

been greatly enjoyed by many of our people. A few of them were real old-fashioned "feasts of tabernacles." Some of our Indian missions have been favoured with these peculiar services. Grimsby and Thousand Island Park have been visited by such as could spare the time and means to enable them to enjoy a few days sojourn in those healthy retreats. Complaints are freely made that those summer resorts tend greatly to promote Sabbath desecration, but, we are glad to learn, that Chautauqua, Cazenovia, Round Lake, Ocean Grove, and the above mentioned places, closed their gates against Sabbath excursionists. Camp-meetings cannot be pronounced a universal good where they lead to Sabbath desecration.

The *Wesleyan* informs us that the Methodist Sunday-school at Charlottetown has undertaken the support of a native teacher in Japan. How many more schools in the Dominion will go and do likewise?

THE DEATH ROLL.

Among the honoured dead are now to be found Rev. T. B. Sargent, D.D., who died at his residence in Baltimore, United States. He was a well-known Methodist minister, and might be pronounced a cyclopaedia on Methodist hymnology. Though a native of America, he was a true friend of England, which he

visited many years ago in company with the late Bishop Soule, as the representatives of the Methodist Episcopal Church to the Wesleyan Conference. He loved Canada, and visited both the General Conferences of the Methodist Church. Few men could quote Scripture more aptly.

Rev. W. F. Schneider, agent of the Publishing House of the Evangelical Association, went the way of all the earth on the 22nd of August. He was only sick about two weeks. The denomination suffered great loss in the death of Mr. S., who was a man of mark among his brethren.

The London Missionary Society has sustained a severe bereavement in the sudden death of Dr. Mullens, who was for many years Foreign Secretary of the Society. Few men at the present day were better acquainted with the missionary subject than Dr. Mullens, who was a missionary in India. Then, as an official of the Society in whose service he died, he had travelled extensively in various parts of the mission field, and at the time of his death he was endeavouring to establish a mission on Lake Tongary, in East Africa. Thus he died at his post. Such deaths as we now record are profound mysteries; but what we know not now, we shall know hereafter.

NOTE TO ARTICLE ON JOHN KNOX.—Three weeks ago I stood in the room in which John Knox died. I sat in his time-worn chair—at his desk in the study where he wrote his *History of the Scottish Reformation*. I stood at the window from which he preached to the multitude thronging the High Street, and through which passed the bullet of the would-be assassin who sought his life. I visited the old church of St. Giles, and saw in the Museum Knox's pulpit, which, in his impassioned eloquence, he "was lyk to ding in blades and flee out of it." In the palace of Holyrood I stood in the chamber, not far from that still crimsoned with the blood of murdered Rizzio, in which Knox braved the anger of the vindictive Queen and wrung unwilling tears from her eyes. In the stone pavement of the street, near St. Giles, is a brass plate, with the inscription, "J. K., 1572." This is all the memorial of Knox's grave, and even it is only placed by conjecture, near the spot where he was buried. The old church-yard is now a part of the busy street, and the roar of traffic thunders over the bones of one of Scotland's truest heroes and best friends.

W. H. W.

ERRATA.—During the Editor's absence, the following *errata* escaped correction:—On page 126, line 1, for 1660 read 1680; on page 170, line 3 from the bottom, read "tone of refinement;" page 171, line 7 from the bottom, read "to the reign of good Queen Anne and further. I had," etc, page 226, line 6 from bottom, for "manipulation" read "manifestation;" page 261, line 13 from the bottom, for "soul" read "sont."