

Provincial Wesleyan.

WEDNESDAY, AUGUST 21, 1872.

THE ONE-THING NEEDED.

The Conference of the Parent Methodist body now in session in London, has again to lament a decrease in the general membership of the Connection. The chief sources of lesser British Methodist denominations have for the most part similar cause for regret. It is sad that it should be so, either with the mother or daughter Methodist communions. It is sad from all the leading points from which the fact may be regarded. England is one of the chief Christian countries of the world. Yet it is very far indeed from being Christianized. Millions of its people are unreconciled to God. Hundreds of thousands of its inhabitants dwelling in the heart of its great cities and other centres of its varied manufacturing industry are practically heathens or avowedly infidel. Such being the case, it is mournful that one of England's most effective evangelizing organizations should for the time, be doing scarcely more than holding its own. The necessities of the case require that this great Gospel agency should be rapidly advancing in winning souls to Christ.

The want of more marked success now deplored by the English Methodist community seems the more lamentable when contrasted with the glorious spiritual prosperity enjoyed by that community at many periods of its past history. There have been times when British Methodism triumphed on every side, and rejoiced in large yearly accessions of converted men and women to its membership, greatly more than enough to supply the loss occasioned by death, immigration and backsliding. Such times are remembered with pensive pleasure by men in our Church at home who weep between the porch and the altar crying, where is the Lord God of our fathers?

The pause in its career just now given to British Methodism strikes one as the more regrettable because nothing of moment seems wanting to that Methodism save wide spread success. There are numerous, capacious, not to say splendid, sanctuaries that rear their spires and pinnacles heavenward in every direction throughout the field. There are large, attentive and most respectable congregations thronging those sanctuaries Sabbath after Sabbath. There is a larger company of able and attractive ministers of the New Testament in the pulpits of British Methodism than ever before. There is an immense body of local preachers, class-leaders, prayer-leaders and Sabbath-school teachers co-operating for the advancement of the common cause. The temporalities of the Church are managed with consummate skill and success. In short, the British Wesleyan Methodist Church is probably the most highly organized religious body in Christendom, and it is organized for Christian work. It seems complete at all points for successful labour.

Then its orthodoxy is untaunted. It holds fast the Word of God. Neither the spirit of superstition on the one hand, nor that of infidelity on the other has ravaged its ranks. Ritualism plays not at idleness at its altars, nor does rationalism explain away the mystery of Godliness in its pulpits.

There is peace in all its borders. Its people dwell together in unity, and the voice of faction is not heard in its courts. Nor does the Lord Jehovah fail to answer by fire when its prophets cry to Him for the blessed rain from the brow of sun-burnt Carmel. Nor after the fire hath licked up the very stones of the altar of trial, does the little band-like cloud rich with benediction refuse to greet the strained eyes of the gazer. The tiny cloud comes as an exhalation from God's great sea; but, alas! it does not overpass the sky, nor pour floods it over the gaping thirsty soil, though it abundantly waters many a favoured little nook and glen and hill-side of the Lord's heritage.

Naturally the cause or causes of the lamented want of success are being enquired after, and various conclusions are being arrived at on the subject. Some persons think the solution of one part of the difficulty is found in the Connexional leakage which occurs when members of the Church moving from one place to another fail to renew their connection with the Church. Some think that, were the necessary pastoral care afforded, the proportion of full members drawn from the ranks of the many thousands yearly taken on trial, would be very much larger than it is. Some urge that the ministers of the Body are to a large extent so overworked with numberless duties relating to the secularities of the Church, that they cannot prosecute the more spiritual portion of their task with the energy desirable and necessary to extended success. Some are of the opinion that the itinerant principle is altogether overworked in the ceaseless interchange of pulpit labour which ordinarily takes place under the operation of the English Circuit system, and that much better results would be attained were the Circuits so divided as to render a suitable concentration of ministerial labour possible in all more important localities. Some assert that too much dependence is placed on the regular working of the Connexional machinery, and that the general style of preaching, though solid, thoughtful and cultured, is wanting in directness and point and fire and force.

We believe that all these considerations are worthy the attention of the wisest men in British Methodism. But it strikes us that the one thing needful is an intense revivification of the Connexion, and a double portion of the spirit of the Methodist fathers, who felt the power of their call from God, who travelled in anguish to bring souls to Christ, who gave God no peace, when Israel was not being gathered

who counted all preaching worthless not framed, aimed and fitted to produce, with the Divine blessing, the coveted result. With such a spirit vitalizing and flaming in the Methodist soul, Connexional declension and decrease would become impossibilities. J. R. N.

EDUCATIONAL MUNIFICENCE IN THE UNITED STATES.

The American papers have of late contained frequent mention of gifts and bequests, made to institutions of learning. In view of the effort now in progress to establish an endowment for our academies and colleges that the readers of the *Wesleyan* might, with great propriety, have their attention called to the way in which our neighbours in the United States employ their means in supporting the interests of education. According to *Zion's Herald*, the number of colleges in the United States is 308. Of these, 265 are supported by religious denominations, and 38 by States or by endowments of individuals. The Catholics have 54, the Baptists 48, Methodists 32, Presbyterians 25, Congregationalists 16, Lutherans 15, Episcopalians 14, and the others are divided among Unitarians, Unitarians, Reformed and other sects. These colleges employ about 3000 instructors and have about 50,000 students. Now though it be asserted, and it frequently is, that these colleges are too numerous and that the efficiency of collegiate instruction would be increased were they concentrated into a very much smaller number, still every one must be astonished at the educational activity and interest for learning revealed by these statistics among a people characterized by one of the most eminent authors as possessing an unbounded reverence for the "almighty dollar." Said reverence for the coin in question does not, it is clear, deter them from parting with it for wise and good purposes when necessity arises, as will be abundantly shown by the facts we shall proceed to mention.

Think of the fact, for instance, that Princeton College, N. J., since Dr. McCosh became president, that is to say, within the last four or five years, has received gifts to the amount of \$1,000,000, of which \$333,000 have been presented during the past year. Not a cent, moreover of this huge sum was ever asked for. Think, too, of one man, the Hon. Asa Packer, of Pennsylvania, himself giving \$1,000,000 to Lehigh University and making its endowment absolutely free—a gift the more significant from the fact that the donor is an entirely self-made man, knowing nothing personally of the benefits of a collegiate training. Still more remarkable than either of the above cases is the magnificent bequest of Isaac Rich to the Boston University—a bequest which, when compliance with certain conditions has been effected, will amount to not less than two millions of dollars, in all probability, a great deal more. Less in amount, but coming from a college graduate this time, may be mentioned the gift of \$200,000 to the Wesleyan University at Middletown for the building of a Hall of Natural Science, the donor being Orange Judd, a prominent editor in New York. Half this amount has recently been presented to Amherst College by Mr. Hitchcock of that institution. Amherst College has lately received \$500,000, Union College, 100,000. Smaller far than the amounts yet mentioned, indeed a very widow's mite beside them, but with a deeper and more touching significance, is the gift of \$15,000 made from limited means to Exeter Academy by Mr. John Sibley, librarian of Harvard College, and intended to increase the charity scholarships of the institution. Closing the list of educational benefactors, may stand the names of Cornell and Drew, both of whom have founded and endowed seats of learning with which their names will be forever associated.

Half has not been told. Enough, however, has been said to illustrate to the readers of the *Wesleyan* the generous spirit with which the American people regard their duty to be pondered well. How profound a sense of the value of education must that people have which can annually lavish millions on institutions of learning. The Americans are too shrewd and too liberal to squander their money uselessly. They are satisfied with the result of their expenditure, or their liberality, instead of increasing so rapidly would more rapidly diminish. But, some may say, their munificence is so worthy that they can afford to be liberal. That is half the truth. The other half is that they are wealthy because they are liberal. Strange indeed would it be that those who use money so well should not have it entrusted to them. Most people, if asked, would confess to a wish to do good to their fellow-beings, and a creditable wish it is too, though lamentably inoperative in the majority of cases. It is also tolerably certain that most would like to leave behind them a name that the world would not willingly let die. Let all know it, then, as an indisputable fact, that, in so far as the disposal of wealth is concerned, these two aspirations can in no way be better carried into effect than by munificence towards institutions of learning. It is not so much that thus a definite quantity of good is done at a definite time, though this is quite true. But every person that liberality aids in procuring a good education is thereby enabled to become a centre of benefit to others, and thus in their turn to others; thus there is an ever-widening radiation of benefit emanating from the original impulse. Few names, too, if any, are more lasting than those of educational benefactors. It will be long ere the American people forget the names of John Yale and John Harvard, of Isaac Rich and Daniel Drew. Shakspeare says—

"The evil that men do lives after them; The good is oft interred with their bones; But in cases such as these the evil, if it were there, is forgotten; the good is placed on an enduring basis. There is the glory that—"

"Like a circle in the water, Which never ceaseth to enlarge itself." A few more words, and we are done. During the generation that has elapsed since Charles Allison founded our Institutions at Sackville, there have lived and died in our provinces the learned, the learned judges, states lawyers, able politicians and rich merchants. Of all these, whose name is to-day so widely and vividly remembered and associated with such fragrant memories as cluster around his? And as it has been in the past, so it will be in the future. Another generation will consign to oblivion the names of those who now through the arena of life as completely as though they had never existed. And those who will be the first and most entirely forgotten will be the men who have wealth only to distinguish them. Let them look to it ere it is too late. D.

ONTARIO CORRESPONDENCE.

My DEAR SIR—Not having received a copy of your paper, I am in ignorance of all that has transpired in your recent Conference, or since we parted in Montreal; except so far as our Guardian has supplied us with a few particulars especially interesting to us. I presume that you are back again your old office as editor, and as deeply as ever engrossed in its duties. That the visit of Dr. Punshon and Dr. Evans, the respected delegation from our Conference was the cause of very great delight and edification to your citizens is proved, from what we knew of the men. The American papers have of late contained frequent mention of gifts and bequests, made to institutions of learning. In view of the effort now in progress to establish an endowment for our academies and colleges that the readers of the *Wesleyan* might, with great propriety, have their attention called to the way in which our neighbours in the United States employ their means in supporting the interests of education. According to *Zion's Herald*, the number of colleges in the United States is 308. Of these, 265 are supported by religious denominations, and 38 by States or by endowments of individuals. The Catholics have 54, the Baptists 48, Methodists 32, Presbyterians 25, Congregationalists 16, Lutherans 15, Episcopalians 14, and the others are divided among Unitarians, Unitarians, Reformed and other sects. These colleges employ about 3000 instructors and have about 50,000 students. Now though it be asserted, and it frequently is, that these colleges are too numerous and that the efficiency of collegiate instruction would be increased were they concentrated into a very much smaller number, still every one must be astonished at the educational activity and interest for learning revealed by these statistics among a people characterized by one of the most eminent authors as possessing an unbounded reverence for the "almighty dollar." Said reverence for the coin in question does not, it is clear, deter them from parting with it for wise and good purposes when necessity arises, as will be abundantly shown by the facts we shall proceed to mention.

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as the cold and storm the year round, and we often envy you your invigorating sea-breeze. But I must say adieu.

From yours, H. H.

Ontario, Aug. 5, 1872.

FIRST CONFERENCE IN MANITOBA.

The Conference commenced on the 26th of July, 1872. The Rev. W. Morley Punshon LL. D., presided with his usual dignity and zeal. Associated with him was the Rev. Enoch Wood, D. D., the honored Senior Secretary of the Wesleyan Missionary Society, who so many years ago was associated with his fatherly solicitude, the Missions, both to the Whites and to the Indians, in these vast territories. The following ministers were present:—Rev. Geo. Young, Winnipeg; Geo. McDougall, Edmonton; Michael Fawcett, High Bluff; Henry Steinhart, White Fish Lake; Egerton R. Young, Norway House; Peter Campbell, Victoria; John McDougall Woodville; Matthew Robinson, High Bluff; Allan Bowman, B. A., Winnipeg; Nelson Brown, Sup'd. The Laity was represented by John Macdonald, Esq., Toronto, and Messrs. W. T. Mason, Esq., and W. S. Finch, Esq.

The opening devotional exercises were conducted by the President and Missionary Secretary, after which the objects for which the Missions for the two Districts were announced to the Deputation, were fully explained by Dr. Punshon and Dr. Wood.

The Rev. George Young was unanimously appointed Secretary of Conference. Several questions were then taken up and thoroughly discussed.

RED RIVER DISTRICT.

Winnipeg reports a congregation averaging 250, with 30 full members, and 10 on trial, 1 Sabbath School with 85 scholars and 7 teachers, 2 Sabbath Services, 1 public week evening service, 1 efficient class meeting. An official Board has been organized. Interesting appointments at Headingley, Boyce River, Saragun Creek, Victoria Settlement and at the Storey Mountain. The Lower Fort has also been occasionally visited.

High Bluff Mission reports 77 on trial and 70 members. Congregation averaging 100, with 1 Sabbath School with 100 scholars and 11 teachers. This Mission has appointments at Poplar Point, Gowlers, Bluff Point, Rat Creek, White Mud River.

Norway House, Rosville Mission. Regular Services are held in the Church in the Indian village, and in the Chapel in the Indian Agency. The large church is generally well filled and often crowded with attentive hearers. With very few exceptions all the Whites attend the services in the English language. Number of members 320, Classes 14, a native local preacher, 68 members who daily receive the sacrament, 100 members of the Sunday School, is also kept up, number of children 100. A good commencement has been made at Berea's River. Timothy Bear, a pious and efficient local preacher from Norway House, has within a month gathered a congregation of 100, and daily receives the sacrament in the plan of salvation. He has also established a school containing 38 scholars. Nelson River has been visited by the missionary at Norway House and 110 adults and children have been baptized. This is an inviting field, ready for the response to the call of the Spirit of God. The difficulties of access are many.

Oxford House. Members 70, Congregation 100. Missionary from this place failed to reach Winnipeg in time for the Conference. Edmonton House; Congregation 100, members 21. An efficient Day School is kept up.

Woodville. The missionary reports that he has access to a very large number of Indians. The Sabbath School averages 100. Day school 40. At this interesting Mission the congregations are very large. There are 4 efficient classes with 60 members. Prayer meetings are regularly held and well attended. There is a good Sabbath School, and the average attendance at the Day School is 60. The missionary reports that he also reports a large number of Indians attending.

White Fish Lake. This flourishing Mission numbered 118 full members. The congregation averages 200. In addition to this 300 or 400 Indians more are constantly receiving instruction.

Several other important questions relating to expenditure and receipts, the many inviting fields of labor calling for additional ministers, the qualifications and fitness of several candidates who were recommended by the Synod, were fully discussed during the several sessions of the Conference.

The interest which has existed in reference to Nelson River for the last two years was increased by the visit of the body of men from the tribe Dr. Wood during his visit to Manitoba. The subject in view was to plead for a missionary of their own to live with them in their far off dreary land. Some promises of additional assistance were made them by Dr. Wood, to which we think the great heart of Methodism will best responsive. They are emphatically a people "hungering and thirsting after righteousness."

In the Saskatchewan District, Bow River presents a very inviting field for missionary work, and far beyond this place stretching out to the base of the Rocky Mountains, is the magnificent country of Cootenay, from which has come the Macedonian cry "Come over and help us." From all reports which have reached our Conference must be one of the most glorious lands beneath the sun. On its western side the Rocky Mountains lift up their snow-capped heads, at times bathed in glorious sunlight and presenting every combination of color, light and shadow, and then wrapped up in the clouds as in a mantle, and to light. The land is very fertile, fine timber is abundant, and already its "golden sands" have tempted the adventurous miners into its desiles. From this land, "where every prospect pleases," comes an important request for the ministry of the Word, not only from the Indians and half-breeds but also from these hardy miners, who perhaps in other days were nurtured in pious households, and now long for the consolations of that religion which comforted a pious father or a sainted mother in years long passed away.

As a proof of their earnestness in this matter, several offered to contribute a hundred dollars apiece for the support of a

missionary among them. Rev. Peter Campbell has already visited this place and baptized some of their children. He was a little startled in one place, when baptizing the child of a miner, by hearing the father of the babe exclaim in a loud voice, "Make it strong minister, make it strong, and make him a better Christian than his poor old father has become."

The Rev. Michael Fawcett, with his well known zeal for doing good, has been among the young ladies, and with the aid of an interpreter, has been preaching Jesus unto them. They are the remnant of that warlike tribe which ten years ago carried on such a terrible war with the United States for the land of their forefathers. Wounded and seeking safety in flight, preferring the latter they came to this country, and for years have been living on British territory. Our government has their case under consideration, and we understand intends giving to purchase the lands, and are glad humbly to be visited and kindly spoken to by the missionary. "The harvest truly is plentiful, but the laborers are few, pray ye, therefore the Lord of the harvest, that he will send forth labourers into the harvest."

An affecting appeal came from Berea's River for the support of twelve orphan children who have been thrown upon the hands of our native missionary but lately sent there. The poor children were cast off by their relatives and left to perish in the wilderness of the missionary at Norway House, that a few bags of flour and a couple of extra nets were given him, he would be able to keep them from starvation and at school during this coming winter. The instant the appeal was made, our beloved President, Dr. Punshon gave eleven dollars to purchase the nets, and Dr. Wood and W. T. Mason, Esq., gave each five dollars to purchase the flour.

At the suggestion of one of the brethren a subscription list was opened for the benefit of the family of the late Rev. E. White. The contributions of all were freely given, although in some cases by brethren in straitened circumstances who know, from actual experience, the miseries of pinching want. God bless the widow and the fatherless. The amount raised was over fifty dollars. The Rev. George McDougall advised some means by which he could obtain a circular stained glass window for the new Wesleyan church in course of erection at Edmonton. W. T. Mason, Esq., with his usual generosity, kindly undertook the task of securing the window, and has done so. John Macdonald, Esq., with characteristic benevolence, has promised to secure for the Woodville Indian Mission a good church bell.

Several other important matters were discussed by the brethren, but as my communication is already long, I will refrain from referring to them. Beautiful and appropriate farewell addresses were made by John Macdonald, Esq., the Rev. Dr. Wood and the President. Three verses of the 63rd hymn were then sung, and after earnest and appropriate prayers had been offered up to the Great Head of the Church, the first Wesleyan Conference in the Province of Manitoba, was closed by the President pronouncing the benediction.

I cannot close this communication without referring to the great kindness and unwearied efforts manifested by Rev. Mr. and Mrs. George Young for the comfort and happiness of all the members of the Conference. May God reward them a thousand fold, and give them the faithful ambassador's highest joy this side of heaven, that of seeing their labors crowned with success, and hundreds of souls saved through their instrumentality.

With kindest regards, I remain as ever, Faithfully yours, EGERTON R. YOUNG.

THE BRITISH WESLEYAN CONFERENCE.

The 129th annual session of the British Wesleyan Methodist Conference opened in City-road Chapel on Wednesday, July 21. Nearly one thousand ministers were in attendance. At the opening Conference held in the Foundry one hundred and twenty-eight years ago, there were only ten preachers, including John and Charles Wesley. As a further indication of the changed condition of affairs at this Conference, we note that the Conference Plan (a printed tract of 16 pages) prepared by the Conference for about 1,100 services during the session, to be conducted in 170 chapels and other places. In addition we have reported arrangements for holding special services for children, and for out-door services to be held on seven consecutive evenings in many parts of London. Behold, what hath God wrought!

The Conference Session proper opened on Wednesday morning, the President, Rev. J. H. James, D.D., in the chair. After the devotional exercises, and before proceeding to the regular business, the President introduced the venerable Thomas Jackson, nearly ninety years old, and who entered the British Conference sixty-eight years ago. The remarks of the latter will be given next week.

The Conference election followed with the following result:

FOR PRESIDENT.	
Luke Holt Wiseman, M. A.	356
G. T. Perks.	316
Ch. Haydon.	18
McClay.	15
Gertrude Smith.	14
Dr. Osborne.	4
Dr. Riggs.	3
W. B. Pope.	2

FOR SECRETARY.

George T. Perks, M. A.	238
H. W. Williams.	109
G. T. Perks.	27
Dr. Riggs.	2
Charles Haydon.	2
W. T. Radcliffe.	1

The Preparatory Committee convened the preceding week. The Stationing Committee met on Tuesday, July 23, and arranged for the First Draft of the Stations of the Ministers.

The whole pastoral work is divided into thirty-four districts.

The committee of ministers and lay gentlemen appointed to review the various departments of Methodist work, and to offer recommendations to Conference, began on Friday. That day was devoted entirely to the subject of Education. In the morning the reports of Schools for Preachers' Children were presented, and careful attention was given to the proposed arrangements for "Friday Support," the magnificent gift of Mr. Ferley for the education of preachers' daughters, also to the important question, What further provision can be made for the higher education, under healthful Methodist influences, of the youth of our Church?

The number of day-schools is 910, being an increase of 21 on the year, and of 301 on the last ten years; scholars, 166,000, an increase on the year of 15,610. The number of Sunday-schools is 5,612, increase 71; teachers and officers, 107,727; increase, 1,218; into in society or on trial, 79,892; increase, 678; scholars, 3,886,777; increase, 15,971; into in society or on trial, 40,218; increase, 2,567; in select classes, 21,774; decrease, 469; young persons in Bible-classes, conducted by ministers or others, 13,681; decrease, 197; number of libraries, 2,249; increase, 17; volumes, 57,335; increase, 6,987; readers, 97,682; increase, 9,886. Schools in which catechism is used, 4,601; increase, 18; schools where children are regularly taken to chapel, 4,272; increase, 93. Annual cost, £49,726. Number of circuit unions, 113; being an increase of 43 on the year.

On Saturday morning the Theological Institution in its three branches, the Missionary College at Richmond, and the Colleges at Dalbury and Headingly, and in the afternoon the question, Our Connexional action with regard to the Public Observance of the Lord's Day, were brought under review.

On Monday morning, July 29, chapel affairs, and the closely allied subject of Home Missions, were considered. Special attention was given to the efforts for extension in the metropolis, in which Sir Francis Lyett has taken so prominent a part, and which have already been hopefully begun.

Tuesday was given to the most popular of these Committees of Review, that on Foreign Missions. The noble liberality elicited, and especially the gracious influence vouchsafed at this meeting last year, will long be remembered. Over the extinction of the Society's debt, as well as over the acquisition of mission premises at Rome our Wesleyan brethren had this year the privilege of rejoicing.

THE LIVINGSTONE LETTERS.

BY REV. J. WESLEY HORNE.

The name of David Livingstone is now known and respected wherever the electric telegraph flashes, or the public press sends the tidings of world-wide discoveries. Nearly half a score of years ago a large volume was issued from the press, recounting the wanderings and discoveries, but only *hinting* at the trials and hardships of the doctor, along the Southern shore of the watershed of Central Africa, through the valley of Zambezi and by the banks of Lake Nyasa. The book was eagerly sought after and read by the vigilant and inquisitive of every land, and went to establish the fame of Dr. Livingstone as a scientist and philanthropist, and an indefatigable missionary traveler. Well might the doctor for the remainder of his days have enjoyed *otium cum dignitate* amid the laughing lochs or heathery hills of his own beloved Scotland; but that there are no parties who nourish fond memories of the scenes of their untimely success and suffering, and the scientific discoveries and foreign Christian missionaries; and so it happened that a "pretty broad hint" from his "very dear old friend," Sir Roderick Murchison, was sufficient to send forth our undaunted traveler again, without a handsome salary or something to fall back upon, "to examine more thoroughly the watershed on either side of South Eastern Central Africa, buoyed up by the suggested hope that he might be, after all, the final discoverer of the real dividing line between the Northern and Southern sheets of a great descending river course, and of the remotest sources of the mysterious Nile, and find a coveted opportunity of planting a Christian mission among some heathen tribe on the slopes back to the Indian Ocean."

In 1866, accordingly, Dr. Livingstone passed from Zanzibar to the main land of Eastern Africa, and taking his course along the valley of the Lovuwa and around the southern Banks of Lake Nyasa, became soon lost, in the unknown wilderness of interior Africa, to the inquisitive gaze of Christian civilization.

Spreading rumours, after while of the lonely death or fearful massacre by treacherous savages of the great missionary discoverer but intensified the longing anxiety felt on his behalf, until at length glad tidings of the marvellous expedition fitted out and sent forward by the proprietors of the *New York Herald*—an expedition which the mightiest and most interesting of general conversation, and for a time the sole undertaking—brought hope and relief to the expectant public. We may not say of this expedition that it was conceived in the finest spirit of genius and philanthropy, and a laudable desire for world-wide fame, and executed by the commissioner Mr. H. M. Stanley, with an almost unparalleled aptness and devotion and determination, until at Ujiji on the banks of Lake Tanganyika, the "lost was found," and behold the "dead was alive again!"

Of the genuineness and authenticity of the two memorable letters published originally in the *Herald* it seemed to us only idle to entertain a doubt; the style is too unique and too evidently Livingstonian in its character, and the information afforded too fully in keeping with previous topographic discovery and scientific expectation. In 1869 Grant and Speke had pushed up from the eastern coast to Kaseh, and thence through a region untroubled by civilized man, to the assured discovery of the great inland sea, locally named Victoria Nyanza, from which the sacred White Nile was supposed to flow forth. In 1864 Sir Samuel Baker lifted up his weary, long, but gladdened eyes to behold the almost "boundless sea," hemmed in in the distance "by faint blue mountains," of a twin lake happily called *Albert Nyanza*. These discoveries strongly suggested the expectation of a grand, interior lacustrine region, in which would be found the exhausted feeders of the wondrous Nile, which, without a single tributary below the uncertain Atbara, of Abyssinia, pours its noble flood of waters onward, for fourteen hundred miles, through the fiery sands of the Nubian Desert, past the immortal Pyramids of Egypt, and by the thronged quays of modern Cairo, into the blue Mediterranean, by its many mouthed delta.

In 1857 Speke and Burton brought to light another of the hidden lakes, Tanganyika, whose outlet yet remains in mystery. It has been proved that the lake has no visible connection with Lake Nyasa or the Indian Ocean on the east or south-east; nor with the Victoria of Albert Nyanza on the north; nor yet with the great lacustrine river, the Chambezi, on the south; but since the physical facts in the case demand that it must have some outlet somewhere for its ever-accumulating waters, the strong presumption is that that great exit will be found on the Western side, into the common Nile Valley. This is one of the important points which Livingstone tarries to determine.

While the scientific and Christian world were wondering and sorrowing over the great and good traveler, he was pressing his perilous wandering way, with many a tedious interruption over six hundred miles of the secret watershed. Fountains almost immeasurable did he find, overflowing into rivulets, and these uniting into large rivers, until finally, in about 11° south latitude he came upon the head-waters of a magnificent river, the Chambezi—entirely

distinct from the Zambesi of the earlier discovery—and traced it with great difficulty, under various names, to its many mouths, and through lake after lake, to the Victoria of Albert Nyanza, and thence to the Indian Ocean. It is hardly possible there to be but one answer to this question, and we think Providence shall have helped Livingstone to give it affirmatively, when he has returned to his grandly gathered laurels, for the mapping of the ancient geographers, will be revealed, and not a single link will be wanting in the long and famous and fabulous chain; but from the fertile delta and the Victoria Falls, and up by Kaituma and Gambia, and thence by Albert Nyanza and Tanganyika—O for some eastern Longfellow, singing the wondrous story—away to southern Hangoela and the mountain tributaries of Chambezi, shall the "Nile's dark rolling dells" be another almost poetic point in his long career for detaining the explorer. On the (seventh) hundred miles of the watershed, away in the very heart of the region, there are four fountains on an eastern mound, springing from untouchable depths, and giving rise to four mighty rivers, which, taking either side of the water-shed, flow two, two to the west of Ethiopia, and the other two northward to Egypt. They are given to the description by the Secretary of Minerva, in the city of Sais to the father of travelers, Herodotus. The doctor cannot doubt their existence, and in spite of some longings for home, which, in him every one feels, he thinks of his family, he wishes "to finish up with his discovery."

We pray God to grant him a good opportunity and a happy result. For notices of the country, its products, its people, the slave trade, and missionary prospects, we must ask you for a second article at another time.—*Christian Advocate.*

THE BAZAAR AT FREDERICTON.

The Methodist Bazaar at the Exhibition Building, Fredericton, yesterday, opened successfully. His Excellency Governor Wilson and lady, and a large number of visitors, being present from various places near and far. Quite a number went up from St. John's last Tuesday afternoon and yesterday, and expressed themselves highly pleased at the display made by the ladies of the Protestant Bazaar. The interior of the building was profusely decorated with evergreens and banners of all descriptions, while the exhibition itself was of the fancy of the visitors had pointed it. The ladies were not the least attractive part, and many were the "dear ones" articles displayed. The articles on exhibition comprised not only such as were of a substantial and useful nature, but a fine assortment of those in which wealth, fashion, etc., assembled in the most of the intending purchasers. Good things were not the least attractive part, and many were the "dear ones" articles displayed. The articles on exhibition comprised not only such as were of a substantial and useful nature, but a fine assortment of those in which wealth, fashion, etc., assembled in the most of the intending purchasers. Good things were not the least attractive part, and many were the "dear ones" articles displayed. The articles on exhibition comprised not only such as were of a substantial and useful nature, but a fine assortment of those in which wealth, fashion, etc., assembled in the most of the intending purchasers. Good things were not the least attractive part, and many were the "dear ones" articles displayed.

Refreshments of a palatable nature were served up in abundance by Mr. C. A. Sampson and staff, and substantial meals could be provided to those desiring to dine or sup in the building. The most attractive appearance was presented in the evening, when the ladies of the Protestant Bazaar, and the ladies of the Wesleyan Church by Rev. Mr. Duncan, of Carleton.—*Globe.*

THE LATE ROBERT SALTER.

Mr. Salter's funeral was attended yesterday by a large concourse of friends, and was probably the largest funeral ever over seen at Carleton. His friends in the Church, the day-school children whom he loved so dearly, and a large number of persons who estimated him for his personal worth, attended, and the tokens of sincere grief for his death were everywhere. The body was transported to the grave by the Order of Sons of Temperance, led by the Band of the 62nd Regiment. The different branches of the organization were represented—the National Division by Mr. O. D. Williams, the M.W.P., and Messrs. W. W. W. Tucker and John Rankine. There was a large number of the members of the Grand Divisions and of the subordinates. The funeral services of the Order were read at the grave by Rev. Mr. Duncan, Currie, who is a member, and the services of the Wesleyan Church by Rev. Mr. Duncan, of Carleton.—*Globe.*

The publishers of the *Illustrated Christian Weekly* make a special offer of their elegantly illustrated weekly from the first of September to the close of the present year, together with a finely engraved new Map of Palestine printed in colors, at any price per copy of SEVENTY-FIVE CENTS.

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