

own words, "attended class according to rule, and I found the practice beneficial, inasmuch as it was a constant spur to self-examination."

Our author became a believer in the Congregational mode of church government, and cast in his lot with that denomination, but never renounced his attachment to the Church of his early choice. With Dr. Newton, Dr. Bunting, and many other well-known Wesleyans, he was always on terms of friendship, and frequently occupied Methodist pulpits, and spent many delightful seasons with them in the social circle. We cannot withhold the following episode, which we give in our author's own words.

"The Wesleyan Conference met in London. Dr. Jobson, an eminent Wesleyan, invited a party of friends to his house. He kindly included me in the number. I found at his hospitable board the President for the year and some ex-presidents. Together with them, Drs. Binney, Raleigh, Allon, and Donald Fraser were present. Our host was a thorough Methodist and very comprehensive in his sympathies, for he had mixed with different denominations. He had many friends in the Establishment, and in early life had studied under an eminent Roman Catholic architect, at whose house he met bishops and priests of that communion. On the occasion I refer to, he, in an easy way, initiated a conversation which I can never forget. He appealed to his guests, one by one, for some account of their religious life. All readily responded, and this is most remarkable,—all who spoke attributed to Methodism spiritual influence of a decisive kind. To use Wesleyan phraseology, most of them had been 'brought to God' through Methodist instrumentality. Dr. Osborne was present and made some remarks, at the close of which, with choked utterance he repeated the verse—

"And if your fellowship below,  
In Jesus be so sweet  
What heights of rapture shall we  
know,  
When round His throne we meet?"

Dr. Stoughton was a strict non-conformist, but he was truly "the friend of all and the enemy of none."

He had numerous friends among all denominations of Christians, and was accustomed to associate with ministers and laymen of the most diverse views on religious matters. During his extensive travels on the continent of Europe, he spent many pleasant hours with Roman Catholic dignitaries, who gave him free access to their libraries and in other ways acted the part of Christian gentlemen. The remarks which he makes respecting some of the services which he attended in several churches are wise and discriminating, and very creditable to the author, who thus proves that he was free from the spirit of bigotry and intolerance.

"Recollections of a Long Life" contains a number of photos of distinguished men with whom the author met—Archbishop Tait, Dr. Magee, Dean Alford, Dean Hook, Cardinal Newman, and others are often respectfully mentioned—Dean Stanley was his special friend. Again and again they met at each other's houses. They conferred together respecting their literary labours and aided each other like true friends.

Dr. Stoughton was pastor of only two churches, and it is not a little remarkable that both were largely indebted to a servant in the royal household, who had served under more than one monarch. Large congregations always waited upon his ministry, and when he retired a purse of \$15,000 was awarded him. He now lives in retirement, calmly awaiting the command of the Master "Come up higher."

*Systematic Theology.* By JOHN MILEY, D.D., LL.D. Octavo, pp. xix.—557. New York: Hunt & Eaton. Toronto: William Briggs.

The Methodist publishing houses, in New York and Cincinnati, are rendering a valuable service to the Methodism of the world, by the publishing of their admirable Library of Biblical and Theological Literature, edited by Geo. R. Crooks, D.D., and Bishop John F. Hurst, D.D. The reception accorded the volumes already issued has been