

which extorts the cry, "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men." The tragical suddenness of Mr. Simpson's death increase the shock caused by his departure. He was in attendance at the Huddersfield District Meeting, and had taken an active part in its proceedings, making one of his happiest speeches, when he was suddenly smitten down, apparently by apoplexy, and within two hours expired. Mr. Simpson was born in Leeds in 1831, and was therefore in his fiftieth year. He was one of the finest types of hearty Yorkshire Methodism, robust in person and in character, and full of mental and physical energy. He was one of the most distinguished and successful Wesleyan missionaries, having laboured with great success for ten years in India. On his return, he threw himself with characteristic energy into religious, temperance, and Sunday-school work, preparing for several years the Lessons for the S. S. Teachers' Magazine. He made copious use of the press for the promotion of moral reforms, and the very night before his death finished a contribution to a leading periodical. In 1879 he visited the United States and Canada, and made "troops of friends" by his genuine Christian sympathy and heartiness. At Chautauqua he fairly took by storm the immense audiences assembled to listen to his blended wit and wisdom and spiritual fervour. He also preached and lectured in Canada, to the delight of all who heard him. As a lecturer he was second only to Dr. Punshon. He told the grand old stories of John Nelson, Sammy Hick, Billy Dawson, and other worthies of early Methodism, in a way to kindle and quicken the religious impulses of all his hearers.

"As a preacher," said the Rev. E. E. Jenkins, at his funeral, "he had the pre-eminent advantage of being a child-like and happy believer in the Lord Jesus Christ. He was full of faith. He never reasoned with the Gospel; he reasoned with sinners—the Gospel was his message. He was not disposed to justify or to

apologise for it. He proclaimed it, and was a little less patient with the unbelief of the day than some of us are disposed to be. He took pains that the honest inquirer should find a genial task; and, as many of you know, in helping the timid spirit to take heart, and venture on Jesus; he assailed a mocking and flippant scepticism with a power of ridicule and sarcasm which I have never seen surpassed. There was no anger in it; it was too triumphant to be angry. We all remember that facial expression of grim comedy which was the prelude of his terrific banter in dealing with those whom no other weapon would reach. It reminded one of the destructive irony of the prophet of Carmel."

THE INTERNATIONAL SUNDAY-SCHOOL CONVENTION.

This great gathering, which has just closed its sessions in our city, is, we think, the most important religious assembly which has ever met in Canada. It represented, by accredited delegates, not only the Sunday-school work of this great continent, but also, in some degree, that of Great Britain and the continent of Europe as well. Never, we think, have so many active Christian workers, drawn from so wide an area, assembled in the Dominion; if, indeed, in America. From the everglades of Georgia, from the cotton fields of the Carolinas, from the cane brakes of Alabama, from the rice-fields of Louisiana, from the cypress forests and orange groves of Florida, from the vast prairies of Iowa and Kansas, and from the far distant Washington Territory—

Where rolls the Oregon and hears no sound
Save his own dashings—

from almost every part of this Dominion, and from almost every great city on this northern continent, were assembled a host of earnest-souled, warm-hearted, well-trained Sunday-school workers—lawyers, bankers, merchants, statesmen, teachers, and preachers, to devise wise methods and liberal measures for carrying on God's work in the world. Many of the veterans of the Sunday-school