

METHODIST MEETINGS.

District Meeting and S. S. Convention for Goderich District.

Special Session on Sunday School Work held for all Denominations.

The annual financial meeting of the Goderich district of the Methodist Church was held in the Ontario St. Methodist Church, Goderich, Monday, Sept. 14. The Rev. T. M. Campbell, district superintendent, occupied the chair throughout the whole meeting. The first session opened at 10.30 a. m. There were present, Rev. T. M. Campbell, G. F. Salton, E. S. Rapert, M. A. W. W. Sparling, Jas. Broder, W. Birks, T. Gee, A. E. Smith, J. Hall, W. Torrance, J. Hough, G. H. Cobbedick, B. A. J. Caswell, J. Markham, J. M. Kibbbon, also Messrs. J. Kilpatrick, R. W. Williams, M. D. J. Blatchford, J. Braithwaite, W. Crozier, J. McClinton, etc.

The Domestic Missions first came under consideration, when it was resolved that the Victoria Street Mission, Goderich, should be recommended to receive the sum of \$210 from the mission fund, and Hensall South mission the sum of \$370. The district superintendent then presented the list of circuits, with the amount levied on each circuit for the Superannuation Fund, showing, on the whole, an advance of 54 per cent on the amounts required for the same fund last year. The assessments stood as follows:—Goderich, North St., \$88, Victoria St., \$14.52, Clinton, Rattenbury St., \$85.92, Ontario St., \$47.22, Seaforth, \$63.43, Holmesville, Hensall north, \$48.84, south \$18.84, Lonsdale, \$53.82, Dunganon, \$65.64, Auburn, \$52.72, Benmiller, \$48.28.

A committee was formed, composed of Revs. Hough, Birks, and Rapert, to enquire into the ownership of a surplus of money from the last camp meeting held on the Holmesville circuit.

The state of Alma appointment on the Ontario street Clinton circuit, provoked considerable discussion, and it was finally decided to try and give the appointment weeknight service once fortnightly.

Missionary meetings were next considered, and the following arrangements were made:—North St. Goderich, local arrangements. Victoria St. sermons by Rev. Mr. Sparling, delegates, Messrs. Sparling and Cobbedick. Rattenbury and Ontario Sts. Clinton, local arrangements. Holmesville, Dec. 13, sermons by Caswell and Salton, delegates, these two and Hough, Seaforth, Dr. Williams, Bayfield and Varma, Mr. Torrance, Hensall north, Gee and Smith, south, Campbell, Oct. 18, Lonsdale, Jan. 13, Birks and Sparling, Dunganon, Feb. 21st, Markham and Salton, Auburn, Rupert and Birks, Benmiller, Dec. 27, Hall, Hough, Leazar.

It was resolved that each superintendent of circuits attend to the supply of his own educational work.

Rev. E. S. Rapert, M. A., was appointed a member of the Adjudicating Committee in place of Rev. Jas. Gray.

In the evening a public meeting was held, at which the subjects of Holiness and Keivals were discussed. The former was opened by Rev. J. Caswell, and the latter by Rev. W. Torrance. A very profitable and interesting time was spent.

SABBATH SCHOOL CONVENTION. In connection with the District meeting a S. S. Convention was held on Tuesday in the Rattenbury St. Church, Clinton, commencing at nine. The District Superintendent was again in the chair. The meeting was opened by singing and prayer after which the chairman called for verbal reports from each circuit representative.

North St., Goderich:—Children on the roll 250, teachers 20, each department in the school, each department having its own superintendent, the catechism is taught and every Sunday a new song is learned by the scholars, Saturday evening a teacher's meeting is held for the study of the lesson.

Victoria St., Goderich:—In good condition, about 100 scholars, 12 teachers. Rattenbury St., Clinton:—No. on roll 400, average attendance 275, 30 teachers, every Sabbath fifteen minutes are for work service.

Ontario St., Clinton:—No. on roll 270 average 160, one feature in this school not common, the senior bible class is composed of old ladies and gentlemen instead of children, and numbers about 60 members.

Seaforth:—No. 200, average 165, the superintendent remarked we are aiming at retaining our scholars so we have a class service after school in which 46 or more meet for a little training in class meeting experience, children have the duty laid upon them to read a verse from scripture at dinner time and another upon retiring for the night, grand times are expected in the S. S.

Holmesville:—150 on the roll, average 125, teachers 15, average 12, new books added to the library during the last year.

Varma:—Here there is a splendid interest in the S. S. exhibited amongst the members of the various churches of the circuit.

Hensall North:—277 scholars, 6 teachers, had 25 conversions in the school during the past year.

Usual North:—95 children on the roll, 120 at Kibbbon appointment a nice school of 130, income about \$20.

Dunganon and the Nile:—Have each about 100 scholars, average 75, there are five appointments on this circuit and all with schools, at the Nile there is a bible class after prayer meeting and all stay.

Benmiller:—15 officers, there are two sets of teachers in the schools on this circuit and these take alternate Sabbath work, all are converted, nineteen conversions during the past year, at Ball's appointment the bible class covers half the school, lately purchased a new organ.

At the reports of the various circuits had been given, the Rev. Geo. Hough of Lonsdale, introduced the topic of "Doctrinal teaching in the S. School." This topic, said the Rev. gentleman, may mean a lot of things. It may mean, 1. are we teaching doctrine or 2, shall we teach our doctrine. To the first ques-

tion we answer yes. If we don't teach doctrine what shall we teach? The past demanded intellectual, though cold food. The present has gone to the opposite extreme and demands irrationally, the emotional food. This is supplied by the Salvation Army, but because the emotional is all the S. Army gives, it will not last ten years and if we as S. S. workers, neglect the intellectual and give only the emotional, such a course will be as fatal to us as to them. In answer to the second question we say yes, because there are no other doctrines like those and we must and shall be faithful in the teaching of our own peculiar and grand old doctrine. Revs. Caswell, Markham, Broley, Messrs. Williams and Pickard took part in this subject.

Mr. W. M. Gray, of Seaforth, then introduced the subject of the "Teacher's preparation for his class." 1. Read the lesson early in the week, then in your travelling or your work, during the week, seek to accumulate facts and illustrations. 2. Study the lesson in connection with past lessons, so as to make complete connections. Search all helps possible. 4. Be sure to have teachers' meetings. 5. The teacher must not have any reprehensible habits, etc. 6. Ought to have a code of rules for his own guidance, so as to secure personal sanctity, etc. 7. Above all persons piety is required; this formed the trust and best preparation for the class. Dr. Williams, Revs. Rupert, Cobbedick and Markham took part in the after discussion.

Rev. G. H. Cobbedick, B. A., introduced the topic of S. S. Literature, in the following words:—The Sabbath School is Bible School literature. Any literature whose spirit is antagonistic to that of scripture, should be excluded. Literature will here include first, the bible, then lesson help and papers, for which our own publications are best to avoid heresy; lastly, the library. The close companionship of books and their great influence on readers will be pointed out, which will serve as a guide to study. Messrs. Pickard, Thompson, Kernighan, Markham and Campbell spoke on this subject.

Rev. Mr. Caswell spoke very strongly on the fact that comparatively few of the children attended church worship, and several ways of securing better attendance were mentioned.

The effect of the Sabbath School on the after life, was next taken up by Rev. G. F. Salton. The effect, said the speaker, differed in different stages of the history of the S. S. In the present it had a commercial value; in the future it is to have a training value; in the present the effects are to make the scholars in after life, 1. Obedience to God, produced by obedience to teachers and parents. 2. Established in doctrine. 3. Church goers. 4. Home missionaries. 5. Our successors. 6. Christiana. Revs. Birks and Markham joined in the discussion.

At this stage Revs. John Fisher, of Blith, Ont., and the Niagara Conference, and Campbell, of Michigan, were introduced.

Mr. D. Tiplady's methods of holding the larger scholars were 1. Living teachers. 2. Punctual loving teaching. 3. Loving pastors. Messrs. Salton, Pickard, Duff, Stevens and Williams took part in the topic.

The Rev. John Ball, of Hensall, read an admirable paper on "The Bible, why and how I study it," which elicited considerable discussion from the brethren present.

The questions which had been handed in during the afternoon, were then answered by Dr. Williams. The most important were:

What is the best way of keeping a mischievous boy quiet. Answer, ply him continually with questions.

Is it advisable to offer rewards for learning verses? Yes, if you cannot get the children to do it otherwise.

What is the best method of conducting the review? Give the review of each month into the hands of a competent man and let him take his own plan, it gives variety; or place the review on Sabbath evening, in the place of a church service.

Is it advisable to separate scholars and teachers, when both wish to remain connected? No, of course not.

The last subject discussed was "The responsibility of the church in relation to S. S. work." This was introduced by an admirable paper read by Rev. A. E. Smith, of Varma. He said the responsibility of the church, in his opinion, consisted of four parts. 1. In making the S. S. work co-extensive with the work of the church. Wherever there is a church there ought to be a S. S. 2. In keeping open the S. S. during the entire year. 3. In giving her best talents to the S. S. The most willing workers were not always the most efficient. A generous financial support support ought to go along with this, and lastly, to bring to the Sabbath School a warm, loving heart.

A vote of thanks was passed to the kind friends in Clinton, who had so hospitably entertained the delegates, and also to Revs. Rapert and Sparling for the trouble of directing the affairs of the convention, and it was brought to a close. [Clinton New Era.]

In Season. It is now in season to warn our readers against the sudden attacks of Cholera, Cramp, Colic, and the various Bowel Complaints, incident to the season of ripe fruit, vegetables, etc. Dr. Fowler's Extract of Wild Strawberry is the grand specific for those troubles.

Salt Rheum cured. Are you troubled with Salt Rheum, Rough Skin, Pimples or Canker Sores? It is now in season to warn our readers against the sudden attacks of Cholera, Cramp, Colic, and the various Bowel Complaints, incident to the season of ripe fruit, vegetables, etc. Dr. Fowler's Extract of Wild Strawberry is the grand specific for those troubles.

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The Prehistoric Cemetery of Pictouville.

A large number of people have visited the prehistoric cemetery of Pictouville, Scotland, during the week, and no little interest is attached to the find by antiquarians throughout the entire country. An anti-archaeologist, who has visited the cemetery, writes in the Glasgow Herald as follows:—

Another feature worthy of notice, especially occurring in the kindred of Pictou, is the predominance in the Dunfermline group of burials, by inflexion of the body, and the absence of the stone cist, and the condition of the stone cist in which they are reported to have been found. It is probable that these burials remain as originally placed in an inverted position, which was probably done when the grave was previously disturbed—an occurrence which is proved to have taken place by the absence of its covering stone. In the most frequently recorded form of prehistoric burials there is, however, no stone cist at all, but merely a cinerary urn containing the ashes of charred remains of the dead. On this point Dr. Joseph Anderson, the accomplished keeper of the National Museum of Antiquities, thus writes:—

They are local cemeteries, consisting of groups of urns of this special form, inverted over the burnt bones at a slight depth under the surface of the ground, and unprotected by either cists or urns of stone. They have been more frequently recorded in Pictou than in any other part of Scotland. After describing five finds of this description, he goes on to say:—Here then, are five cases in the county of Pictou having the following characteristics in common:—

1. They are local cemeteries, each containing a small group of burials. 2. The burials are all after cremation of the body, and the ashes are enclosed in urns. 3. The urns are all, or nearly all, of the same typical form, never pot shaped, round, perpendicular or nearly so above, having a collar or constricted part immediately underneath the overhauling rim.

4. The ornamentation of the urns is of the same character, groups of straight lines differently disposed, and confined to the upper part of the urns. 5. The urns were for the most part inverted over the burnt bones. 6. They were all set in the earth, at a slight depth beneath the surface, generally unprotected by stones, and always without enclosing cists or great superincumbent chambers.

7. In those five cemeteries, including an aggregate of seventy-four separate burials, there was nothing found deposited in a cist, or in a chamber, and the only enclosing urn except in one solitary instance. Other words, no implement, weapon, or ornament occurred with seventy-three urns, while two bronze blades, occurred with the seventy-four.

Such being the characteristics of a large and special number of the prehistoric interments of the county of Pictou, it is perhaps most interesting to find the Dunfermline group presenting features so markedly different. One other point remains to be touched upon, viz., the chronological relationship between the two kinds of interment, cremation and inhumation, here so successively presented to us. According to the distinguished Danish archaeologist Dr. Worsaae (whose death, by the way, we regret to hear is just announced), cremation was the outcome of higher and more advanced religious principles than characterized the people of the Stone Age, and was the habit of burying their dead in dolmens and other megalithic tombs, with food vessels, weapons, ornaments, and such articles as were supposed to be serviceable in the life beyond the grave. This innovation appears to have been introduced into Denmark from the continent at the beginning of the Bronze Age, and, generally speaking, corresponds with the entire duration of the period in that country. But both forms of burial were prevalent, at least at the commencement of the Bronze Age. If this was the case in Scandinavia, it is not reasonable to suppose that a similar sequence took place in this country? If so, we would justly infer—an inference that we have already made on other grounds—that the Dunfermline group belonged to the Stone Age at a time when, though cremation was then practised by a few advanced religious, the general community, being like their modern representatives conservative in their opinions, still adhered to the earliest form of burial, and removed the dead out of their sight by simply digging a hole in the earth, or, what was still easier, in the absence of suitable implements for gravestone digging, by enclosing the body in a stone cist and covering it over with a heap of earth or stones.

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