has worked diligently during the summer, he has earned his thousands to support his family; and perhaps a thousand or too is laid up for the time to come. And what has he done? Earned his money? Yes, he has earned his money; but he has built a mansion in which a family shall be sheltered through a hundred years. He has built a temple where the old patriarch shall offer sacrifice and increase of devotion in the presence of coming generations many. He has built the halls where social joy shall be. Here is the room that grief shall fill with funeral; and here is the room that joy shall fill with wedding. Here is the living year. Here are threads of life, dark or light, gold and silver or black, to be wrought out and woven together. And here, and when he is dead, and his children die, his work stands, and is the home of peace and comfort and piety—the very temple of God. He built one, and ten, and twenty, and it may be a hundred of such dwellings; and he got what? A few hundred thousands of dollars. And he gave what? He gave to the community benefits, opportunities, instruments, influences. In his skill, in his mind, or in his heart, in his metal, he gave to the community priceless gifts. And we are to take these precious inwards of man which are imbedded in their labour, and to think of them only in the poor, pitiful light of self, or of what they brought back to the pocket, and not of what, through them, the man brought back to the community?

Why, that old smith, rugged himself, almost, as the storms he prepares to combat, hammers morning and night upon the links that form the chain which clasps the cable. It may be, as in the olden time, yet more ponderously, that he in the stilly works on the huge shank of the anchor; and when his summer's work or winter's toil is done, and it is sold for the ship, men ask him, "What got you for your labour of the earth, if ever you think of saying to him, 'What have you given to the community?' 'What has he given?' It may not be known for a long time. On voyage after voyage the ship goes, and there lies his gift, useless and unsuspected. Some day the ship bears back a thousand precious souls, among them mothers whose flowers lie at home waiting for them to return; fathers, who can not be spared from the neighborhood; public men of single service—the very salt of the times in which they live; heroes and patriots many. Then it is that, the storm beats down and seeks to overwhelm them all in the sea, and to whom the community in mourning. Then it is that, when every other effort has been made in vain, the anchor is thrown out. And now the storm rages with increased violence, as if it were yet more angry because it is thwarted. But the good blacksmith's work holds. Sinking far out of sight, and grappling the foundations of the earth, it will not let go. And we for the first time, see the value of his gift. Every link has been properly welded, and though the wind howls, and the sea wages a fierce and desperate battle, and the strain is tremendous, the storm passes by, and there rides the gallant ship safe! There is what he gave. He gave a chain, an anchor, to the community, and salvation to the hundreds on board the ship, and joy and peace were the tidings come of a sea saved from the remorseless deep. And yet how many men think simply that he made an anchor, and got so many hundred dollars for it! He made an anchor, and saved a hundred lives.

So men that fill our houses with conveniences, with comforts, with various instruments by which our time is redeemed to higher and nobler uses; men that make implements—they give my brain a gift. He that makes a machine, emancipates me. For if matter cannot be made to toil upon matter, then men must toil upon it. And just in proportion as you make slaves, the only slaves that are fit for this world—machine slaves—just in that proportion you redeem the mind to greater leisure, and to a larger sphere for the moral functions of manhood. And all men that labor thus productively and skillfully are real benefactors to the community. And why do not they know it? Why do not they feel the honor? Why do not men preach it to them? Why are they not told that they should not look upon the mere self, side of the avocation? The merchant, the mechanic, the day laborer bearing endless benefactions to the community—why do they regard their labours in a higher light? Why do they not feel that they are contributing to their fellow-men, as well as their own welfare, and that so they are following Christ? If they only did their life work to please to follow Christ, if they only did it because it was following Christ, if they only joyed in following Him, and if the consciousness of following him was their reward, then they would not rise to the dignity of some remote imitation of the master; whereas, they are without the reward, even though they do the same thing, if they do it only for selfish, pitiful self.

Let every man, then, follow the occupation that God has given him, and understand that in following it he is rendering a service to his fellow-men; and let him feel, "I am honored in these appointed channels of God's providence, that I am permitted to give my life for my fellow-men—that is to live it for them."—Henry Ward Beecher.

**JUDICIAL SALARIES IN ENGLAND.**

The British Lord-Chancellor has a salary of £10,000 a year, and on entering office is allowed £1,000 for an outfit. This sum is intended to defray the expenses of carriages, horses, &c., but these very often cost a great deal more than the sum named. Although the keeper of the Queen's conscience, and the Lord Chancellor is called, he does not now maintain the splendor of former days, and often goes to his court in a neat brougham instead of a grand coach with two gigantic Jaimes behind it.

The salary of the Lord Chancellor was, until a few years ago, £14,000 a year—£10,000 as Chancellor, and £4,000 as Speaker of the House of Lords; and up to the time altogether quite £23,000 a year, as he received fees of various kinds that are now abolished, or diverted into other channels. In those days it was pretty easy for a great lawyer who was raised to the peerage to leave sufficient fortune behind him to maintain, with what is considered in England adequate dignity, a peer's Lord Eldon and his still more famous brother, Lord Stowell, who were the sons of a Newcastle coal merchant, both