

THE
 THOUSAND ISLANDS
 PARK
 AT WELLESLEY ISLAND

WE
 WILL
 SING
 HIS

PRAISE
 IN
 THE
 ISLANDS

Its Origin & Progress
 as an International Centre of Moral,
 Religious & Scientific thought and a
 health giving Summer Resort
 By Arthur W. Moore

Montreal: John Dougall & Son

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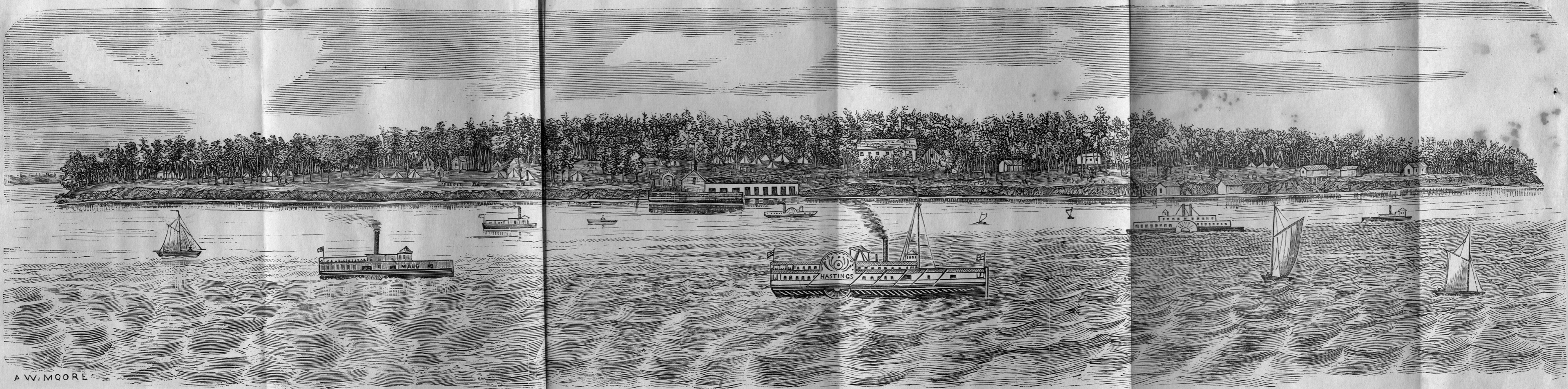
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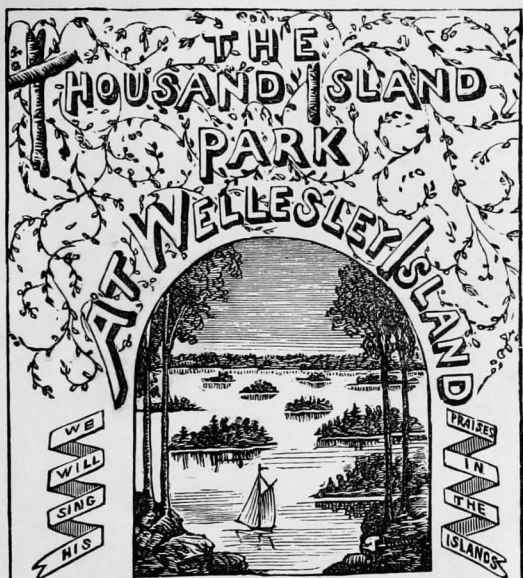
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A. W. MOORE

THE THOUSAND ISLAND PARK ON WELLESLEY ISLAND—APPROACH FROM GANANOQUE.



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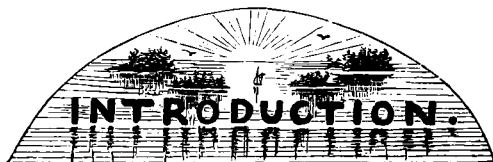
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“The Thousand Isles, the Thousand Isles !
Dimpled, the wave around thee smiles,
Kissed by a thousand red-lipped flowers,
Gemmed by a thousand emerald bowers ;
A thousand birds their praises wake,
By rocky glade and plummy brake,
A thousand cedars' fragrant shade,
Fall where the Indians' children played,
And fancy's dream my heart beguiles,
While singing thee, the Thousand Isles !”

—*Caleb Lyon, of Lyonsdale.*



UNDREDS of years ago, according to tradition, when the Five Nations (the scattered descendants of whom now live in New York and Canada) held all the said State west of the Hudson River, and all of Ontario contiguous to the St. Lawrence, Ta-oun-wat-ha, the Deity who presides over the fisheries and streams, came down from the clouds to visit the people of the earth. He had been commissioned by Ha-wa-ne-a, the Great Spirit, to find the most beautiful

land and water of the whole earth, and distribute it among his "Five Nations." He drew towards him two young men who were irresistibly attracted, and found themselves alone in a boat on the lake of a Thousand Isles. The Spirit met them in the form of an old man in a white canoe. He drew the two young men on till they landed on a steep bank and mounted a high hill. Then the Spirit drew himself up till his head surmounted the tallest pine, and exclaimed, Osh-wa-kee! Osh-wa-ka! (the origin of the name Oswego.) The interpretation of this mysterious exclamation is said to be, "I see everywhere, and I see nowhere!"

The old Spirit spent several years after this—so said the young men—in fixing the islands, deepening the channels, piling up and cracking the rocks, large fissures in which still retain the prints of his fingers, and finally was so much pleased with his work that he concluded never to return to Cloudland, but married a wife and settled down, maintaining that the gods had no spot, even in the beautiful Isles of the Blest, equal to the Lake of a Thousand Isles.

Our limited space will not admit any further development of this legend, save that a great treaty was formed by the "Five Nations," as long as the oldest man could remember before the

white man appeared. Then Hiawatha—for the messenger took that name when he married his wife—made them an eloquent speech, somewhat like Washington's farewell address, and disappeared amid music and shouts. To this day, it is thought by some, that the white canoe is concealed amid some of the unexplored islands, or, impelled by invisible rowers, glides up and down among the islands, often seen, but never captured.*

It has been suggested by several sagacious minds of the present day, that the rather anomalous exclamation of Ta-oun-wat-ha was the outburst of a mind exhilarated to excess by the intoxicating atmosphere which renders the Thousand Islands so invigorating to ordinary mortals, but which for a genius is altogether too robust. It has also been suggested, and not without plausible grounds for the supposition, that the precise locality where the old Spirit uttered those mysterious words, "Osh-wa-kee! Osh-wa-ka!" was upon the summit of Sunrise Mountain, at Thousand Island Park, Wellesley Island.

As for the propriety of this, or the truth of it, the author of this book has nothing to urge, either one way or the other. Neither will he, in his endeavor to convey by means of pen and

* "Reminiscences of Eastern and Later Times, relative to Onondaga and Oswego," by Joshua V. H. Clarke, A. M., 1849.

pencil, some faint ideas of the beauties and attractions of Wellesley Island, or Wells Island, assert the correctness of either name, but stating as far as he has been able to ascertain, the claims for the respective names, leave kind readers to form their own conclusions.

THE ORIGIN OF THE PARK.



WHILE relinquishing for a season, by the advice of his physician, the mental strain incident to active pastoral labors, the idea of establishing an International Camp Ground and summer residence of a purely religious character upon one of the numerous islands which dot the bosom of the mighty St. Lawrence, occurred to the Rev. J. F. Dayan, of Watertown, N. Y., a Methodist minister and member of the Northern New York Conference, a sketch of whose life will be found in another part of this book.

This gentleman devoted much time and attention to the advocacy of the enterprise, and eventually, in response to his urgent request, a company of gentlemen formed themselves into an organization and obtained incorporation under the name of "The Thousand Island Park Association."

The first Board of Trustees elected in January, 1875, consisted of the following persons:—
Rev. E. O. Haven, D.D., LL.D., Chancellor of

Syracuse University, President ; Honorable Willard Ives, of Watertown, Vice-President ; Rev. J. F. Dayan, Watertown, Secretary ; J. F. Moffett, of Watertown, Treasurer ; E. Remington, Ilion, N.Y. ; Rev. D. D. Lore, D.D., Syracuse ; Rev. E. C. Curtis, Syracuse ; Rev. M. D. Kinney, Watertown ; Hon. A. D. Shaw, Toronto, Ont., and Hon. James Johnston, Clayton, N. Y. The Board, after exploring the Thousand Island region, unanimously preferred to all others the magnificent plateau of one thousand acres now known as the Thousand Island Park, situated upon Wells or Wellesley Island.

Elevated, well covered with trees, dry, and receiving directly from a wide sweep over the waters the prevailing west winds, it is cool and comfortable in the warmest weather, and from the greater part of the whole park a clear view of the river may be obtained. In the rear of the grounds the land rises to an eminence of about 150 feet above the water, in a beautiful hill which has received the appropriate name of Sunrise Mountain. It is proposed to surmount this with a tower from which altogether the best panoramic view of the Thousand Islands will be visible. After the selection of the ground had been made, and its purchase concluded, the following circular was issued :—

THOUSAND ISLAND CAMP MEETING ASSOCIATION,

Watertown, N. Y., Jan. 6, 1875.

DEAR BROTHER,—

The undersigned desire to address you in behalf of an enterprise lately undertaken for the promotion of the cause of the religion of Christ, under the name of the "Thousand Island Camp Meeting Association." The subject has been presented to several meetings of ministers and laymen, who have spent much time in prayerfully and thoroughly investigating the matter; and have finally reached such conclusions and action, that they deem it best now to call the attention of our ministers and people generally to it. The object contemplated is:—First, to obtain on one of the Thousand Islands in the St. Lawrence River, a sufficiently large tract of land to enable families to secure good, pleasant lots for cottages or tents where they can spend a portion of the summer in a beautiful, cool and salubrious place, free from the frivolities and extravagances of fashionable watering places. Second:—To secure to the people while there, profitable religious privileges, and to protect the place by proper regulations, from all abuses. Third:—To hold every summer, two or more camp-meetings for special religious worship and instruction.

One of the by-laws adopted by the corporation is as follows: "The property and grounds of this Association shall be controlled sacredly in the interest of the holy Sabbath. There shall be no admission to its grounds, nor travel to and from its shores upon Sunday. All laws protecting us in this respect, shall be rigidly enforced."

"The laws of the State, forbidding improper traffic, and designed to secure good order at camp-meetings, shall be faithfully enforced." Now we deem it proper to inform you in the fewest possible words, of the basis on which we propose to conduct this undertaking.

1. There is no purpose to make a business or money speculation in the enterprise. Trustees have no peculiar privileges, and absolutely no compensation or pecuniary profit, directly

or indirectly, from it. They, with other stock holders, assume a risk, and at most, can only expect to have their money returned to them.

2. About 1,000 acres of land has been contracted for on the head of Wells' Island, situated in the neighborhood of Kingston, Gananoque, Clayton and Alexandria Bay ; strikingly beautiful, elevated, healthful location, diversified with forest and open land, not only having a long, high shore, but also presenting views of the surrounding water and islands from almost any spot on the entire property. A part of this land we propose, early in the ensuing spring, to divide into lots of not less than 40 by 80 feet in dimensions. Prices will be fixed on these lots as by the following figures : \$25.00, \$50.00, \$75.00 and \$100.00 each. At first only fifty lots of each grade will be sold. Not more than two lots will be sold to one person. Those who agree to purchase a lot will be allowed to select from those for sale, of the price subscribed for in the order of their subscription (first come, first served), they or their representatives being present on the ground at the time appointed for their sale in the spring. The terms of purchase will be one half cash down, and one half in six months. Arrangements will be made to take subscribers to and from the grounds at a meeting in the spring, probably without any payment of railroad fare.

3. The money raised by the sale of lots and from other sources, will be applied, according to the judgment of the Trustees, to the payment of the original purchase of the land, and for improvements. It is determined to proceed cautiously and safely, nor will great expenditures be required at first ; for the extraordinary natural advantages of the place render it unnecessary to make such large expenditures as would be required in almost any other place.

To give system and safety to the enterprise, it has been found necessary to organize a Stock Company with a moderate amount of capital ; and already the whole sum has been subscribed. But the holders of it have subscribed with the understanding that they shall pay when called upon by the Board of Trustees, and that one half must be paid the first year ; and the last half, the second year ; and have assumed the risk, believing in the en-

terprise, and with no desire for pecuniary profit. Each Trustee must hold 30 shares, of \$10.00 each ; and all are willing to reduce their amount to the lowest figures. If any person is practically desirous of purchasing one or more shares at par, he will be accommodated so long as any can be procured.

But particularly we urge upon you the propriety of securing as many purchasers of lots as possible. Let this place become renowned for its strength and its genuine religious character. Let those who wish to enjoy a little relaxation from severe labor, and a residence in one of the most delightful spots in the world, for a few weeks in the heat of summer, unite to make this THOUSAND ISLANDS HOME all that the nobleness of the object, the beauty of the place, and the character of the people engaged in it, seem to demand. It is proper, in conclusion, to state that this enterprise, is, in a good sense of the word, INTERNATIONAL. Though on soil belonging to the State of New York, and therefore organized according to our State Laws, still the Canadian waters flow near by its shores, and ministers and laymen of Canada have participated in our Councils, and give us assurance of hearty co-operation. In the various public meetings to be held there, and in the provisions made for them, we expect our Canadian brethren will be equally interested with those of the United States. This feature, we think, will add interest to the movement. Any persons wishing to correspond on business connected with this enterprise, are requested to write to Rev. F. J. Dayan, Watertown, N. Y.

Attached to this circular appear the names of the Trustees already given.

The response to this appeal was very gratifying. A number of workmen were hired to clear away the surplus brush, &c., and erect buildings, and in a very short time the Park assumed the appearance of a village. The land was properly laid out into building lots, for sale or permanent

lease, subject to certain regulations, designed to secure co-operation and good order. The avenues and streets are broad,—none of the lots are less than 40 by 80 feet in dimension. Deep water comes to the shore, so that the largest steamer can land at the wharf. One of the finest docks with a convenient storehouse has been built, also a long line of boat-houses surmounted with a promenade roof,—all making a picturesque appearance and happily blending the beautiful with the useful. A large Dining Hall, so-called, which is really a hotel, a smaller hall of the kind, a Trustees' office, a general store, book store, with various other buildings belonging to the Association, give an air of solidity to the place, while scattered promiscuously over the broad territory are various cottages, some small and primitive, others large and ornamental, which with the Tabernacle where the public meetings are held, present in the summer season a picture not likely soon to be forgotten by any who see it. During the past three summers tens of thousands of people have annually visited the place, and hundreds of families are there all the time from July to September.

Much wisdom is required to manage such an institution so as to secure the best results. It is of prime importance that the laws of health

should be obeyed, and this subject has received scientific attention here.

The grounds are naturally well drained. The water, whether from the River St. Lawrence or Artesian wells, is pure. Every precaution is taken to secure cleanliness and salubrity. The air is invigorating, and experience has demonstrated that it is one of the most healthful watering-places in the world.

There are also many advantages in such a place over a residence in a city or compact town on the one hand, and over the complete solitude of being alone on a small island, or in the forest, on the other hand. The post office, the telegraph, police regulations, the pleasures of society, can be commanded, while the dwellers in the cottages or the tents have all the freedom from restraint, and the healthful influences that could be commanded in the forest. Steamboats are landing at and leaving the wharf at all hours of the day. Indeed the great majority of all the people who go up or down the far-famed St. Lawrence river in the summer, call at least once at the Thousand Island Park.

In regard to the character of the meetings held there, and the sustenance they receive from eminent personages, both American and Canadian—a somewhat extended account of which

will be found further on—we would here briefly allude to those held during the summer of 1877. From July 17th to the close of the month a regular camp-meeting was held under the direction of Chancellor Haven, President of the Association. Several eminent preachers from various parts of Canada and the United States, took part in this meeting. This was followed by a series of meetings on Temperance from August 1st to August 7th, over which Professor George Foster, of the University of New Brunswick, Nova Scotia, presided. The most celebrated promoters of temperance were there. From August 10th to 17th a series of meetings in the interest of science and art were held, and were addressed by Professors from some of the American and Canadian universities. A regular Thousand Island Park Scientific and Æsthetic Association was organized, and similar meetings may be expected every summer. This was followed by a Sunday-school Parliament of ten days, addressed by many of the best-known workers in the Sunday-school cause. Indeed the proceedings of the Sunday-school Parliament held here in 1876, having been published in a volume entitled “The Bible and the Sunday-school,” by the Rev. W. C. Crofts. The volume has passed through several editions, and has been widely circulated in Canada and the

United States. The influence of this Thousand Island Park, in bringing together leading men of influence from the United States and Canada, is worthy of notice. It is probably doing more to promote the mutual acquaintance of the two peoples than any other institution.

The St. Lawrence is indeed not "a narrow firth," nor do the "lands" on the opposite sides abhor each other. Still it is noticeable that the streams of travel and largely of social intermingling follow the course of the sun, and there is proportionately little movement northward and southward. The intercourse of the Canadians and the New Yorkers, on opposite sides of this broad river and these wonderful lakes, is exceedingly limited. The natural tendency is towards foolish prejudices which intercourse would dissipate. Business intercourse is not enough. What is needed is the mingling in social life. At the Thousand Island Park many thousand people now meet every summer. They are about equally divided among Canadians and Americans. The religious and literary meetings and scientific discussions and social intercourse tend to create friendship and harmony, and are on that especial account highly esteemed by many. There are some dangers connected with such a place of temporary residence that must be guarded against.

The celebrity of the speakers engaged, and curiosity to see the place, would attract large crowds there on Sundays, which would tend to defeat the quiet and good order desired. Therefore, the Association shut their gates, and forbid the landing of boats at their wharf on Sundays.

This is pre-eminently an American institution. Nothing like it is known in any other country. It remains to be seen into what it may be developed. Already there are some hundreds of cottages on the grounds, occupied only in the summer. During the bleak winter only one or two families remain to watch over the property. It may yet develop into a permanent village. There may be yet a thousand or more elegant cottages on this island for summer residents. The literary and scientific and religious exercises may yet become systematized so as to afford the highest educational advantages. Certain it is that there is no more salubrious region in the world in summer, and that the Thousand Island Park is one of the greatest attractions in this region. Apropos of salubrity, we cannot do better than quote the language of Professor J. J. Brown, of Syracuse University, who last summer wrote as follows:—

“THOUSAND ISLAND PARK AND OZONE.”—
Well, we have visited the renowned Thousand

Islands. We have no very profound love for watering-places, and perhaps none too much for those who frequent them. We are not backward to acknowledge a sovereign contempt for things that are watered (and those who water them) from railroad stocks down to pure milk. But we quieted conscience and stopped the mouths of croakers by accepting an invitation to take part in an "Æsthetic and Scientific Congress" at the Thousand Island Park. Of course it was no business of ours *where* the congress was held, whether on an island or on the mainland; nor, indeed, if it was held on a thousand islands. We attended at any rate. Now, it is not our design to tell you of the joy experienced by the thousand beauties that presented themselves; of the genial society we found; of the kindly treatment we received; of the luxury of 'resting from our labors.' They cannot be described; they must be enjoyed to be appreciated. But we desire to speak of a fact of a hygieno-scientific character that to us is of great interest.

"We reached the Park in the evening, and found ourselves quite *willing* to rest. After breakfast the following morning, we visited the westward shore of the island; in fact the Park itself is on the west end of the island. We were at once struck by the very perceptible odor of ozone in the atmosphere. This odor was by some spoken of as a 'sulphurous odor,' and by others as a 'fishy smell.' But any one having the opportunity of comparing the two odors in quick succession, will detect the difference at once. Ozone is an exceedingly energetic chemical agent,

that in many respects resembles chlorine gas ; it is, however, a peculiar form of oxygen ; it is oxygen under a condition so modified as to greatly change its properties. The atmosphere owes its active chemical character to the oxygen it contains. Any one, therefore, not acquainted with oxygen in a pure state may substitute the word atmosphere where oxygen is used in reading the following contrast of oxygen and ozone, and, perhaps, understand it better. And now that our readers may understand the difference between oxygen as found in the atmosphere and its modified form, known as ozone, we will contrast them :—

“ 1. Oxygen has no odor ; ozone has a marked odor.

“ 2. Oxygen is not a bleaching agent ; ozone is one of the most powerful bleaching agents known.

“ 3. Oxygen promotes putrefaction—is indeed the principal cause of it ; ozone is a preventive of putrefaction. Many other points of dissimilarity might be given, but these are sufficient for our present purpose. It is in consequence of its antiseptic and disinfecting properties, that it has of late come to be used as a therapeutic agent of no small value. There seems reason to believe that the beneficial effects experienced by many invalids from a residence on islands or the sea-shore, is due largely to the ozone found in those localities.

“ It is said that cholera never prevails during a season when thunder-storms are frequent. This fact is explained thus :—The passage of

electricity through the air converts a portion of the atmosphere into ozone. It was this, indeed, which led to its discovery. The cholera results in a rapid decomposition of the animal body; putrefaction, sometimes in part, begins in this disease before death.

“Ozone, as a powerful preventive of decay, neutralizes this tendency to putrefaction, and thus prevents the occurrence of the disease.

“It seems no great stretch of the imagination to suppose that diseases of a like character, though not accompanied by so violent symptoms of dissolution, may be benefited by the same agent. We give an extract from an article we published September 2nd, 1875. In speaking of the general properties of ozone, we made this statement:—

“‘Unquestionably one of the most important properties of ozone, is found in its hygienic effects. It has been thought to be influential in the modification of climate, to exercise a beneficial action on animal and vegetable life, and to be indispensable in the relief and cure of functional disorders. It has been doubted if life could continue to exist on the earth, according to the present constitution of things, if the promotion of ozone should cease in nature.

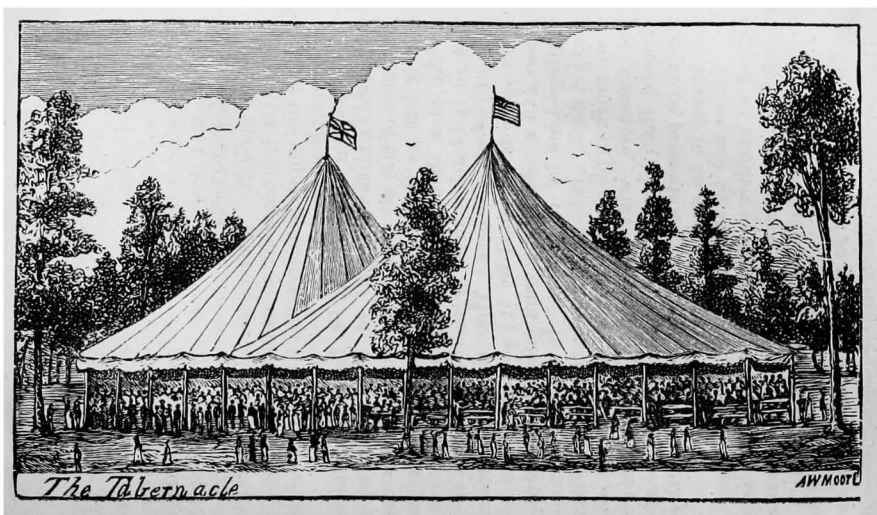
“‘Ozone is found to be abundant in air that has swept across large bodies of water; it is also found to quite an extent in spray and dew. May not the invigorating influence of the seaside, as well as some watering-places, and the salubrity of islands, be due largely to the ozoniferous atmosphere of such localities?’

“The above extract was written in entire ignorance of its peculiar application to the Thousand Island Park. In the islands of the St. Lawrence, this peculiar air can only be found in the west winds; for these only have swept over the lake and down the river sufficiently far to have acquired the salubrious character of which we have spoken. The chemical tests applied, showed its existence in an unusual extent, confirming the impression received from the odor of the atmosphere.

“We spent a day on the St. Lawrence, which furnished additional proof of the ozoniferous character of the air that sweeps over its water; and it left us thoroughly *brown*, confirming us in the idea that we are well named. Ozone, though it bleaches most organic bodies, has the opposite effect on others. Thus, the fresh surface of an apple is browned by it; so certain mushrooms and a solution of gum guaiacum are turned deep blue by its action. It turns the complexion dark. It is its effect in this regard that is so much deplored by young ladies who visit the sea-shore, while the sailor, who is more exposed than anyone else to an ozoniferous atmosphere, presents a weather-beaten and healthy appearance in an eminent degree.

“So we say to all we may be able to reach, Do not let another summer pass without putting yourself in a position where you may become thoroughly *brown* and well. We enjoy it greatly.”

This testimony of so respectable an authority as Professor Brown, has been substantiated beyond



The Tabernacle

AWM 1800

controversy by the experience of thousands of invalids, who have regained perfect health by a temporary sojourn on the island. Indeed so rapidly do people recuperate lost appetites and vigor upon their arrival at the Park, that the Trustees might, without insulting the common sense of the public, proclaim it far and wide that miraculous cures are performed upon the pilgrims who flock to their "ozoniferous shrine," where, unlike most shrines, the cures fall upon the just and the unjust, the faithful and the unfaithful; and, like salvation, is to be had without sacrifice, money, or chicanery.

There is a strange fascination about the Island, which influences the visitor the moment he steps from the crowded steamer. As he wanders aimlessly upon the green turf, beneath the overhanging branches of the trees, and gazes upon the numerous dwellings, which have the appearance of fairy abodes in the deep shadows of foliage—a sense of comfort and repose steals over him. He stops, perchance, in front of a miniature villa, ornamented with exquisite and fantastic wood carvings. Looking in through the windows, which are wide open, he beholds within all the elegances and refinements of city life—minus its superfluities. There is such an air of peace about the place, that he longs to go in and lie down on

the snow-white bed and sleep forever. Around the numerous cottages and tents he sees hammocks slung from tree to tree, with occupants, perhaps, tired with rowing and fishing, or rambling and climbing, resting their wearied limbs, while refreshing their minds with wholesome literature. As the gentle gusts of ozone fan his cheeks and inflate his lungs, he becomes conscious that at every inspiration he adds vitality to his system. The surrounding scenes and associations speak of peace. There are no warring elements to disturb the tranquillity that prevails. Even the skiffs which dance upon the waters to the motion of wavelets, seem to invite one to "rock in the cradle of the deep," so inviting are their cushioned and high-backed seats. Everyone you meet seems to have a pleasant smile upon his countenance—the sort of smile that speaks well for physical and mental vigor. The better half of humanity and the children are doubly attractive, with their healthy vivacity of spirits, and the rosey brown bloom of feature. Even though you walk into a crowd of strange faces, you feel that for the time you are one of them. Here you may see the stalwart, hardy Canadian, or the more sombre and ponderous Englishman arm and arm with his less robust but sensitive and highly intellectual American

brother, denizen of a sunnier clime, perhaps, walking in the bonds of friendship—one in origin, one in language, one in faith, and only separated by the fast crumbling barrier of political prejudice, which is only imaginary after all, for despite the Royal figurehead which beautifies our Canadian Government, it is, at bottom, as essentially democratic as is that of the United States.

It will not be out of place here to quote those beautiful lines which compose the impromptu song of that very popular English minister, the Rev. T. Bowman Stephenson, B. A., who visits this country occasionally in connection with the English home for destitute boys, and who, according to Dr. Punshon, was the first man to sing the Gospel in England. The following poem, or rather the second verse of it, was improvised upon the platform of the Park Tabernacle and was sung before an immense audience, which cheered the Englishman vehemently as he finished :—

Although a stranger in the throng,
Mid scenes, and faces new,
No stranger to the Best of Friends
Am I who now greets you.
Nor 'tis my heart alone that speaks
Through this one voice of mine ;

I bring ten thousand hopes and fears
From hearts beyond the brine.

CHORUS. – God bless the hearts that beat as one,
Though continents apart :
We greet you, brothers, face to face,
We meet you heart to heart.

A line runs through these Thousand Isles
That shed the river's breast ;
All Northward owns Victoria's sway,
The Union claims the rest.
The statesmen say the line exists
In treaty parchment fine,
But when I hither came to day
I did not find the line.

CHORUS.

The mother land from o'er the wave
Still hails her Eldest Child,
For ties of Christian love hold fast,
Though passion's storms blow wild.
One in their love to one dear Lord,
One in their blood and speech
These two should bear through all the world,
The truth so dear to each.

CHORUS.

It is to be hoped that the social intercourse which must now annually occur at this Park, between the two peoples, will materially assist in cementing them together in the bonds of affection. Here they can commingle with each other without the demoralizing influences which usually characterize other watering-places. There are none of those innumerable and provoking

annoyances which never fail to attend the vending of spirituous liquors among crowds ; no insolence or impudence of mad-brained upstarts ; no bombastic gabbling of muddled sots trying to talk each other down upon subjects of no earthly moment ; no madman's chivalry ; no foppish airs and bluster ; no maudlin sentiments ; no blushing and weeping females disgraced by fathers, husbands, brothers and sons ; no bloated cheeks, bleared eyes, spewings and vapors ; no drunken fights, howls, blasphemies and disasters. The total prohibition of all intoxicating liquors precludes the possibility of these nuisances arising on the grounds, so that upon the occasion of large excursions, those who would make fools of themselves, cannot do so, unless they either bring liquor secretly with them, or row off to some distance for it ; in either of which event, however, they would, upon the slightest indecorum, find themselves in the hands of an efficient and vigilant police force. Next to the spiritual welfare of the visitors, it is the highest aim of the Thousand Island Association to secure for all, perfect personal safety, freedom and comfort, and in this they have been so far eminently successful.

A leading and pleasant feature about the institution is the absence of the liquor traffic's disagreeable concomitants and the conventionalities

of fashionable and dissipated life at watering places generally, and the presence of sober-minded and innocent enjoyment. The Christian who, leaving the harassing cares of life to seek the sylvan and peaceful shades of Wellesley Island for a brief season, will there find plentecus solace for his soul and rest for his wearied body. If he is in affliction he will find sympathy; if he is in religious doubt, he will find immense reassurance; if he is glad and at peace, he will find congenial company and plenty of it. If he is sick, and without appetite he will find that before he has been on the island many hours his chief source of anxiety will be the fancied delays of the dinner bell.

The Island affords abundant themes for study and contemplation for the naturalist, botanist, geologist, and artist. The earth teems with a great variety of herbs, flowers, and beautiful trees which in the Park limits are gradually being trimmed and trained to the most tasteful advantage under the supervision of the indefatigable Secretary, while in the more remote localities they still revel in their primitive wildness; so that visitors may, at will, enjoy the solitudes of the primeval forest for a season, without having far to go. A very pleasant ramble can be had upon Sunrise Mountain, which, as we have said,

rises in the rear of the tabernacle ground. From its summit a series of extended views may be had, some of which the artist has endeavored to portray. It needs but a glimpse of the scene, however, to show how far short they come of the impressive beauty which signalizes the reality. It is to be hoped that the projected tower on Sunrise Mountain will be speedily erected, as from its summit an incomparable view of the Thousand Islands will be obtained.

Another highly interesting locality is found at the Palisades, where some grand panoramic views can be had, and where, also, Nature assumes a grand and eccentric aspect. The rocks shoot upward perpendicularly from the water, some hundred feet high, from the top of which, great masses of rocks again rise obliquely still higher; thrown about in wild confusion, forming precipitous ravines, and presenting an indescribably rugged appearance.

Interspersed amid these gigantic upheavals, beautiful wild flowers, lichens, creepers, and berry bushes thrive luxuriantly; while pine and other trees of large growth, issue from the rocky crevices, and spread their leafy branches and friendly shade over the rambler's head as he sits and contemplates the glorious prospect that spreads around. The views that can be had at this point,

are alone worth the trouble and slight expense of visiting the island. On the one hand, the beholder may almost discern the buildings of Gananoque, about eight miles distant ; while on the other, Clayton is distinctly visible. On every hand green islands rest upon the bosom of the waters, like emeralds upon a shield of polished silver. At your feet are the Narrows, upon whose dark green surface are reflected the cumulus of the heavens ; close at hand are Hemlock and its neighboring isles ; far off are islets like dots ; while numerous white sails glide about, swan-like, in all directions.

If earth is beautiful, the sky is gorgeous ! Look upwards and behold the amber mountains of the mimic Spirit-land amid the ærial blue ! Like a transfigured world that has cast off its mortality and assumed an eternal lustre, its splendor seems to dim what mortal eyes delight to gaze upon below.

It is beyond the power of prose to do justice to the sublimity of the scene ; we, therefore, give place here to the more appropriate language of the poet :—

AMONG THE THOUSAND ISLANDS.

BY REV. DWIGHT WILLIAMS.

It is no more a dream ;
I've seen the gleam
Of sunset dance upon thy stream,
St. Lawrence, with thine eyes impearled. The scene
Spread beautiful, and blent with gold and green,
From woody crown to level water sheen ;
And seemed a kingdom fair,
Whose quiet air
Was full of beauty and of prayer.

How long in virgin pride
Unglorified
These bowers bloomed, these waters sighed,
Was never written in the strains of art ;
No tradesman came from distant crowded mart,
No pilgrim paused of sad and weary heart ;
Tall forms of dusky hue
With light canoe
Were all these sylvan shadows knew.

Enchanted islands these ;
O'er lands and leas,
From homes of toil, and haunts of ease,
They come in pilgrim throngs, to find retreat
From busy care, and life's wild sultry heat,
To press the earth with quicker, lighter feet,
Till duty's task again
Of heart and brain
The toiler seeks with happier strain.

Here reigns the Summer queen
With royal mien,
And builds on rocks her throne of green ;
An empire of delight is hers to rule ;

Her banner spreading broad and beautiful,
 She fans the noontide with her zephyrs cool ;
 Here days delicious glide,
 Where rippling tide
 And sylvan shore their charms divide.

Did not God's loving hand
 With carving grand
 Mark out this kingdom of command,
 And marshal all this beauty for the eyes
 That hence should come and look with long surprise
 Beneath these calm and crystal canopies ?
 And built He not His shrine
 By skill divine
 With fragrant incense long to shine ?

And we have come to praise
 In humble lays
 The treasured charms of ancient days,
 Our God was here, and beauty dwelt with Him,
 And wrought these pictures out of chaos dim,
 When He descended from the Cherubim,
 And spread His royal tent
 With stars besprent,
 Where still He dwells with power unsprent.

O, crystal bays and coves,
 O, island groves,
 Where still the soul of beauty roves,
 These waters gleam with God's dear smile the same,
 These rocks record the mighty Builder's fame,
 These zephyrs waft His Son's transcendent name ;
 And bending low his ear,
 He waits to hear
 The whispers of His children dear.

Historic stream, I tread
 A captive lead

Amid thy feasts of beauty spread ;
I turn the gateway of my soul, and gaze
Down through the vales where soft the sunshine plays
Until your gems reflect the golden blaze ;
And with an art unknown,
I trace alone
And hold the picture all my own.

I see a broader stream
In gorgeous dream
Where everlasting islands gleam ;
And while St. Lawrence fades in evening mist
I see the crests of isles with glory kissed,
And palaces with walls of amethyst ;
Here dwells the Father's Son,
And tribes He won ;
And here His kingdom is begun.

I see the piers of gold
Where throngs untold
Drop anchor from the billows cold ;
These are the islands of the evermore,
And morning songs resound the waters o'er,
And isle responds to isle, and shore to shore.
O, long, long summer time,
O, years sublime,
O, islands of the blessed clime.

Beyond St. Lawrence tide,
Where mists divide
The parting from the meeting side,
These are our island homes ; the Father smiles,
And O, the beauty of His Son beguiles
And woos us to the everlasting isles ;
Up, pilgrims, to your rest,
'Tis God's behest,
Be yours the islands of the blest !

FISHING, BOATING AND CAMPING OUT.



THE most agreeable way to visit the Palisades is in a skiff, as this gives an opportunity of examining the shore, which is interesting not only in a picturesque, but a geological point of view. The nearer you approach the Narrows, the more elevated and precipitous become the rocks. If you will take the trouble to cast a trolling-line overboard, you may earn your dinner as you go along in the shape of a muscalonge.

It is well-known that the island is in close proximity to most excellent fishing grounds, which contain a great variety of the finny tribe.

Read what Dr. J. G. Hollands says in *Scribner's Magazine* for September, 1877, in regard to fishing at the Thousand Islands. "Fishing? Fishing and floating are the occupations of the place. Fishing, of course. The water was still, and there was a thin veil of cloud over the sky. We knew it was hot in New York, but it was not hot here. We started off, a merry group of

boats. We rowed in and out among the islands, and found our ground at three miles distance.

“And now, will some one tell us why an inexperienced girl with an old stiff rod without a reel, and with a coarse linen line, can catch more fish and better ones, than we can with a split bamboo, a silk waterproof line, with a six feet leader? This is what we would like to know. Do the fish discriminate? Do they say, as they see the rare tackle coming down to them, or reflected in the water, ‘There’s an old fellow at the end of that rod as full of piscatorial ‘science’ as an egg is of meat—a man to be avoided; but guiltless of pickerel?’ It must be so. Plato, thou reasonest well. At any rate there is a two-pound bass on the maiden’s hook, and not a man has a bite. The bass is taken in, and down goes again the unsophisticated hook, plump to the bottom, and soon, while we are trying our scientific dodges, she pulls up with a feeble struggle the handsomest three-pound bass we have seen in the river. The men try to cover their shame by generous praise of the girl! So it goes on until noon, and then we go ashore on a desert island, and the guide cooks our spoils for dinner. We lie on the grass and eat our fried fish with the edibles we have brought with us, and we wash them down with the best of coffee, and

after an hour for digestion, we go on for our game again.

“Bass, pickerel, wall-eyed pike, muscalonge ! They come from exhaustless breeding and feeding grounds, and will always be here. On a lazy afternoon we throw or troll our flies around the islands directly in front of the hotel. There are places within fifty rods where we can hardly throw a fly without getting a rise. We see every day fine black bass taken from the dock by waiting fishermen—within the toss of a biscuit from the window where we write. The excitement of the evening, when the different parties come in with their work, is very delightful ; and when a boat comes up or down the stream with a white flag at her prow, the excitement arises to enthusiasm. The white flag means a muscalonge. This is great game, and is taken rarely.”

Thanks to the forethought of Mr. Seth Green, the great fish-breeder, shad are becoming plentiful in these waters, Mr. H. L. Mattison of Oswego, having taken thirteen upon one occasion. Pickerel and black bass, however, are the most abundant. Messrs. F. W. Talbot and E. Curtis, in company with some young ladies, one day took seventy pounds' weight of the former, in a short space of time. To give an idea of the size of the pickerel hereabout, we may state that a Mr.

Charlie Pierce, of Syracuse, caught one last summer weighing 14lbs Upon one occasion Mr. Archer, of New York, his wife and daughter, in company with Rev. W. P. Abbott, of New York, and Rev. E. C. Curtis, of Syracuse, steamed up to the vicinity of St. John's Island, in Canada waters, trolled in three boats, and brought back 175 lbs. of fish, mostly pickerel. The Rev. Mr. Cowles, of Carthage, the great temperance advocate, with a friend, caught, at one fishing, sixteen pickerel, averaging from six to twelve pounds each. Mr. J. C. Burt, of Watertown, caught a pickerel weighing 15 lbs., one day.

Professors Bennett and Brown demonstrated their abilities in piscatorial science, one day, by hauling in fifty pounds' weight of pickerel in a very short time. Messrs. Frank E. Bidwell and Henry K. Warner, made also, one afternoon, the very handsome haul of sixty-six and a half pounds of pickerel. Mr. Isaac L. Huntington, of Watertown, secured the prize fish of the season—a muscalonge measuring exactly four feet in length, twenty-one inches in circumference, and weighing twenty-five pounds. It was photographed.

We might here state that there are three ways of spelling the name of this fish, viz., muscalonge, mas-quin-on-ge, which are Indian,

and muskinonge—English. We presume that no fishermen will quarrel over this so long as they “bag the game.” As “fish stories,” like “bear stories,” are, as a rule, hard to believe, we have taken the liberty of mentioning the names of the parties concerned in these veritable piscatorial items.

The facilities for boating at the Camp grounds are very excellent, and this pastime, like fishing, is profitable, though the results are not so prompt and substantial as the latter. The development and expansion of muscle, and the involuntary inhalation of that salubrious agent, “ozone,” rewards the oarsman with an amount of health and vigor that is invaluable, and which will influence him physically for months, and perhaps years ahead. All kinds of craft are at hand for hire—steam-boats, sail-boats and row-boats. Some of the former are so small as to appear ludicrous. We saw one so diminutive that there was no room for any one else save the crew, which consisted of the engineer (who was also the owner), and the pilot at the wheel. Both these gentlemen sat in arm-chairs, and smoked their pipes while on duty; and as they steamed away from the wharf, it was hard to determine which puffed out the greater cloud—the smoke stack or the crew.

Some of the steamers, however, are both elegant and commodious, and will seat from 12 to 50 people, or even more. They are for the most part, open boats having striped awnings fore and aft, and comfortably cushioned seats and chairs. Nothing is more delightful than to sit in one and be transported swiftly from point to point among the islands. Some of the steamers have small cosy cabins, which are handy in case of rain. There is an air of style and finish about these craft peculiarly American. Light and elegant, officered and manned by urbane, obliging and experienced persons, it is a pleasure for visitors to entrust themselves for a season upon the decks of these pleasure steamers.

As for the skiffs, they, too, are for the most part of American build, highly polished, silver mounted, containing luxurious cane-backed and cushioned seats, carpets, awnings, etc. There are some, also, of a less pretentious finish, suitable for the sterner sex, who, in fishing, mean business. Ladies and children can be safely entrusted in any of these skiffs in suitable weather, and attended by one of the experienced boatmen. But often young ladies may be seen rowing themselves about. Almost daily small excursion parties are made up at the island. A small fleet of skiffs conveys them to different points among the islets,

upon one of which, in true gipsy fashion, luncheon is partaken.

There is a pleasant stretch of ground suitable for cricket, base ball, lacrosse and other out-door games. Lacrosse was indulged in last season. The little folks have ample opportunities of swinging in shady places.

A number of bathing houses have been erected in different parts of the island. Those at the west end, at what is known as South Bay, have the best situation. Here the river bottom is sandy and slopes gradually to deep water. The houses are in a row and contain a bench and hooks for clothing, etc. There is no occasion for people to drown at these bathing grounds, if they will only observe the most ordinary common sense, *i. e.*, keep within their depth if subject to cramps or unable to swim. Before getting out of his depth, a man would have to wade out, in some places, a quarter of a mile. There are of course points, and many of them, where the experienced diver and swimmer, may indulge, to his heart's content—notably in the vicinity of the Palisades, where, at the very shore, the water is a great depth. The exquisite purity and temperature of the water during the hot season is a great inducement for the younger people to over-indulge in the delights of bathing. There

is no danger of a person becoming too clean, but there is a danger of bathing too frequently and remaining too long in the water. Those who cannot resist the desire to plunge often, will do well to anoint their bodies occasionally with some pure oily substance, by doing which, they may artificially replace a certain oily exudation which nature provides through the cutaneous pores for a healthy condition of the skin, and which, by frequent ablution and friction, is apt to be removed to an injurious extent.

We might here add another caution in regard to boating. Experience teaches that the locality of the Thousand Islands is at times subject to sudden squalls. It is not advisable, therefore, for inexperienced persons to venture too far out when the sky is indicative of unsettled weather. But if people *must* go out in the presence of such forewarnings, let them at any rate confine their water journeyings within easy distance of one of the numerous islands around, so that in case of a sudden blow they may take refuge thereon; where, for the time, they may realize in a small way, somewhat of the trials and vicissitudes of Crusoes and castaways generally, without entailing upon their relatives the onerous assumption of crape.

A very common practice among "green ones"

when they experience that "thrilling tug," which indicates the presence of a big fish upon the hook of their trolling-line, is to stand up in the boat. This is not only "unprofessional," but hazardous; for if it happens to be one of those monster muskalonges or larger sized pickerel, the chances are that the fisherman, in his excitement, forgetful of his precarious foot-hold, will go overboard; in which event, if the boat contains other "green ones," the position is ripe for multiple calamities. Whereas, if the fisherman quietly retains his seat, and giving one decisive pull at the line, (that his hook may be the more firmly attached to his victim), and then coolly draws in his line—letting it coil neatly at his feet,—his chances of securing his game and his own safety are pretty certain. Some folks are apt to get very much excited when hauling in a big fish, and certainly it is no easy task to capture some of them, even when hooked, especially when fishing from a boat. A four-foot-long muskalonge is no trifle to haul over the side of a small skiff. A very handy implement to have on such an occasion, is a large meat hook with a wooded handle after the fashion of a cork-screw. This can be hooked into the monster's gills when his head is drawn from the water, and the prize secured without running the risk of losing expensive tackle, for it must not be for-

gotten that the strength of a fishing-line is not always sufficient to suspend a fish out of water. Much trouble is often experienced in detaching the hook from the fish's mouth. A good deal of this may be avoided by first giving it a smart blow between and a little above the eyes, with a small mallet, which causes death. This should always be done before taking out the hook, as that operation is often attended with much labor on the part of the sportsman, and agony on the part of the innocent victim. It sometimes happens, also, that the hands of the fisherman while operating upon a live subject, may receive marks that last a lifetime; bearing unpleasant witness of the infliction of thoughtless and unnecessary pain. This pain, however, is never inflicted wilfully on the part of fishermen. It often occurs that they do not have at hand the proper instrument of death, in which case, the boot-heel is brought into requisition, which is clumsy, cruel, and almost always ineffectual, the bottom of the boat getting nearly all the blows, while the fish only receives a sound, but not a fatal mauling. In behalf of the finny tribes of the Thousand Islands waters, whose general helplessness is enhanced and proclaimed by the undeviating fixedness of their countenances, upon which they can neither cast the smile of storicism, nor the signals

of distress in their agonies ; we take this opportunity of appealing,—not for their liberty, but for a prompt, and as far as can be,—a painless death.

Parties who take valuable boats to the Thousand Island Park can rent boat-houses for them, a number of which have been built alongside of the wharf.

For the information of intending campers, we would state that tents will be furnished to be used on the grounds during the meetings by a timely application to the Secretary, at the following prices for fourteen days ; and if persons desire tents to be used for any period beyond that time, it must be stated when the order for the tent is made.

After the meeting, rent for tents will be 25 per cent less. These prices, too, are for various causes liable to be varied from year to year.

	Without floor.	With floor.
"A" Tent, size 8 x 8,	\$3.00.	\$4.50.
Wall Tent, 9 x 9,	7.00.	9.00.
12 x 14,	9.00.	12.00.
12 x 15,	10.00.	13.00.
14 x 16,	13.00.	16.00.
14 x 18,	14.00.	17.00.
18 x 30,	15.50.	20.50.

Parties renting tents are not allowed to sublet them without permission from the General Manager.

Parties ordering tents should be careful to state the size wanted, whether with or without floor; the day they want to take possession; the length of time they want it; and be sure to give their full name and Post-office address.

Straw is furnished at reasonable rates. Also the following articles can be rented if ordered in time, at the prices set opposite each. Price for fourteen days' rental:—

Single Cot Bedsteads	\$1.00
Single Mattress of straw or sea grass	1.00
Pillows of Sea Grass, (without cases)	25
Double Bedsteads, (slats)	1.25
Double Mattress made of straw or sea grass	1.25
Bunks, 4 ft. by 6 ft. 4 in.	75
Chairs	50
Small Tables	1.00
Rocking Chairs	1.00
Wash-stands	1.00
Looking Glasses	50

All articles are to be paid for when taken from the store house. Tents and furniture should be ordered early. A small ground rent is charged to those who are not lot-holders and yet bring their own tents.

There is a large dining-hall and hotel, one hundred feet long, forty wide and two and a half stories high. Plain but very substantial board can be had here for one dollar a day, or sixty

cents for dinner, and fifty cents for supper or breakfast. There are cottages scattered about, in some one of which lodgings can be procured; but during the height of the season it is difficult at times to obtain this. We would, therefore, advise people in future to communicate with the Secretary of the Association, so that lodgings may be provided on their arrival.

A double-bedded room in the hotel costs one dollar per day and single beds fifty cents. The expenses of a transient visitor is two dollars a day or thereabouts. In this regard Lyman Abbott says in the *Christian Union*, "You get a double-bedded room for yourself and wife for one dollar per day. It will be about ten feet square; will contain a bed, a washstand, perhaps one or two chairs, possibly a table. The bed will probably be of straw, the chairs will certainly be wooden, perhaps there will be a carpet, perhaps only a clean floor. The restaurant will give you meals for one dollar per day. They will not be of the first class; the coffee will not keep you awake at nights, and the waiters will not know nice distinctions between English breakfast and Oolong and Japanese tea. There will perhaps be a flavor of the hay-field about it. But there will be plenty of good milk, and generally fruits and fresh vegetables in their season. You will get

fresh fish and plenty of it. Except washing, there are no extras; unless you are fond of rowing there is no temptation to spend money—nothing really to spend it for. Your admission fee to the grounds, which will cost you for the entire season anywhere from nothing to two dollars, according to the encampment, pays for your enjoyment of every entertainment provided by the Association."

The same authority, speaking of the Society at the Camp, says:—

"There are few places where you are more sure to meet the really best society of the country, though probably not the most highly cultured, than at the best of modern camp-meetings. The social element, as it is the best, so it is the most indescribable element in these gatherings. It is a society composed of Christian people who have seized on their summer vacation as an opportunity for leisurely study. They are not, perhaps, the scholars, but certainly the students of the churches; not the wisest men and women probably, but the men and women most hungry to learn. The society is one of earnest, practical, working, studious, unconventional Christians. Neither Pecksniff nor the Rev. Creamcheese could tolerate or would be tolerated in one of them. There is no commu-

nity which more quickly detects the difference between solid wood and veneer."

The dining-hall proper has a seating capacity for four hundred, and during the time when the camp-meetings are held it is filled to overflowing at each meal hour. The building has a very handsome appearance from the outside, being finished with rich ornamental cornices and painted white. It has a very substantial look. No doubt before long another similar building will have to be erected. The conveniences inside are very complete. The kitchen is large and contains an enormous iron cooking range with a number of furnaces. The whole of the culinary department is under the supervision of a steward; there is a head cook, a meat and a pastry cook, and a number of under cooks, forty table waiters, besides female attendants. Upstairs are rows of bedrooms which are lofty, airy, and plainly furnished, with every requisite for comfort. The Trustees' office stands opposite to the dining-hall, and is a handsome building. The bookstore of Messrs. Hanford & Waterman, of Watertown, N. J., Wesley Hall, ice cream, confectionery and grocery store and the butcher shop are close by on Rainbow street, and are all pretty looking buildings, nicely finished and painted. Indeed, it may be said of nearly all

the buildings, public and private, that they are built tastefully and economically, and are in all respects suitable for the purpose intended—viz., temporary summer residences. Some, however, have a strikingly permanent appearance, with an amount of artistic decoration that is quite astonishing. We refrain from making any comparisons in regard to these buildings further than to give a few sketches of them. They were sketched indiscriminately while strolling through the park, and the names of the respective owners ascertained afterwards, and are intended merely to give the reader an idea concerning the style of cottages erected. We have not by any means picked out all the best-looking buildings, but merely a few out of a great number equally picturesque and charming. We should like to have had every one's cottage represented in this book, but alas! the expense which has been already great to the publishers, rendered that impossible.

The immense size of the Tabernacle, in which the meetings and services of the camp are held, can be imagined when we state that it contains a speaker's platform twenty-four by thirty-six feet in extent, provided with chairs, benches, etc., while there is a seating capacity for about three thousand persons in the auditorium. All the seats have backs to them. The advantages of

having this vast canvas rendezvous are several. It is very lofty, and consequently, the sides being open (except in foul weather), there is a continual supply of fresh air. It is highly picturesque, The voices of speakers are heard distinctly, and when the interior is completely crowded, as is often the case, those unable to obtain admittance can enjoy what is going on while remaining outside. A fine organ with gilt pipes in front, embellishes the platform. Of the great work that has been done beneath the shelter of this gigantic tent, we shall speak further on.

A very essential department of domestic comfort in the shape of a laundry has been established by the Association. It is situated some little distance from the centre of the Park, and visitors can, at very reasonable rates, have their washing done.

Facilities for the convenience and comfort of excursionists who only remain for a day are provided. Amongst the inducements advertised last season, are the following: 1st, superior and safe dockage; 2nd, ample lawns and plenty of shade; 3rd, tables with cloths and crockery if desired, ice and ice water, hot water for tea, coffee, &c.; 4th, swings, croquet, &c.; 5th, boats for fishing parties with or without oarsmen, small steam-boats for excursions among the islands, etc.

The Association has had a number of barrels nicely painted, and placed at different points, containing ice water. They are locked, having faucets and chained cups. This is a great boon.

In regard to the name of the island upon which the Park is situated, there is some difference of opinion as to which is the more correct, "Wells" or "Wellesley." We here append what a correspondent to the *Toronto Globe* has to say in regard to the name "Wells":—

"I have it from a source that cannot be questioned, that this (Wells') Island got its name some years before Arthur Wesley or Wellesley first received the honor of knighthood, or was otherwise known to fame. It happened in this way: In the year 1787, William Wells, a New Hampshire lad, left his home to seek a fortune in the wilds of Canada, and after many hardships and privations he reached the north bank of the St. Lawrence; and although there were but few settlers, he soon found employment congenial to his taste; and with the late Daniel Jones of Brockville, he served two years' apprenticeship at the lumber business. Being very energetic and enterprising, he then made arrangements to commence business upon his own responsibility. One of the Thousand Islands was chosen as being the most suitable place. Accordingly early in the

autumn, and without oxen or horses and with only three men (one an Indian), he commenced to make white oak staves. His mode of operating was as follows:—Beginning at the foot of the island, such timber as was fit and within a few rods of the river bank, was made into staves; and the Indian with a toboggan sleigh drew them to the river bank. When all the suitable trees in the immediate vicinity were worked up, the wigwam and other utensils were moved further along, so that by the opening of navigation the following spring, they had worked all the way around the island to the place of starting. Stave cribs were then made at the head of the island and floated down each side, collecting the staves, and when brought together at the foot made quite a large raft. The profits on this raft when sold in Quebec, led to a very extensive business, and a large fortune was eventually made. When the raft was ready to be moved down the river a circumstance occurred which had much to do with the subject in hand. A large brown bear was noticed swimming in from the opposite shore, and he appeared so formidable that the French raftsmen and Indian withdrew to a safe distance; but not so with the young New Englander, who did not feel inclined to let this rare chance of having some sport pass by so easily. Accord-

ingly, arming himself with a woodsman's axe, he met the bear in about three feet of water. The tussle was quick and decisive, and the huge animal was brought lifeless to the shore. The Indian expressed much admiration at the exploit, and went bounding and whooping along the shore at a most extravagant rate. A few weeks subsequent to this, the Indian (who in after years became a noted chief and was known among the whites as Captain John) circulated the story among the chief men of his tribe, and as is usual with them, considered the exploit worthy of some mark of their approval, and after some deliberation, instead of giving an Indian name to the bear-slayer, as was customary with them, they named the island after him; and in consideration of being the first white man who had occupied the island, the white settlers approved and adopted the name; and the island has borne the name of Wells ever since."

Here is an extract from a letter published in the *Watertown Daily Times* from Chancellor Haven :—

* * * * *

"I may add a few remarks upon another subject—the name of the island on which the Thousand Island Park is situated. I have preferred the name Wellesley Island simply because the map

published by the United States Government, giving the result of the survey of the river, and also the latest map published by the Canadian Government, both have it Wellesley Island. I preferred to follow them rather than any subordinate authorities, but do not care a fig by what name the Island is called. Still, as a general rule, governmental authorities should be followed in names, for many places have unauthorized names."

The following is an extract from a letter written by the historian, N. B. Sylvester, Esq., to the Secretary of the Thousand Island Park Association :—

"I have delayed answering your letter until I could visit the State Library in Albany and be able to do so intelligently. It was the old Indian name Ta-ni-ha-ta that I saw on several old maps and not Wellesley's. By Royal proclamation of the 2nd July, 1792, several islands in the St. Lawrence were named in honor of British Generals distinguished in the American wars. Thus we have Wolfe Island, Amherst, Gage, Howe, and Carleton Islands. But you will recollect that the Duke of Wellington was not distinguished until about the date of Waterloo. Hence the name Wellesley Island and Fort Wellington on the Canadian Shore, it is quite probable,

were not given until after the battle of Waterloo. In 1799, Daniel W. Smythe, the Surveyor-General of the upper province, published a full gazetteer, and in that he calls the island in question, *Grenadier* Island. In 1813, Smythe published another gazetteer with a map. The island was again called *Grenadier*. So the name Wellesley must have been given after that date, it seems to me. This is all the information I can give you now ; I presume by searching the public records at Kingston or Montreal, the proclamation changing the name of the island to Wellesley in honor of the Duke of Wellington can be found, if any such proclamation was ever made."

Wells, Wesley, and Wellesley are all honorable names, and are synonymous ; and, we believe, are the respective appellations of one great family.

Suppose the Association appoints a certain afternoon next summer for a friendly debate upon this subject ? It might be the means of exhuming an amount of local historical information that would be highly interesting.

For the information of intending visitors in all parts of the United States and Canada, we append the following information :—

HOW TO REACH THE PARK.

The Thousand Island Park on Wellesley

Island is about 25 miles from Lake Ontario, where the river takes its rise ; 20 miles down the river from Kingston, Canada ; 8 miles from Gananoque, Canada ; 6 miles above Alexandria Bay, and 5 miles below Clayton, Jefferson County, N. Y.

From New York, New Haven, and other parts of New England, come to Albany, and thence via New York Central R.R. to Utica or Rome. At Utica take the Utica and Black River R.R. to Clayton, and thence 5 miles to the Park by steamer—or leave the New York Central at Rome, and take the Rome, Watertown & Ogdensburg R.R. and go to Cape Vincent, and thence to the Park by steamer, 20 miles.

From the West, leave the New York Central at Syracuse (via Syracuse Northern R.R.), and go direct to Cape Vincent without transfer ; and thence by steamboat, 20 miles to the Park.

At Syracuse, Utica, or Rome, call for excursion tickets.

In any station on the Grand Trunk Railway from Portland, Maine, through Canada to Detroit, Michigan, and on all branches of the Grand Trunk Railway, round trip excursion tickets to the Thousand Island Park, by way of Gananoque, can be purchased at reduced rates.

The Prescott & Ottawa and the Brockville &

Ottawa Railways, in connection with the Grand Trunk Railway, will sell excursion tickets at reduced rates to Thousand Island Park by way of Gananoque. Also, the Ogdensburg & Lake Champlain RR. will do the same.

Steamboats on Lake Ontario and the River St. Lawrence all stop either at Thousand Island Park or near it.

DISTANCES.

	miles.
Niagara Falls to Toronto.....	40
Toronto to Thousand Island Park.....	167
Oswego to " " "	100
Clayton to " " "	12
Thousand Island Park to Montreal ..	166
" " " " Watertown	28
" " " " Brockville.	24
Montreal to Quebec.....	180
" " Portland.....	192
" " New York.....	406
" " Albany.....	251
" " Troy.....	251
" " White Mountains	201
" " Saratoga.....	212
Ogdensburg to Ottawa.....	53.

Having thus endeavored to give a description of the now celebrated Park, we will proceed to lay before the reader a brief synopsis of the

different meetings that have been held there during the past three years.

A fitting introduction to this will be a brief sketch of leading spirits in the enterprise.



ERASTUS O. HAVEN, D.D., LL.D.

ERASTUS O. HAVEN, D.D., LL.D.*



ORN in 1820, it is Dr. Haven's double good fortune to have been a Boston boy and a farmer boy. In intervals of work, he found time to gratify varied and keen intellectual tastes, and made thorough preparation for college. Entering at Middletown, in 1838, he not only mastered liberal studies, but acquired their uses also. "Knowledge comes" and "wisdom lingers" not long when not only the youth's intellectual apparatus and his raw material of knowledge, but also all his manly qualities and working resources are put to practical test in teaching. This, or the *res augusta domi* necessitating it, was Haven's third good fortune. In 1843 he began as instructor in the New York Amenia Seminary (of which he became Principal in 1846), a career in the comparatively brief course of which he has left hardly a branch of the higher knowledge

* The main features of the above life sketch are quoted from an article by D. C. Brooks, Esq., in the "Western Monthly Magazine" for May, 1870.

untaught or ill-taught, scarcely a form of wholesome discipline or an element of generous culture unutilized. His services as a minister of the Gospel, as an ecclesiastical journalist, as a public lecturer on various topics, and as a legislator, have been no less distinguished. From 1848 to 1853, he was pastor successively over three churches of New York ; from 1853 to 1854, Professor of Latin ; and from 1854 to 1856, Professor of rhetoric and English literature in the University of Michigan ; from 1856 to 1863, editor of *Zion's Herald* (Boston, Massachusetts), the organ of New England Methodism, performing at the same time the duties of member of the local school committee ; member of the State Board of Education ; and (1862-1863) of State Senator from the First Middlesex District, being chairman of the joint committee of the legislature on education ; from 1863 to 1869, President of the University of Michigan ; from 1869 to 1873, President of the Northwestern University ; from 1873 to the present, Chancellor of Syracuse University, Syracuse, N. Y.

While in the Massachusetts legislature, Dr. Haven introduced and secured the enactment of laws excusing Roman Catholic children from reading the Bible in the public schools, and permitting it to be read by the teacher ; creating an agricultural

college and endowing the institute of technology ; enlarging the scope of the normal schools, and establishing a museum of natural science, of which Agassiz was the head. At the same time he incessantly preached and lectured, and was instant in season and out of season in every good word and work of neighborhood philanthropy and local enterprise. The State of Michigan, during the three years of his first connection with its great University, he may be said to have *canvassed*. His services to the University during this time have scarcely been appreciated at their true value. The men gathered at Ann Harbor in 1853 under the presidency of Dr. Henry P. Tappan, numbered not a few of the most accomplished proficient in the various branches of liberal learning, and masters in the art of teaching them of their day. The University, its single academic course antiquated, its faculty discordant and disorganized, its students scattered and the public confidence gone—the mere tool of sects and the sport of politicians, was on the point of being utterly broken up, and its name was fast passing into the limbo to which those of all the other State universities had already gone or were fast hastening.

Fortunately there was good financial management of a fund certain soon to increase largely,

and there remained a few influential citizens from whose minds neither the ideal of a true university, nor the hope of yet realizing it, had fled. The original scheme, though loaded down in the syllabus with scholastic pedantries, was large and liberal. Around the same ideal, that of a school of the knowledges, was gathered in the reform of 1852, the new learning along with the old. The legislature required that the University should have a scientific department to which young men should be admitted without classical preparation. The constitution of this department was entrusted to a special committee of the professors, of which Haven and Boise (who was then in the chair of Greek) were members.

The department was opened and prospered.

In a free university it had now become imperative that *the people* should understand and respect its ideal and approve its internal economy and management. Never yet, whether needed reform lay in the direction of change in the government of the university, in the liberalization of its courses, or in the opening of its doors to all, have the people of Michigan failed to speak in a voice of wisdom and authority. It was eminently Haven's mission, young, untiring, versatile and facile of speech, at once convincing and persuasive, to bring University and people *en*

rapport. In 1863 he was invited to the vacant Presidency; the summons was by telegraph, likewise the response. The motives which induced a step that seemed to many sudden and unadvised, do honor to Haven's head and heart.

The true friends of the University were again in a panic of terror. Knowing that Dr. Tappan would not be re-elected, in thorough sympathy with the idea of the institution, enjoying the manly respect of all parties to the recent conflict and the affectionate esteem of nearly all, familiar with the people of the State and the genius of its institutions, he was inspired with a chivalrous desire to return and help to make the University a success. He had just received urgent invitations to a similar position from several of the leading colleges of his denomination east and west. From this at Evanston, a standing one, we might say, while the highest places of the Church were open to him. Suffice it to say that having in hand the most difficult and delicate case of college management that ever arose even in that wayward and capricious community, he within a month achieved the promise of success, and at the end of two years there remained neither in the University nor out of it a trace of the bitter dissension that threatened to rend and ruin the institution.

We speak not now of his general endowments, scholarship varied and thorough, practical habits of thought, fascinating accomplishment of speech, but dominating these, of qualities of an intimately personal nature, eminently winning qualities, fairness, tolerance, courtesy unstudied but of art consummate, purity and transparency of motive and purpose, a temper dispassionate, incapable of heat and bias, keen insight into character, with quick and warm appreciation of the best in men,—all these instincts, with unselfish devotion to the University, the single eye distracted from that end by no considerations of fear or favor.

The number of students was nearly doubled, though the standards for admission were materially raised. The internal economy was renovated and improved; the senate of the faculties exercised its proper and useful functions, efficient discipline was secured, though personal government scarcely made itself felt.

The University, however, had but fairly begun to mature growth, though its income was at the maximum. The regents having decided to appeal once more to the Legislature, commissioned President Haven to represent them. An act was passed granting aid on condition of the appointment to the Medical department of a Professor of Homœopathy. The condition reflected the

opinion of a large minority of citizens. Dr. Haven simply urged the necessity of making the Medical Department (like that of the universities of Europe) *strictly and broadly scientific*. These views carried such weight with all who loved not their favorite system less, but the University more, that the next Legislature removing this onerous condition, provided for a slight increase of the State tax, \$15,000 annually.

The income from this and other sources was nearly doubled; every department has reaped the fruits,—the medical in a course of pharmacy and a hospital, the literary by new *material* of study, the scientific school by the addition of mining and mechanical engineering, and the law by substantial enlargements of its facilities.

Another engrossing question was appealed to the Legislature—the admission of women. Dr. Haven, while maintaining that in theory men and women should enjoy equal advantages, did not as President of the University advise the opening of its doors to women until the Legislature had *twice* decided to make no other provision, and finally recommended their admission. He then advised that the University, instead of waiting to have the matter thrust upon it, should take up the new policy and guide and shape it. The

question has been thus decided ; and women were admitted on equal terms with men.

Dr. Haven finally accepted the call to the Northwestern University. He could not have done this had he not been convinced that the school he left had achieved a secure position, and that the ultimate resources of the other were such as to enable it, under experienced management, to speedily attain the University rank.

During his administration a University course was laid out ; a union with the Chicago Medical College effected ; a law school of equal grade provided for ; and by the extension of the corporate management to the Garrett Biblical Institute, a concrete university was put into operation.

In 1872, the General Conference of the Methodist Episcopal Church came near electing Dr. Haven to the Episcopacy, but a general sentiment prevailed that he ought to be still employed in educational work. By that Conference, the Board of Education representing the whole Church, was reorganized, and a Corresponding Secretary was provided for. This office was given to Dr. Haven, who has held it from that time.

Under the general Board of Education, Conference education societies are organized, and from two to three hundred young men studying

for the ministry receive aid. In addition to the duties of this office, which he performs without salary, Dr. Haven was elected Chancellor of Syracuse University in 1874. This is the only university under the charge of the Methodists in the State of New York. It is among the most prosperous universities in the country. Dr. Haven was a member of the General Conferences of 1860, 1868, 1872 and 1876. In 1868 he was Chairman of the Committee in Lay Representation, and led the discussion on that subject, the result of which was a radical change in the constitution of the Church, introducing lay members into the conference. In 1872 he was Chairman of the Committee on Education, and reported and advocated a change in the discipline, providing for the encouragement of lyceums in all the societies, a system which, if carried out, will exert a great educational influence throughout the country.

From the beginning of the Thousand Island Park enterprise, he has been warmly enlisted in its favor. He has presided at all the camp meetings, and has taken an active part in all the proceedings. The Esthetic and Scientific Conference was suggested by him, and was the first meeting of the kind ever held at a summer watering-place.

In the meetings of 1878 he will not be able to participate, as he has been chosen by the Methodist Episcopal Church of the United States to represent them at the British Wesleyan Conference, which will compel him to be in England during the month of July.

The lesson of the life here sketched is sufficiently apparent in the life itself. To bring principle the most exalted, and character the purest to practical affairs, thereby to make the most of the common opportunities and the common things of to-day, by the exercise of powers which are men's common endowment—such is, as we conceive, the problem of the "higher life" on our crowded, intense and practical civilization. To natures, few and far between, whose "mission" is that of "genius," belongs not this excellence. Its conditions—within the reach and sphere of all, in higher or lower degree—consist in the co-existence, the co-operation, the fellowship of useful qualities, "not too bright or good for human nature's daily food." In a word, a man's usefulness is the resultant of a multitude of minor forces, which mould into one "many men of many minds." It is a fine thing, *custodire custodes*; a high function *docere doctores*. But the practical thing for the mass of the thoughtful, the educated, the earnest to do, is to seek to

swell the rank and file of the grand army of progress, over whom a few stand guard, and to multiply the numbers of the taught. Of this perfection of the practical, Haven is so pre-eminently an example, that it may be said that it is his *genius*; but it is a genius rich in inspiration to multitudes who may never attain the high ideal; for the processes by which it has here reached such fruitage are the same by which the mass of men achieve their highest. Here is the measure of Haven's power. It seeks out many useful interests. It reaches multitudes at myriad points. Not only as a worker, but as a writer and speaker, his strength is the same.

"The style is the man." He moves upon the common plane. He neither bears you aloft to ethereal heights, whose "airs from heaven" are too rarified for mortal breath; nor yet does he drag you down to the depths, to face tempestuous "blasts from hell." He leads you along the beaten paths of the actual, amid the broad and wholesome sunlight, into the teeming fields where the multitudes of common men are engaged in common toils; and there, if he ever wins your gaze from the work that is doing, or to be done, it is to open your eyes to the simplest beauties—"the splendor in the grass, the glory in the flower." His is no "oratory." He talks to you

of every day concerns, in the familiar words of home. Be his subject what it may—his audience the scholastic, the man of affairs, the citizen, the laborer—he fails not to bring his topic, or at least its lesson, home to the business and bosoms of all. At the Michigan University his Sunday afternoon discourses attracted eager audiences, which filled the largest church in the city. For all these he brought forth from the divine storehouse, things new and old. In these, and in his secular addresses, he grasped many interests; he touched diverse topics; *nihil quod tetigit non ornavit*. Whatever else he is, he is always practical. His discourses rarely fail to gather up and utilize the profoundest thoughts, the remotest theorizings, the largest generalizations. But his style is a means, not an end; like the air, itself invisible, it reveals all things; its charm is that of purity, giving clear vision—never distortion or *mirage*. The still waters of his discourse run deep; his words always “set hearts beating pure,” if rarely “fast.” The local paper quoted below happily illustrates the fond fellowship in which Dr. Haven always stands with whatever community he lives among. In noticing his anticipated departure, it says:

“He is a ‘brother beloved’ in Malden; and if we should ever return to the ‘old ways’ of



REV. JOHN F. DAYAN.

having but one minister and one meeting-house in town, we are sure that Dr. Haven would receive a call !”

REV. JOHN F. DAYAN.



JOHN F. Dayan was born in the town of Lyme, Jefferson County, N.Y., in the year 1819. His father, Dr. John Dayan, who emigrated to that town from Lowville County, N.Y., about the period of the last war between England and the United States, was a physician of some repute, who for many years held civil offices of public trust, and in those early days had much to do with the surveying of lands and laying out of public roads in the County of Jefferson. He continued, in conjunction with these offices, the successful practice of his profession as a physician, until his untimely death by accidental drowning in 1835.

Subsequent to the death of his father, the son, the subject of this sketch, left his native town and went to live with an uncle, Judge Dayan, of Lowville, N.Y., a lawyer of eminence in his day. At the latter place, he entered the Lowville Academy; and completing his academic course, commenced the study of law, and just prior to being admitted to the bar, his mind became deeply

interested in the study of the Bible as a *law book*. This study of the Bible, together with other salutary influences, so aroused his mind and stirred his conscience, as to bring overwhelming convictions of his sinful state, and apprehensions concerning his spiritual welfare, which soon led to his conversion to Christianity, and his connection with the local M. E. Church. At this time he was young, ardent and hopeful, and strong influences operating upon his impressible nature, and under the pastoral teachings of a popular and influential minister, Rev. James Erwin, he was induced, very soon after identifying himself with the Church, to join, in 1844, the Black River annual conference of the M. E. Church, and immediately enter upon the work of the ministry. He continued in the pastoral work until 1867, when his health failing, he became superannuated, and has remained in that relation until the present time.

In 1845 he was united in marriage to a lady of great excellence and piety, Miss Clarissa Julia Chase, eldest daughter of the Rev. S. Chase, a distinguished minister of Northern New York. His fields of ministerial labors have been chiefly in New York State, respectively as follows: Le Roy Circuit, Adams, Clayton, Syracuse, Fairfield and Lowville. For two years, 1855-'6, he

was general manager of the Conference Tract Society, after which he was stationed at Theresa and Cape Vincent. In 1858, he was elected school commissioner of the Third Assembly District in Jefferson County, and put in charge of 130 public schools; which position he resigned to accept an appointment from the Bible Society to take charge of Bible work in the South-West; his headquarters being New Orleans, his field of operations the State of Louisiana and parts of Texas, Arkansas and Mississippi, where he remained until 1861. Upon the breaking out of the rebellion he came north again, and was stationed at Ilion near Utica, Carthage near Watertown, and finally was made presiding elder of Watertown District, where his health became so seriously affected as to necessitate the immediate relinquishment of his pastoral work.

During the years 1872-'3 and '4, he gave much thought to the project of opening on a large plan, a summer-watering place on a Christian basis, somewhere in the Thousand Island country, free from sectarian or denominational bias, where people of all denominations from the Dominion of Canada and the United States could meet for mutual improvement and friendly social intercourse and recreation upon a scale of reciprocity such as the world had never before seen.

After much consultation with many moneyed and business men, as well as leading ministers on both sides of the "line," at the opening of the year 1875 the project known as the "Thousand Island Camp Meeting Association" took legal form.

THE TWO WEEKS' CAMP IN 1875.



IN the evening of July 21st, 1875, the Tabernacle was thronged by a large concourse of people, to listen to the dedicatory sermon of Chancellor E. O. Haven, D. D., LL.D., Syracuse University, who took for his discourse the first verse of the fifth chapter of Matthew :

“And seeing the multitudes, he went up into a mountain ; and when He was set, His disciples came unto Him ; and He opened his mouth, and taught them.”

We give the following synopsis of this impressive sermon, as reported by the *Watertown Times* :

“This passage was brought to my mind because of the similitude of the circumstances under which they were uttered, to our own circumstances. As they gathered around Christ in the open air—becoming too numerous to be accommodated, he withdrew with them into the country, and went upon an eminence called a mountain, and here he addressed them, uttering his Sermon on the Mount, the most remarkable

composition of any spoken by man. It contained more valuable truths than so many words spoken anywhere else. In the spirit of information the world has, made no discoveries since that time. It is our purpose in the meetings to be held here, to have Christ preached and His doctrine presented, to have His spirit recommended, and His religion encouraged. I hope that no minister will make his appearance with any other leading purpose in his mind and heart than to present some department of the doctrines of Christ in such a way as to lead sinners to Him, and build up the Kingdom of Heaven.

“I would call down the blessings of Heaven, with a proper beginning to be made to-night.

“Christ showed in that discussion that He was the world's great Teacher, and professed to be its great Saviour. What would the world be without Christ? The poet relates a dream entitled ‘Darkness,’ in which he dreamed that the sun was extinguished, and the stars expired. There was darkness that might be felt, resting down upon the globe; the tide ceased, the wind was hushed, and the ships rotted. Men groped in darkness, and perished for want of light, until the remaining few beheld each other unrecognized by the light of the last expiring brand. These sentiments show us by parable what would be the consequences produced by the destruction of the Bible. Dire would be the havoc with the literature of the world. Man cannot conceive the baleful influence of such an event. The sick and dying would have no hope of a blessed immortality. Where the Bible is not understood, the

world is growing worse, and where its truths are correctly taught, it is growing better. While you have the Bible, if you have the faith of a Christian, you will never despair. If you consult the pages of history, you will find it was so from the earliest date down to modern times. But it is not wise for me to ask what the world would be without Christ, because it is an impossibility for such a thing to exist. It is impossible, for by Him was the world made, and He will not desert His own work. Christ is *the* Son of God, not a Son,—we are all that,—but the only begotten Son of God; and the attributes of the Son must be like the Father. He came to extricate and redeem man, to lift him out of darkness. ‘God so loved the world, that He gave His only begotten Son, that whosoever should believe in Him, might not perish, but have everlasting life.’ Do you say the human intellect stands appalled and aghast in contemplating such a problem as the loss of the Bible?—Amen. ‘He that believeth on the Son hath everlasting life.’ The author of the Sermon on the Mount quotes frequently some of them. He called Himself the Son of Man. He meant by that a representative man—the whole human race in one concrete humanity, a brother to every human being, and in sympathy with us all. It was once in Adam, but in Adam it died. It was in Jesus Christ, and then it rose and was redeemed in Him. He spoke as man never spoke. Observe the simplicity of His style. Take the Lord’s Prayer—there is more in that than any human being could exhaust in a year. This is characteristic of the Great Teacher.

He sowed the seed of thought to bear fruit a thousand years after His earthly mission had been accomplished. Without a parable spake He not unto them. All nature properly understood reveals God—the stars, the trees, the city, the grass and the sparrow, all speak of Him. How foolish are those men who seek to study the sciences without God! If the Universe has nothing but earth in it, then I say it is foolish to study it. If I find that there is a soul in every object in nature, then there is a sense in studying it. Never man, as a teacher, showed such profound respect for those whom he addressed as Christ. 'If a man smite thee on one cheek, turn to him the other also.' This should be in the heart of man, to practise according to sound judgment. I once took up an infidel paper. I saw an article in it charging Christ with being a false teacher. The writer, said that Jesus had actually said—If a man bates not his father and mother, brother and sister, he is not worthy of me. The writer scoffed at what he called the absurdity of such doctrine. I thought, What a fool that critic is! We are commanded by Christ to love the Lord with all our heart, and our neighbors as ourselves. He spoke comparatively—meaning that the love of a mother or sister, compared with that due Him, might be called hatred. What a sublime truth it is when you come to get hold of it! Christ would not have claimed so much if He had not been the Son of God. Such is the author of the Sermon on the Mount. He teaches us that each individual should attach himself to

Him with all the solemnity of an oath—that we should be wedded to Him—that we should consecrate and devote ourselves to Him like a sacrifice upon the altar, which it would be sacrilege to use for any other purpose. ‘Whosoever loses his life for my sake shall find it.’

“This organization may produce a Christian spirit and permanent results. I know there are many who come here simply for recreation. I believe that is right. One day in seven was set apart for rest. If that law had been more thoroughly carried out one year in fifty would be a jubilee. I am in favor of manual training and heart labor. When God established His government He set apart some days for feasting and recreation. Then all the people left their homes and went into the Tabernacle. God designed His people should live earnest lives. Perhaps we, as fathers and mothers, are devoting ourselves more severely to manual labor than is good for us. Here is one of the most beautiful places upon the globe. The water comes down pure from the north, without losing all its coldness. Here is just the place to come to inflate our lungs, cleanse our blood, and fill our bodies with health and life. We shall be improved physically and mentally by spending some time here each year. Under the old dispensation they mingled religion with recreation, and that is just what we purpose to do here.

“We trust that a spirit of sound common sense will prevail here. We shall certainly observe the Sabbath, and come to meeting as often as we find it convenient on other days. Let our prayer-

meeting be full of spirit. This will be a grand place for our children and our friends to be directed to Christ. Although we come for recreation, we may see the Kingdom of God built up." Space forbids our giving the whole of the discourse, which was earnest, eloquent and effective.

The religious exercises of the camp having been commenced, they were prosecuted with untiring zeal. Upon the morning of the second day, the Rev. Dr. W. Jeffers, of Cobourg, Ontario, delivered an extemporaneous, logical, and impressive discourse from the text: "That I might by all means save some."

In the afternoon, Revs. W. D. Thurston, of Syracuse, and J. E. Cookman, of Tremont street church, Boston, officiated in the Tabernacle; the latter preaching from the text, "For none of us liveth to himself," in which he followed out the discussion of Dr. Jeffers in the morning.

On FRIDAY morning, the Rev. W. D. Thurston preached from the text found in John 7, 17: "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

In the afternoon, the Rev. Dr. Albert D. Wilbor, of Rochester, preached from the text, 2 Timothy, 2, 19: "Nevertheless, the foundation of God standeth sure, having this seal: The Lord

knoweth them that are His, and let every one that nameth the name of Christ depart from iniquity."

The same evening, the Rev. Mr. Gray of Canada, preached from the text, Rev. 22, 17 : "And whosoever will let him take of the waters of life freely."

On SATURDAY morning, Rev. L. Hunt, of Adams, N.Y., preached, taking for his text, 1st Corinthians, 2, 5 : "That your faith should not stand in the power of man, but in the wisdom of God."

In the afternoon, the Rev. Jacob Freshman, of Gananoque, Ontario, preached from the text, Luke 14, 17 : "Come, for all things are now ready."

On SUNDAY morning there was a "love feast" in the Tabernacle. Many gave their experiences, among whom were Mrs. Beebee, from Brooklyn; Mrs. Humphrey, a returned missionary from India; Miss M. E. Winslow, a correspondent of the New York *Tribune*. The sermon was preached by Rev. Dr. J. M. Reid, of New York, from the text, Mark 6, 3 : "And they were offended at him."

In the afternoon, after some appropriate remarks by the President, Dr. Haven, the Berean Sunday-school lesson was read. Dr. Haven followed with some remarks upon the lesson of the

day. Dr. W. J. Pearne, of New Jersey, spoke next, and was succeeded by A. C. Rose, of Stillwater, N. Y., who made some happy remarks. Rev. Mr. Sills, of Canada, and others followed with short and interesting speeches.

Then followed addresses by Mrs. Wheeler, of Oneonta, and Mrs. J. L. Humphrey, the returned missionary. This latter lady made a very succinct and interesting statement of the doings of the Ladies' Foreign Missionary Society in India; giving a history of the movement, embracing, of course, its commencement and progress, together with the manners, laws, and customs, especially those bearing upon the condition of the women of Hindostan. According to her statement, this missionary society must have accomplished much good, the condition of the women of that country being very much improved. Mrs. Humphrey, who has a beautiful voice, then sang a hymn in the Hindoo language, the words being set to their music.

A Missionary Society was then organized. The proper action having been taken, a committee of four ladies was appointed to nominate officers. The members of the committee were as follows:—Mrs. Vancott, Mrs. Candee, Mrs. Skinner and Mrs. Atwell. The following officers were reported by the said committee:—President:

Mrs. Dr. E. O. Haven, Syracuse; Vice-Presidents: Mrs. Rev. J. F. Dayan, and Mrs. W. Ives, of Watertown; Mrs. Rev. F. Widmer, Rome; Mrs. Rev. S. O. Barnes, Lowville; Mrs. W. A. Gilbert, Adams. Recording-Secretary, Mrs. Rev. Charles Guile, Ogdensburg; Corresponding Secretary, Mrs. Philo Remington, Ilion; Treasurer, Mrs. L. J. Goodale, Carthage. The report of the committee was adopted. Much interest was manifested in this movement. Twenty-six ladies were on the rostrum taking an active part, and from their prompt and energetic action, and their standing in society, the best results may be expected from their combined efforts.

The sermon on this first Sabbath evening was preached by Bishop Carman, of Belleville, from the text, Genesis, 3, 10: "And he said, I heard thy voice in the garden, and I was afraid because I was naked, and I hid myself."

On MONDAY morning, Rev. W. H. Pearne, of New Jersey, preached from 1 John, 3, 8: "He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested that He might destroy the works of the devil." The afternoon was taken up by a missionary meeting, which was addressed by Rev. Mr. Gray, of Canada; Bishop Carman, Belleville, Ont.; Dr. Reed, New York,

and others. In the evening, the Rev. S. O. Barnes preached from the text, Romans 12, 1: "I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice."

On TUESDAY, the following sermons were preached—Morning, Rev. Doctor Reddy, of Syracuse; text, 2 Corinthians, 3, 8: "How shall not the ministration of the spirit be rather glorious?" Afternoon: Rev. Mr. Shaw, of Auburn; text, Galations, 2, 20: "I am crucified with Christ, nevertheless, I live, yet not I, but Christ liveth in me." Evening: Rev. F. Widmer, Rome, N. Y., text, John 21, 15; "Simon, son of Jonas, lovest thou me more than these?"

WEDNESDAY morning: Rev. J. Awde, Canada; text, John, 17, 25: "Oh! righteous Father, the world hath not known Thee; but I have known Thee, and these have known that Thou hast sent me. And I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved me may be in them, and I in them." Evening: Rev. D. W. Aylesworth, of Three Mile Bay, N. Y.; text, James, 1, 25: "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

THURSDAY morning: Rev. James Allen, Kingston, Ont.; text, Psalms, 25, 11: "For thy name sake, O Lord, pardon my iniquity, for it is great." Afternoon: Rev. Charles T. Moss, Ilion; text, 1st Corinthians, 15, 16, 17, 18 and 19. Evening: Rev. E. H. Orr, Jr., Oswego; text, Matthew, 5, 16: "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

On FRIDAY morning, the Rev. C. H. Guile, of Ogdensburg, delivered a long and eloquent address, taking for his subject "The Coming Church." Afternoon: Y. M. C. A. meeting, addressed by Rev. E. H. Orr, Jr., George Truder, Syracuse, Rev. Mr. McKay, Kingston, and H. B. Chamberlain, Syracuse. Evening: young people's meeting, addressed by Mr. F. D. Ingersoll.

SATURDAY morning: Rev. J. Fletcher Porter, of the Primitive Methodist Connexion, Canada, preached; text, John, 5, 36: "But I have greater witness than that of John, for the works that the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me."

Saturday afternoon: Rev. J. H. Lamb, Madison; text, Matthew, 3, 1, 2: "In those days, came John the Baptist preaching in the wilderness of Judea, Repent ye, for the Kingdom of Heaven is at hand."

Evening : Rev. Wm. Watson, of Sandy Creek ; text, Isaiah, 3, 58 : " And a highway shall be there, and a way, and it shall be called the way of holiness : the unclean shall not pass over it, but it shall be for those ; the way-faring men, though fools, shall not err therein."

SUNDAY morning : Doctor Haven preached : text, Mark, 4, 15 ; " For him that hath, to him shall be given, and he that hath not, from him shall be taken, even that he hath."

Afternoon : At Sunday school session, Dr. Haven made a brief address. Then followed Mr. Chamberlain, of Syracuse ; Hon. A. D. Shaw, American Consul, Toronto ; Miss M. E. Winslow. The latter spoke in relation to the Foreign Sunday school Mission, of which she is one of the Secretaries. Then Dr. W. C. Palmer commented upon the last chapter of Revelations.

Evening : Rev. M. D. Kinney, Presiding Elder of the Watertown district of B. R. conference, preached ; text, John, 20, 29 :

" Jesus saith unto Thomas, Because thou hast seen me thou hast believed ; blessed are they that have not seen and yet have believed."

As this sermon has a peculiar application we will give it as reported in the *Watertown Times* :—

" Thomas would not believe that Christ had risen from the dead on the testimony of his brethren. He only believed when he had personal

demonstration of the grand fact. The Saviour saith, 'Because thou hast seen me thou hast believed; blessed are they that have not seen and yet have believed.' In this we put his endorsement upon belief, founded upon testimony. The theme is the supremacy of the Christian faith.

"Dr. McCosh tells us that faith is that operation of the soul in which we are convinced of the existence of what is not before us—of things not seen, but in their strictly cogenerative power. It is certainly a native energy of the mind as much as knowledge, memory, conception or imagination. Chalmers tells us it is a faculty of grasping events; just as by the sense of perception we discern certain objects, and as by reason we discover some truths, so by faith we discern other truths through the means of testimony or the view. This is harmony with Paul's definition, who says: 'It is the substance of things hoped for, the evidence of things not seen.' It rests upon evidence, but always transcends it. It is out of all proportion to the truth—believes in the limitless, incomprehensible, infinite, eternal and divine. Let us see how we use this faith in common life. The whole fabric rests upon our confidence in human testimony. It is the first idea of childhood, the basis of all human life, the vital principle of business, the cohesion of co-operations, the basis of civil jurisdiction, and the strength of popular government. Let us see how we use this faith in science. In general terms, science rests upon demonstration. Every truth in mathematics, botany, geology, chemistry, astronomy and other science, has been demonstrated.

Not one hair's breadth can you go beyond the proof. This is the best of science that is limited to the proofs. But if we examine this matter thoroughly we shall see that faith is presented in all science. Whence are the first principles of science? How derived? It is a metaphysical axiom that there can be neither definition nor demonstration to all first principles. A great scholar tells us that man apprehends all reality external to himself through his faith alone. The faith that is born in him, the foundations of this faith are laid in the very primary laws of thought and consciousness. This faith rests upon such primitive facts as these: the veracity of conscience, the testimony of the senses, the accuracy of our mental operations, and the certainty and uniformity of nature. Upon these primary facts, not only all knowledge rests, but all possibility of knowledge rests. Thus the foundations of science rest on faith. Then see how this faith is present to expedite the result to all demonstrations. Only the few make the demonstrations, and the many received them on their testimony. Copernicus, Galileo, Newton, Miller, Agassiz even, have been into the inner temple of Nature, and have seen and believed. The world believes on their testimony, and that alone.

“By the test of Thomas, we repudiate all the acquisitions. The Christian religion comes to us on testimony. Its grand truths are declared, affirmed, not demonstrated, or even demonstratable. Moses's histories are sublime affirmations; Christ's teachings are grand declarations, not demonstrations. He never stopped to prove any-

thing. He simply asserted. Now the assumption of Christendom is that the Bible is simply God's witness to man, an infallible record of Divine testimony. The only question we have to ask here, as everywhere else, is, 'Is the testimony reliable?' The evidences, historical, internal, moral and collateral, are abundant and overwhelming. The Bible record must float on Mosaic histories, the prophesies and the miracles of Christ. I am sick of any apologies for the existence of Christianity. If it cannot stand on evidence, let it fall. Put a single scientific fact, clearly proved, against one single declaration of the Scriptures, and we will surrender all. It cannot be done. We give the challenge to the whole sceptical world. We believe without having seen, but believe on the testimony of the living God. We stand on the solid rock of faith, This faith is ours. 1st, ours of necessity; 2nd, it is an attribute; 3rd, it is reasonable; 4th, it is the power of the Church; 5th, it is the platform of Christendom. The Magna Charta is grand, the Declaration of Independence is grander, but Christ's Sermon on the Mount is brighter than all. You in Canada sing 'God Save the Queen,' but we don't join with you. On this side we sing 'Hail Columbia,' and you don't join us—but when we strike the 'Rock of Ages' we all sing together, and so we have the fellowship of the saints differing. We agree, and are one by the faith of God from Abraham until now. So down all the ages, Christians are down in the Apostolic and patriarchal succession,—not by laying on hands, but by washing, regeneration and

renewal by the Holy Ghost. 6th. This faith gives fast, firm anchorage to the grand, old everlasting truths of Christianity. Infidelity tells us that the creed of Christendom is constantly changing. No, not a line. Not one truth from Abraham until now, has ever been abandoned; not one but is stronger in their faith of old than ever before. We don't care to take you Canadians in, we are too big for you to take us in, but the glorious Gospel of the Son of God must take us all in. We want rum, rowdyism, rascality, Romanism, liberalism, spiritualism and Mormonism pushed to the wall, and driven from the continent by the power of Christian truth, or the continent had better be sunk beneath the sea. This faith is the triumph of Christianity. It is coming, sure. The most successful movement in human history is that of the Christian religion. Some noise has already been made. They charge us Methodists with making the most of it, and we accept it. But, brethren, as you have been singing, 'There's More to Follow.' A great scholar tells us that it will be confessed at the end of five thousand years that Christianity is lost, a failure, and all its adherents have to do will be to gather its effects and make a dividend of its assets. Happy the man that is a stockholder in this bankrupt concern, for its resources are infinite, and its triumphs sublime. 7th. Faith opens heaven." The speaker in giving a practical illustration of faith, referred to a young man blind from his infancy, who, when about to die, put his hands upon his mother's face and hair, and wanted her to tell him how she looked, and

when she had done so, he exclaimed, "Alas for the imperfections of the human language. I don't get the vision of your beauty in my soul. Oh! mother, I can see Christ as clearly as you can, and as far into heaven, by the faith you have instructed me to place in the Saviour." Mr. Kinney also referred to the daughter of the late Dr. Love, the former being a missionary in India. This daughter could see her dear departed father, at the right hand of God. He then referred to the death of his father and mother, in so affecting a manner that many of the assembled audience were moved to tears.

MONDAY morning, the Rev. Mr. Ryan, from Canada, preached. In the afternoon, Rev. Mr. Rose, of the Troy Conference, preached from the text: "If any man thirst, let him come to me and drink."

In the evening, Rev. Mr. Mead, of Watertown, preached.

The following report of the Committee on Resolutions on the death of the lamented Rev. Dr. Love, adopted August 2nd, 1875:—

"Whereas, in the providence of God, Rev. Dallas D. Love, D.D., a trustee of the 'Thousand Islands Park Association,' has been called from the scenes of his earthly labors;

"Whereas, we deeply deplore his death, and lovingly revere his memory, we, as a Board of Trustees, desire to place on our records a suitable memorial; therefore be it

“Resolved : That in the sudden death of Rev. Dr. Love, this Association has lost an early and devoted friend, a wise and judicious counsellor, and one who had the best interests of this enterprise very near his heart ;

“Resolved : That no words that we can command can adequately express our high sense of the integrity, the earnest devotion to the cause of humanity and of Christ, manifested by our departed associate, and that we shall ever remember his noble qualities with deep affection and respect ;

“Resolved : That a copy of these resolutions be presented to the family of the deceased, and printed in the *Northern Christian Advocate* and other papers.”

Signed, E. O. Haven. }
 Albert D. Shaw. } Committee.

On TUESDAY, a large temperance meeting was held, at which the Hon. A. D. Shaw made a very eloquent address, after which, Miss M. E. Winslow, of Brooklyn, a correspondent of the *New York Tribune*, spoke at considerable length, dilating upon women's work in the temperance cause. During the two weeks' camp, Mrs. Lankford and other ladies held a series of meetings in their own tents, specially for the promotion of Christian holiness.

Three love-feasts were also held during the two weeks of the camp-meeting. The first consisted mostly of lengthy speeches relative to

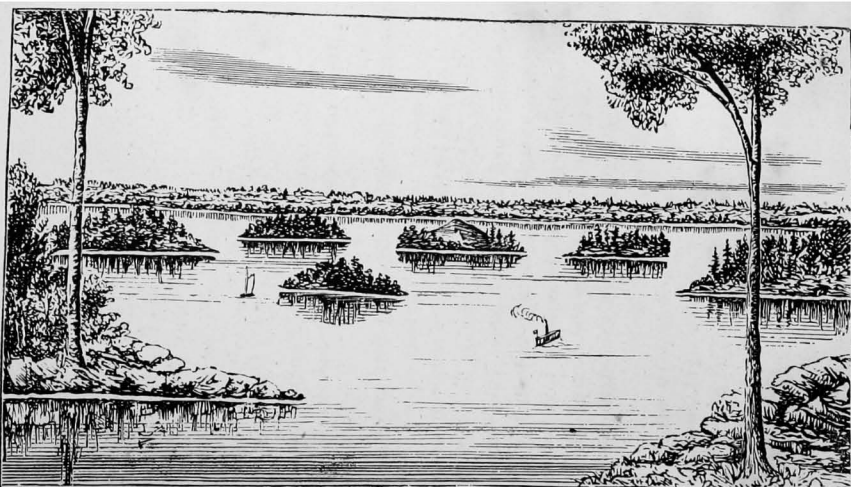
experiences of long ago,—going as far back as half a century. It was agreed at the second meeting to dispense with all preliminary remarks, apologies, and general requests that brothers and sisters would “pray that I may hold out,” &c. Consequently, on the second meeting, the ice of conventionalism and formalism quite melted; and towards its close several speakers would have the floor at the same time. One hundred and ten distinct testimonies were recorded on this occasion.

From the most interesting utterances on the three occasions, we select the following:—

Chancellor Haven said: “I was converted at ten years old with an experience like a flash of lightning; and though at times this early experience seemed lost (it is a fact in chemistry that when an old coin is exposed to a hot fire it shows what it is), so when the fires of life played upon me, they revealed the early impressed image of Christ.”

Dr. Pearne said: “I was very nearly gone a few weeks ago, but was brought back to life and liberty at Round Lake. The Sun of Righteousness shines upon me to-day like the sun of the beautiful day. Glory to God for full salvation!”

Mrs. T. K. Langford: “When we say ‘yes’ to God, then we shall be happy. I have followed



View on the way from Gananoque

AMMORT

the Lord and lived a happy life of Christian triumph."

A minister: "My experience is a chapter which dates back sixteen years, when I was consciously converted. Jesus is Heaven, and more than all of Heaven to me,—chief among ten thousand, and altogether lovely."

A brother from Hamilton: "I found Jesus by an obstinate act of trust in the all-cleansing blood."

Another: "I am glad I can say that I am saved. It was a hard thing to say 'Jesus saves me,' but now I love to 'run in the way.' I don't like to sing 'Prone to Wander,'—I want to go right up."

A sister:—"I am Thine own, O Christ! It does not seem possible that such bliss is for me. I have given all to Christ. I am so glad that Jesus receives even me and condescends to use me."

Another:—"They say that where Jesus is there is heaven and I feel to-day as if this lovely spot were heaven, and I one of those who have washed their robes and made them white in the Blood of the Lamb. Coming from a family who had no religion—did not even go to church. God led me to decide to be a Christian, on my fifteenth birthday, though it was not until four

years after that I dared to say 'He receives me.' Since then my way has been as a double rainbow, God's covenant you know is a bow in the clouds: His part a pure bright true arch, mine all crooked and broken, but still he has not left me, and to-day I stand in pure sunshine able to say the Blood cleanseth me from all sin. This morning the dear Lord gives me, What wilt thou that I should do unto thee? Dear friends, what a supply for all our need!"

A brother:—"From how much sin can God save us, from how much sin does He save us just now, I praise Him that He saves me from all sin."

Another:—"Only those who know a thing can testify of it. I know the love of Jesus."

Another:—"The past I cannot rectify, the future I know nothing about, I therefore look up to Jesus just now, leaving all the rest in His hands."

A sister:—"I want to say the best thing I can of Jesus, and I think the very best is that He is my Saviour, my full and complete Saviour, who saves me from everything."

Another:—"I have served this meek and lowly Jesus forty years in prosperity and in adversity and have found under the shadow of His wings a sure resting place."

Dr. Reddy:—"This is the grammar of salva-

tion. First person, singular number, present tense, possessive case—I believe in Jesus and have him now.”

A minister:—“We are not step-children of the same family, but children of the same Father.”

Another:—“I feel the Holy Spirit’s working leading me into deeper and higher experience of the love of God. The shore lots here are considered the choicest, but in spiritual things it is not best along the coast. Go up the ravines and climb the mountains to find the sweetest clusters, the richest fruitage, and the finest wheat.”

A sister:—“When two years ago I consecrated all to Jesus, I rejoiced exceedingly; but I feared that I might lose this new sweet life and the Lord gave me this promise: I will put my fear in them that they shall not depart from me, and he has fulfilled his word. I have not departed, but I think it is because He has not departed from me. When my eyes were so dim that I could not see Him, I could hear His voice; when I could not hear I could touch His hand, and when touch was paralyzed, I could always feel the warm beatings of His heart.”

A German:—“I used to be like a man that reads mit glasses. He shuts up his book and den ven he wants to read again he vil look effery

vere but gannot find his schpetegles, but all de vile day are pushed oop on his forehead, so I had ze glory of God in my zoal but did not know it, and kept looking for it all ze time."

A brother:— 'It is a blessed thing to be a Christian, but you cannot realize it till you feel it."

Another:— "This is a blessed feeding-place to me, where I am feeding on the manna of Jesus' love."

A sister:— "Perfect day is perfect day whether it bursts upon a man as he issues suddenly from a dungeon, or dawns gradually through the morning hours. I am in the perfect day and care not how I got there."

A sister:— "There can be no greater love-feast than where two nations are met to worship God."

Pastor Widner:— "My heart beats in throbbings of perfect sympathy with this great salvation, from its first alphabet to that untranslated sentence which they say lies further on. Many want to go to heaven to meet their friends. Let them love and be kind to all around them now, and make heaven here."

A minister:— "I was once switched off on a desire to accommodate myself to the prejudice of all those around me till I hadn't enough religion

for any body to be afraid of. When the Lord restored me I wanted to let every body know it. A minister read the hymn. 'Come, Holy Spirit,' and I said, right out, My heart isn't cold; I don't grovel here below; I ain't fond of these earthly ties; wouldn't you just as soon sing 'Oh for a thousand tongues to sing?' Some people act as if religion was a torment, but it agrees with my health and does all sorts of good; I don't need to go fishing in order to get well. Some people want to die to get out of their religion—I don't. Dying is the last thing I meant to do when I can't do anything else. Just now I am going to live, save souls, and praise the Lord."

An Indian:—"I love to speak of your friend and my friend. I love Jesus and so I love you. He goes with me wherever I go. The next camp-meeting where I shall meet with most of you is on the Plains of Paradise."

A brother:—"It is only a little while that I have been praising Jesus—only forty-three years."

Mr. Allen, of Kingston:—"I am living from one day to another, learning something fresh every day. I learned that all is God's except my will and when I yield that He has all."

A brother:—"I came here to hear a noise, but have been disappointed, and heard only the low whisper of the Spirit."

A sister :—" I came here hungry for the Bread of Heaven, and have found the key to the Father's Storehouse."

Another :—" There is an unspeakable love for Jesus burning on the altar of my heart."

Another :—" Though Thou wast angry with me, Thine anger is turned away.' Jesus is a permanent abiding, personal friend. I am living with Jesus. Jesus is with me, and I commune with him every hour."

Another :—" I find no comfort in the memory of the past, the experience of the present or the hope of the future except in the infinite merits of Christ's blood."

Dr. Palmer :—" I have a very important invitation to give you. It was said of them who thought upon his name in the old time that they spake often one to another, and the Lord hearkened, and their names were written in the Book of Life. The same reporter is here to day, and one who takes shorthand. He has been taking down the names,—I want my name there, don't you? If they are there we don't close to day, we just adjourn, and I invite all whose hands are just raised in token that they love Jesus, to meet at our Centennial love-feast in 1966. Let us sing 'Glory to the Lamb,' since that will open the love-feast then."

In the utterances quoted may be seen somewhat of the impassioned Christian zeal which characterized the members of the "feast." Some of the speakers could only express their feelings of joy in rhapsody ; their hearts were too full for coherent utterance at times. Whatever may be said for or against these "love-feasts," one thing is strikingly apparent, and that is, the presence of the Holy Spirit.

Having thus very briefly outlined the proceedings of the first religious camp-meeting at Wellesley Island, we will proceed to lay before our readers a synopsis of the meetings held in 1876, which we have gleaned in a great measure from the reports of the *Watertown Daily Times* and other journals :

THE MEETINGS OF 1876.



ON July 18th, 1876, the Sunday-School Parliament was opened at the Thousand Island Park. The exercises commenced at 2 p.m., by the President, Dr. Haven, announcing that they proposed a very informal meeting then, the object being to get acquainted with each other. They would begin, as they hoped to continue and close, with a recognition of God by general services.

After singing the hymn, "Rock of ages cleft for me," the Rev. Mr. Monroe made the opening prayer, after which Dr. Haven said they had convened for a social interchange of thought, and he was glad they had met under such favorable auspices. He was always pleased when a good enterprise begins without a great flourish of trumpets, for he had observed that such an enterprise always terminates more favorably than one opening with much parade. He remembered what every American will never forget, that during the rebellion, when telegrams were sent over the

country announcing that a great victory was expected, he usually looked for a defeat, but when an enterprise was begun without boasting, he expected a victory. This association had not made extravagant announcements in this matter, and he was better pleased with the light attendance at the opening than he would have been with a larger crowd. He expected a very large concourse before the close of the parliament. He had met Rev. Mr. Dayan, something over a year and a half ago, who was looking for a spot among these islands where a camp-meeting, combining recreation and religious influence and continuing through the warm season could be held. At Mr. Dayan's request he joined him and they located the camping-ground upon this island which was generally designated "Wells" Island, but upon the official maps it was called Wellesley Island. This spot enjoyed a delightful lake breeze during the entire summer. They sought this spot where they could come and enjoy social intercourse and special religious privileges at a small expense and in primitive simplicity. They purchased one thousand acres and laid out two hundred lots, many of which have been sold or leased. They had now opened the Sunday-School Parliament, the first gathering by that name in the world. It was so called because the great idea was, speak-

ing with each other, that the wisdom of the land might here convene and send out influences that shall be felt all over the world. The following programme was published for the guidance of the Parliament:

OFFICERS AND SPEAKERS.

REV. W. F. CRAFTS, CONDUCTOR.
 MRS. W. F. CRAFTS, LEADER OF PRIMARY DEPARTMENT.
 P. P. BLISS, LEADER OF MUSIC.
 MRS. P. P. BLISS AND MISS NELLIE BROWN,
 MUSICAL ASSISTANTS.
 REV. S. L. GRACEY, REV. B. P. RAYMOND,
 INSTITUTE SECRETARIES.
 REV. E. O. HAVEN, D.D., L.L.D., PRESIDENT OF THE ASSOCIATION,
 REV. J. F. DAYAN, SECRETARY, WATERTOWN, N. Y.
 (All inquiries in regard to board, railroads, and matters other
 than the exercises should be sent to J. F. Dayan.)

Bishop I. W. Wiley D. D., Boston.
 Rev. Richard H. Newton, D. D., Ed. of S. S. World,
 Philadelphia.
 Rev. J. E. Latimer, D. D., Dean of School of Theology,
 Boston University.
 James Hughes, Esq., Inspector of Schools, Toronto.
 Rev. Lyman Abbott, D. D., Ed. of Christian Weekly, New York.
 M. C. Hazard, Esq., Ed. of National S. S. Teacher, Chicago.
 Rev. C. H. Payne, D.D., President of Ohio Wesleyan University.
 Rev. John Fotts, D.D., Toronto.
 Rev. H. M. Parsons, D.D., Boston.
 Frank A. Ferris, Esq., New York.
 Rev. John N. Castle, D.D., Toronto,
 Rev. F. H. Marling, New York.
 Rev. B. K. Pierce, D.D., Ed. of Zion's Herald, Boston.
 Rev. Geo. F. Pentecost, D.D., Boston.
 Charles M. Morton, Plymouth Bethel, Brooklyn.
 Hon. Albert D. Shaw, U. S. Consul at Toronto.
 Rev. F. K. O'Meara, D.D., Port Hope, Canada.
 Rev. A. H. Munro, Toronto.
 Rev. J. L. Hurlburt, Plainfield, N. J.
 A. O. Van Lennep, Esq., Smyrna, Syria.
 Rev. Wolcott Calkins, Buffalo.

Rev. S. L. Gracey, S. S. Ed. of The Methodist.
 Miss Jennie B. Merrill, Normal Training College, N. Y.
 Prof. C. H. Scoville, Oran, N. Y.
 Rev. Daniel Marvin, Jr., and others.

TUESDAY, JULY 18TH.

OPENING DAY.

- 2.00—Social Reception, with National Airs of England and America by bands of music.
 7.00—Vesper Service.
 7.30—Opening Addresses by Rev. E. O. Haven, D.D., Rev. F. K. O'Meara, D.D., and Hon. Albert D. Shaw.
 9.00—Centennial Fire Works.

WEDNESDAY, JULY 19TH.

"TEACHER'S DAY."

- 8.00—8.15 A. M.—Morning Prayers, (2 Cor. i, 11; Matt. xvii, 19; Rom. xv, 30.)
 10.00—MORNING INSTITUTE SESSION.—Three Requisites in Teaching, by Rev. B. P. Raymond.
 10.30*—Plans for Personal Study of Lessons, by Rev. A. H. Munro, and others.
 11.15—Conversation on The Teacher's Personal and Social Study of his Class. Why? How? (Note books given to all who wish them.)
 (Psalms cxlv : 15, 16.)
 2.00 P. M.—POPULAR SERVICE FOR OLD AND YOUNG.—Half hour of Social Song, conducted by P. P. Bliss. ("The Bliss and Sankey Song Book" will be used for all the meetings.)
 2.30—Illustrative Teaching, use of Blackboard, &c., by W. F. Crafts, Mrs. W. F. Crafts, and others.
 (Mark, vi : 31.)
 7.30 P. M.—EVENING INSTITUTE SESSION.—Teaching with Power, by M. C. Hazard.
 8.15 P. M.—Normal Classes in Theory and Practice, by Rev. J. L. Hurlburt.

THURSDAY, JULY 20TH.

"DAY OF HARD QUESTIONS."

- 8.00—8.15 A. M.—Morning Prayers.
 9.00—Primary Teachers' Meeting, led by Mrs. W. F. Crafts.
 *The Secretary's bell will strike as a "clock" at the times indicated in the Programme.

- 9.00—Meeting of Supts. and Pastors. A specimen Normal Class Session, conducted by Rev. J. L. Hurlburt.
- 10.00—MORNING INSTITUTE SESSION.—“How shall we manage unruly boys?” by M. C. Hazard and Charles M. Morton.
- 11.00—Conversation* on two other hard questions in regard to young pupils. “How can we secure a more general attendance of children at church?” and “How can we get young pupils to study the S. S. lessons at home?” (Brief written and spoken replies are solicited.)
- 2.00 P. M.—POPULAR SERVICE FOR OLD AND YOUNG.
Service of Song led by P. P. Bliss.
“How to conduct a Quarterly Review,” (illustrated with blackboard review of 3d quarter of '76,) by Rev. J. L. Hurlburt.
Oriental Illustrations of the Review with costumes by A. O. Van Lennep. (Social Life, Marriage, &c.)
- 7.30 P. M.—EVENING INSTITUTE SESSION.—Conversation on “How can we get rid of incompetent teachers?”
- 8.00—“How can we retain young men in the Sunday School and secure a more general attendance of adults?” by Rev. H. M. Parsons. (Followed by questions.)
- 9.00—Music on the river.

FRIDAY, JULY 21st.

“CHILDHOOD,”

- 8.00-8.15 A. M.—Morning Prayers.
- 9.00—Primary Teachers' Meeting.
- 9.00—Meeting of Mission School Workers, in charge of Charles M. Morton.
- 10.00—MORNING INSTITUTE SESSION.—The Conversion of Children, by Rev. J. E. Latimer, D. D.
- 10.45—The Culture of Converted Children, by Rev. John N. Castle, D. D.
- 11.00—Home Christian Culture of Children, by Rev. A. H. Munro, (followed by questions.)
- 2.00 P. M.—POPULAR SERVICES FOR OLD AND YOUNG.—Half hour of Sacred Song, led by P. P. Bliss.
Sermon to Children, by Rev. R. H. Newton, D. D.
- 7.30—P. M.—EVENING INSTITUTE SESSION.—Bible Reading on Childhood and Religion.
- 8.00—“The Coming Man is the Present Child,” by W. F. Crafts.
- 9.00—Music on the River.

SATURDAY, JULY 22ND.

“S. S. MACHINERY.”

- 8.00-8.15 A. M.—Morning Prayers.

* An Institute is a place where one can tell, in ten minutes, ten years experience.

- 9.00—Primary Teachers' Meeting, led by Miss Jennie B. Merrill.
- 9.00—Meeting of Pastors and Superintendents. Topic: The Pastor's Relation to the Sunday School.
- 10.00—MORNING INSTITUTE SESSION.—The Best Plans for Sunday School Rooms and Library Systems. (Plans, models, and charts shown.) Sunday School Finance and Benevolence, opened by Frank A. Ferris.
- Conversation on the two topics above, and also in regard to the following points in Sunday School Machinery: Name, constitution, programme, officers, Sunday School missionary and temperance societies, printing press helps, (with cabinet of specimens,) concerts, &c.
- 2.00 P. M.—POPULAR SERVICE FOR OLD AND YOUNG.—Sunday School Music,—“Through the Ear to the Heart,”—A Praise Service with Solos and Duets interspersed, from P. P. Bliss, Mrs. P. P. Bliss, and Miss Nellie Brown. Addresses by P. P. Bliss and others.
- 7.30 P. M.—EVENING INSTITUTE SESSION.—Conversation on the Ideal Sunday School.
- 8.15—What can Sunday Schools learn from Secular Schools, by James Hughes.
- 9.00—“Songs in the Night.”

SUNDAY, JULY 23RD.

- 8.30 A. M.—Bible Reading by Rev. A. H. Munro.
- 10.30—TEACHING SERVICE, (Sunday School.) International Lesson, “The Temple Dedicated.” 1 Kings, viii. 5-21. Golden Text, Rom. xii. 1.
- 3.00 P. M.—PREACHING SERVICE.—Sermon by Bishop I. W. Wiley.
- 6.00—PRAISE AND PRAYER SERVICE.—(Psa. cxli. 2. Deu. ix.)
- 7.30—Christian Temperance Work, by Chas. M. Morton.
- 8.15—The Christian Reform Clubs of New England, by Rev. S. L. Gracey.

MONDAY, JULY 24TH.

“SPIRITUAL WORK.”

- 8.00-8 15 A. M.—Morning Prayers.
- 9.00—Primary Teachers' Meeting.
- 9.00—Meeting of Pastors and Superintendents. Topic: Children's Prayer Meetings.
- 10.00—MORNING INSTITUTE SESSION.—Bible Reading on the Christlike Teacher, by Rev. F. H. Marling.
- 10-45—Service, the Law of Life, by Rev. B. K. Pierce, D. D.
- 11.30—Conversation on “The Sunday School Teacher as a Revivalist.”

- 2.00 P. M.—POPULAR SERVICE FOR OLD AND YOUNG.—The Oriental Shepherd as the Teachers' Model, by A. O. Van Lennep, in Costume, with other Illustrations.
 2.45—The Tabernacle and its Spiritual Lessons, (with large model,) Rev. Wolcott Calkins.
 7.30 P. M.—EVENING INSTITUTE LESSON.—Bible Reading.
 8.00—The Relation of Childhood to the Church, by Bishop I. W. Wiley.

TUESDAY, JULY 25TH.

"BIBLE DAY," NO. 1.

- 8.00-8.30 A. M.—Bible Reading, by Rev. G. F. Pentecost, D. D.
 9.00—Primary Teachers' Meeting.
 10.00—MORNING INSTITUTE SESSION.—The Structure of the Bible and Laws of Interpretation, by Lyman Abbott, D. D.
 10.45—Topical Bible Reading and the Preparation and use of "Bible Readings," by Rev. Geo. F. Pentecost, D. D.
 (Copies of Bagster's Scripture Index will be given to all present in connection with this address.)
 11.30—Conversation on "Bible Marking."
 2.00 P. M.—POPULAR SERVICE FOR OLD AND YOUNG.—Oriental Illustrations of the Bible, (Domestic Arrangements, Agriculture, Vineyards, &c.,) by A. O. Van Lennep.
 2.30—Address on "The Bible in the Schools," by Rev. C. H. Payne, D. D.
 7.30 P. M.—EVENING INSTITUTE SESSION.—The Bible Illustrated with the stereopticon, by Prof. C. H. Scoville.
 8.15—
 9.00—Music on the river.

WEDNESDAY, JULY 26TH.

"BIBLE DAY," NO. 2.

- 8.00-8.30 A. M.—Bible Reading.
 9.00—Primary Teachers' Meeting.
 10.00—MORNING INSTITUTE SESSION.—Revision of the English Bible, by F. K. O'Meara, D. D.
 10.45—Key Words of the Bible, by W. F. Crafts.
 11.30—Short addresses on Using the Bible with Inquirers.
 2.00 P. M.—POPULAR SERVICE FOR OLD AND YOUNG. Bible Reading and Praise Service, "The Wanderer's Return."
 2.45—History of the English Bible, (illustrated with pictures, charts, &c.,) by Rev. S. L. Gracey.

AN ANCIENT RELIGIOUS CONVENTION. 111

4.00—Examination.*

7.30 P. M.—EVENING INSTITUTE SESSION.—The Bible illustrated with Stereopticon, by Prof. C. H. Scoville.

8.00—The Consecrated Teacher, by Rev. John Potts, D.D.

8.45—Closing Addresses.

Jewish Doxology and Benediction. Psa. cxvii ; cxxxiv.

AN ANCIENT RELIGIOUS CONVENTION.

Now these are they that came to David * * * and they were among the mighty men, HELPERS OF THE WAR.

These were * * * captains of the host : one of the least was over a hundred, and the greatest over a thousand. * *

And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you. * * *, then THE SPIRIT came upon Amasai, who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse : peace, peace be unto thee, and peace be to thine helpers ; for THY GOD HELPETH THEE. Then David received them, and made them captains of the band. And they helped David * * * : for they were all mighty men of valor, and were captains in the host.

For at that time day by day there came to David to help him, until it was a great host, like the host of God.

And these * * * ready armed to the war came to David, * * * mighty men of valor, famous throughout the house of their father ; * * * MEN THAT HAD UNDERSTANDING OF THE TIMES, TO KNOW WHAT ISRAEL OUGHT TO DO ; the heads of them were two hundred, * * * EXPERT IN WAR, WITH ALL INSTRUMENTS OF WAR : * * * THEY WERE NOT OF DOUBLE HEART.

And there they were with David three days, eating and drinking : for their brethren had prepared for them. Moreover they that were nigh them, * * * brought bread * * * and meat, meal, cakes of figs, and bunches of raisins, * * * and oil, and oxen, and sheep, abundantly ; for there was joy in Israel.

And David consulted with the captains of thousands and hundreds, and with every leader. And David said unto all the congregation of Israel, If it seem good unto you, and that it be

*A "Certificate of Honor," signed by the officers of the Institute, will be given to EACH ONE who brings to this meeting a signed statement that he has attended all the morning and evening Institute sessions, and who also brings A SATISFACTORY ORIGINAL EPITOME OF THE POINTS MADE IN THE ADDRESSES AND EXERCISES of those sessions, consisting of not less than five items from each exercise or address. The Committee of examination will report on Thursday morning the names of those whose notes are satisfactory.

(A printed "Summary of the Points Made during the Parliament," prepared by the Institute Secretaries, will also be given away on Thursday morning, previous to the departure of the earliest boats. This outline should not take the place of note books, but simply supplement their record.)

of the Lord our God, let us send abroad unto our brethren everywhere, that are left in all the land of Israel, and with them also to the priests and Levites which are in their cities and suburbs, that they may gather themselves unto us : And let us BRING AGAIN THE ARK OF OUR GOD TO US. * * *

And all the congregation said that they would do so : for the thing was right in the eyes of all the people.

So David gathered all Israel together, * * * to bring the ark of God from Kirjathjearim. * * *

And David and all Israel played before God with all their might, and WITH SINGING, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.-- 1 Chron. xii, xiii.

The following "Bill of Fare from the Bible" was also published :—

PREPARATION :

Spread a cloth of blue, and put thereon the dishes and the spoons, and the bowls, with the bread in the basket. Numbers iv : 7, and Levit. viii : 12.

Salt without prescribing how much, and oil in a cruse. Ezra vii 22 : and Kings xvii : 12.

Tell them who are bidden, I have prepared my dinner. Math. xxii : 4.

They are strong of appetite. Isaah lvi : ii.

Let us eat and be merry. Luke xv : 23.

The feast is made for laughter. Eccl. x : 19.

GRACE.

Give us this day our daily bread. Math. vi : ii.

SOUP.

Pour out the broth. Judges vi : 20.

Feed me with pottage. Genesis xxv : 30.

Eat this roll. Ezek iii : 1.

FISH.

We remember the fish we did eat freely. Numb. xi : 5.

They gave him a piece of a broiled fish. Luke xxiv : 42.

Bring of the fish ye have now caught. John xxi : 10.

ENTREMETS.

Hare. Levit. xi : 6.

Chickens. Matt. xxiii : 37.

Besides harts and fatted fowl. 1 Kings iv : 23.

RELISHES.

Olives. Mic. vi : 15.

Give me a little water, for I am thirsty? Judges iv : 19.

ROAST.

All manner of baked meats. Gen. xi : 17.

Ye may eat of the roebuck. Deut. xii : 15.

Ye shall eat of the wild goat and wild ox. Deut. xiv : 5.

VEGETABLES.

Take unto thee, wheat, lentils, and millet.—Ezek. iv : 9.
 They brought parched corn and beans.—2 Sam. xvii : 28.
 After that the full corn in the ear. Mark iv : 28.
 We remember the leeks and the cucumbers and the garlic.—
 Numb. xi : v.

The manna was as coriander seed.—Numb. xi : 7.

GAME.

Partridges.—Jeremiah xvii : 2.
 Two young pigeons.—Lev. v : 7.
 And he bought quails.—Esl. cv. 40.
 Carry these ten cheeses to the captain.—1 Sam. xvii : 18.

DESSERT.

Behold a basket of summer fruits.—Amos viii : 1.
 They brought of the pomegranates and figs.—Numb. xiii : 23.
 Comfort me with apples.—Cant. 11 : 5.
 The children of Israel brought dates.—2 Chron. xxxi : 5.
 Two baskets of figs.—Jeremiah xxiv : 2.
 Then thou mayest eat grapes thy fill.—Deut. xxiii : 24.
 We remember the melons.—Numbers xi : 5.
 They brought bunches of raisins.—1 Chron. xii : 40.
 Carry nuts and almonds.—Genesis xlii : 2.
 Whence comes our food?—Gen. 1.29; Psalm cxxxvi : 25 : cvii : 9 ;
 cxiv : 15,16
 How it should be eaten.—Fr. v. xv : 17; xvii : 1; 1 Cor. x : 31.
 Spiritual food.—Jer. xv : 16; Job xxiii : 12; John vi : 32,58.
 Isa. 1. v : 2; Math. v : 6; John vi : 27.

Among the prominent speakers at the first day's parliament we may mention Mr. J. E. Searles, Mrs. W. F. Crafts, Rev. R. H. Gilmour, (Secretary S. S. Association of Iowa), Miss M. E. Winslow, Rev. W. F. Crafts (conductor of the Parliament), John Fernie, Secretary S. S. Association, Isle of Wight, Miss Frances E. Willard, of Chicago, Rev. Dr. Butler, Mexico, Harry Moorehouse the great Bible-reader (Moody's teacher).

In the evening after vesper service Conductor Crafts introduced the Hon. A. D. Shaw, who made

an eloquent and appropriate response. He said they did not meet as representatives of governments in council to see how they best could drive away the serried hosts of war, but as representatives of nations whose intelligence had enabled them to bear the standard of freedom higher than ever before. They met to counsel as to the best means of educating the children. There are battles to be fought and won in the Sabbath-school of even greater importance than those waged upon the field of carnage. The Sabbath-school work is divine in its mission, teaching the children a noble manhood, etc.,

Rev. A. H. Monroe, of Toronto, was next called upon to speak for Canada, in place of an absent gentleman, which he did in eloquent terms.

Mr. John Fernie, of Isle of Wight, England, then addressed the meeting. He referred to the great benefit the cause of Christ in his country had received from the visit of Moody and Sankey.

Miss Nellie Brown, sang "What Shall the Harvest be?" the audience joining in the chorus.

Miss M. E. Winslow, of New York, followed, speaking of the Sabbath-schools in the Old World. Her address was long and of great interest.

Next came Mr. A. O. Van Lennep, an oriental gentleman, born in Smyrna, Syria, who spoke as the representative of that far-off land. He

saluted his American brethren of the Church. He came here as a representative of the great multitude in his own land to whom the Gospel is preached. He referred to Peter addressing an assemblage of people of divers tongues on the day of Pentecost, to whom it was given to understand the Gospel in the tongue in which they were born. He came into our cities and saw our sons and daughters, those now seated together, prophesying—in a word, teaching the Word of God. He thought the prophecies of the Bible were being fulfilled. A great responsibility rests upon the Christian Church to-day to proclaim the doctrine to the heathen. He closed by giving the salutation of his country in his own tongue, which being interpreted meant, “My respect for you, my friend, is so great that I take the dust from my feet, I kiss it and put it on my head.”

Greetings were sent to a similar association then in session at Lake Bluff, after which

J. E. Searles, Chairman of the Executive International Sunday-School Committee, addressed his fellow-workers. He spoke of the importance and scope of the labor, saying that a convention would assemble next year representing this branch of labor for a large portion of the Christian world. The hope of this nation depends upon what we

make our children. He spoke of the working upon the Sabbath at large railway offices. A Southern man had said that if the North and South were ever cemented together in harmony and unity the work must be done by Christian men and women. As by the machinery of the printing press, controlled by a lever and the power of steam, sheets of white paper are made the mediums of intelligence to the world, so the hearts of the children are like the paper, and must be taken hold of by the lever of prayer; then we shall receive the power of the Holy Ghost to do the work. Mr. Searles here moved that a committee be appointed to draft resolutions as to the sense of this Parliament, sustaining the action of the Centennial Committee at Philadelphia, in closing the exhibition upon the Sabbath. The resolution was unanimously adopted and a committee accordingly appointed. The band in attendance played some appropriate selections, and Chancellor Haven made one of his racy speeches.

WEDNESDAY—TEACHERS' DAY—MORNING
SESSION.

The exercises of the morning were opened by singing "More to Follow" with accompaniment, followed by reading the Scriptures and prayer by Rev. Mr. Hoyt, after which there was sung, "I need Thee every hour."

Conductor Crafts declared that the sentiments of the song should be in every teacher's heart.

Rev. B. P. Raymond was then introduced and spoke upon the following subject: "Three requisites in teaching." He said that whatever may be our difference in methods there is but one end to be reached, that is the salvation of souls. The first requisite for the Sabbath-school teacher is an authoritative religious truth or message which may be found in the Bible. And, second, he should have a well-defined idea of what he proposes to expound, a lack of which causes him to wander from his legitimate subject and paralyze his efforts. He should study the Bible and accept that which bears upon the question. He may have an intellectual conception of what is written in the Word, but if he lack the spiritual qualification, if he cannot call Jesus, Lord, through the power of the Holy Ghost, he will fail to impress the great truths of the Bible upon his pupils. The third requisite in teaching is a medium adapted to the purpose of communicating the proposed truths. The speaker said it was not easy to define this medium. Language is said to be the medium of thought and ideas. He likened the medium referred to, to a "spiritual ferry-boat that conveys spiritual beings between two great cities filled with living beings." There is a lan-

guage of acts, of looks and voice. The teacher will find the language that he so much needs in the Word of God, and in the baptism of the Holy Spirit. The Holy Ghost can teach a man to speak.

“Let the Lower Lights be Burning” was then sung, and Rev. A. Monroe addressed the Parliament upon.

“*Plans for a personal study of lessons.*”

We give a synopsis :

I. Investigation.—

1st. External particulars, the book, its name, date, its author and style and important features.

2nd. Internal particulars; chronology and connection.

Where ?— places and other peculiarities and associations.

3rd. Who ?—persons, characters, &c., names, titles, histories and positions.

4th. What ?—words, terms, figures, things, events, errors and truths.

5th. Why ?—causes, motives, designs.

6th. Whence ?—things implied, inferred. suggested or produced.

2nd. Planning—

1st. Decide upon the theme of the lesson.

2nd. Select the truths to enforce it.

3rd. Mark the points to be explained, provided or illustrated.

4th. Obtain the necessary explanation, prove, illustrate, live, look and store.

5th. Arrange in order, interest, logical connection.

The speaker said, "Look for illustrations and you will see them on every hand." He illustrated by saying that upon a certain time he went out fishing, and in passing through some woods he looked for and at length found a fishing-rod. He never after looked through that forest without seeing-fishing rods on every side."

The hymn "Rock of Ages cleft for me" was then sung, which was followed by a general discussion on "The teacher's personal and social study of his class." The benediction by Chancellor Haven closed the morning session.

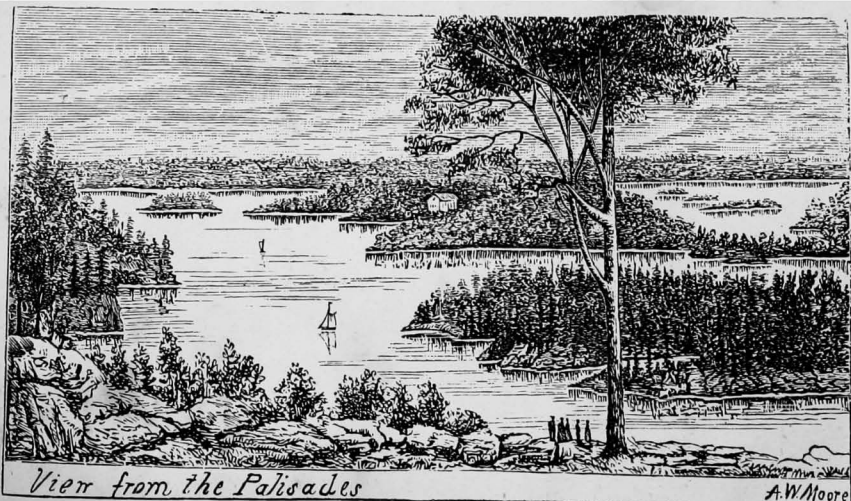
AFTERNOON SESSION.

The exercises of the afternoon were commenced by singing the 2nd hymn in Bliss and Sankey's collection, "This is the promise of God full salvation to give," after which Master Charles Hale, a blind boy, sung several pieces, among which were "Hold the Fort," "Waiting and Watching" &c. Great interest was manifested in the singer, who showed marked ability. The faculty of singing is often

largely developed in blind persons, and certainly Master Hale is an exemplification of it.

Doctor Haven in introducing Rev. W. F. Crafts said: "Our friend the conductor is full of good thoughts and sentiments for us. Many years ago I was well acquainted with his father, and used to labor with him in the Church. I did not then think there was a boy growing up in his household that would accomplish so much. Brother Crafts is the author of several books, one entitled 'Through the Eye to the Heart,' a popular book, showing the importance of illustrative teachings; also a book entitled 'Childhood,' the text-book of the age."

Mr. Crafts' subject was, "Illustrative teaching,—use of blackboard." He spoke of our helpers to the truth. A little ragged girl came one morning into the Sunday-school, where she had never entered before, and looking around in surprise she asked the question, "Is this the way to heaven?" The superintendent, affected by so important a question, said, "I am doing all I can to make it the way to heaven." The Sunday-school is not the place to circulate literature, but it is the place to present Christ to the heart of the scholars as the way to heaven. How shall we best accomplish it? For the greater part, the senses usher truth to the soul, and the most prominent of the senses are sight and hearing, and these latter ought to work in harmony together.



View from the Palisades

A.W. Moore

The "illustration wagons," of sight and hearing should work together in religious teaching, and send God's truth through the eye-gate to the soul. There must be a spirit in the wheels of this wagon. This is the legitimate, normal and philosophical method of teaching. You say of flowers, they are sweet,—smell and see; of food, it is good,—taste and see; of the polished gem, feel and see; and referring to the mind you say: I can't see it; oh, it's all in your eye. Originally each word represented a thing. From this arose the fundamental fact, we think by images, by something we see or think we see; and there is nothing we remember so well as that which we learned in childhood by comparison. In the old primer we were taught that "D" stands for dog, which was incorrect; dog stands for "D." This principal method of teaching we shall find illustrated not only in our common schools, but in our colleges of to-day. The speaker referred to his seeing Agassiz use chalk in both hands in illustrating his subject. Originally, writing was pictures, which were simplified into hieroglyphics and these again into letters. The true philosophy of teaching is to teach the word, which is a combination of pictures, and then resolve it back again into the pictures. A word throws the pictures into the imagination; chalk only throws it into the eye. The first lesson was given in Eden to Adam and Eve, when the Almighty said, pointing to the tree, It is right not to touch that tree, and it is wrong to touch it. The altars were object lessons, teaching the truth. Sweet incense first taught man the object of prayer. God wrote

upon the wall, before the eyes of Belshazzar, "*Mene, tekel, upharsin*" weighed, measured, and found wanting. Christ was not only a teacher Himself, but was an object lesson of what God is. Ten to one more than ever before, the world is trying to reach its customers through the eye. The speaker passed on to illustrate the use and abuse of the blackboard. The principal abuse of the blackboard is its use for exhibition. He was much interested in hearing the evangelist Moody speak of the spiritual results coming from the use of the blackboard. Wishing to show the contrast between what the world and God would give to man, he wrote upon the board :
"The world gives riches, fame, ease and pleasure,"
"God gives forgiveness, joy, Christ and Heaven."

The speaker gave the following synopsis or chart representing the proper use to which the blackboard may be put :

- 1st. To attract attention.
- 2nd. To make announcements.
- 3rd. To help the memory.
- 4th. To explain the truth.
- 5th. To condense the truth.
- 6th. To emphasize the truth.
- 7th. To review lessons.

Mrs. Crafts was then introduced. She said she would not take up much time, but would endeavor to point out another phase of illustrative teaching by showing a few examples and explain-

ing how it may be adapted to primary schools. She had a few little things which she had hurriedly gathered up from the school-room as she left. These were used simply to help the memory and draw the children's attention to and make clearer the golden texts. They were representations of hands, arrows and hearts, etc., having Bible inscriptions thereon. The heart had this passage written upon it: "He hath desired it for His habitation." Children but two and one half years old would remember their texts. When she called to visit the children she always called for their treasure-boxes. A representation of a pitcher was inscribed, "Look not upon the wine when it is red."

She manufactured these toys herself. It was a labor of love. She always had a class of assistants with her, to each of which she would say, "Make so many of this or that, please." Thus the work was lightened and the children instructed. She illustrated God's promise by the rainbow. She had a prism in the room, and placed it so as to reflect the colors upon the wall, thus chaining the bow for their inspection. Mrs. Crafts is certainly a model teacher, having a wonderful adaptation for the work.

EVENING SESSION.

The exercises were opened by singing and

prayer. Mr. M. C. Hazard, editor of the *National Sunday-School Teacher*, Chicago, spoke upon the subject. "Teaching with Power." We give a synopsis of the address :

The secret of a teacher's power is not in mere learning. Some persons are graves in which knowledge is buried without hope of resurrection. Mere instruction is not sufficient for the Sunday-school work. To get the attention is good, but not all. One can interest the fish, for instance, and not catch them. A Christian life is the prime element in a successful teacher. We cannot live on skim-milk through the week and preach cream on Sunday. Unconverted people are not capable of teaching in Sunday-school. A man should not only live a Christian life, but it should be a joyful and attractive one. False representations of the Christian life deter many from seeking Christ. We must be much with Christ to represent Him well. Tact is a second element. Conversion gives no man a diploma to teach. There are diversities of gifts. What is tact? The capability of securing the undivided attention of the class. Tact will connect the knowledge that the children have with that which they do not know. The third requisite is attractive attention. There must be in order to this, sympathy between the teacher and pupil. Another point is enthusiasm on the part of the teacher. We must teach as Moody says, "out of hot hearts." Enthusiasm is as catching as measles. The teacher must have

a thorough knowledge of the lesson. Like an engineer, he must be acquainted with his engine and what it can do. Moderately good knowledge is like a moderately good egg—nobody wants it. One of the best things a teacher can do is to study the Word. It is true if we have knowledge it will provide itself channels, but if channels were prepared beforehand the currents would then flow where we desired them and would accomplish desired work. There must be constant and fresh study. Use all the aids you can possibly get, but do not carry them or lesson-leaves into the Sunday-school. Seek to incite in the scholars self-activity. Stimulate them to think and study the lesson for themselves. Finally, he only teaches with power that teaches with the Holy Ghost.

Rev. J. Hurlburt then spoke upon the subject "Normal Classes in theory and Practice." The Sunday school of to-day is a different thing to that of the last generation. Once it was only for the poor children. The great need of the present is trained, efficient Sunday-school teachers. One cannot teach unless he knows what to teach, and how to teach it. Training is just as necessary for a Sunday-school as for a secular school teacher. There are many qualities that the teacher must have, such as character and spirituality. He must also have a thorough preparation. There must be a *method* of instructing. How can this training be obtained? One will gain a good training from teaching itself; also from reading and study such as he can pursue with limited advantages. But there ought to be some sort of systematic training for

such as desire. Normal classes should be organized; one way to do it is to select the most promising pupils of the school and give them in charge of a first-class instructor, who will drill them in the art of teaching. Another method is to make the teachers' meeting the means of preparation for thorough teaching. Another is the Union plan of associating the Sunday-school workers of the different Churches of a town or city.

The evening session was closed by Mr. P. P. Bliss singing "The half was never told."

THURSDAY'S SESSION.

This was the "day of hard questions." The exercises opened as usual with praise and prayer. Next followed the Primary Teachers' meeting, led by Mrs. Crafts. The superintendents and pastors then held a specimen Normal class, conducted by Mr. J. L. Hurlburt, at the conclusion of which Mr. P. P. Bliss sang "Let the Lower Lights be Burning."

The question "How shall we manage our unruly boys?" was then discussed by Messrs. M. C. Hazard and C. M. Morton. Mr. Hazard said in looking back over his experience, it seemed as if a great portion of his services had been performed in the management of unruly children. Boys are mischievous, and girls are inventive. It was not until I saw one of the wildest girls of my class become one of the best that I began to have faith in teaching it. The ideal of what a

child should be varies greatly in the minds of different persons. Writers have been criticising the "good boy" by making him die young. My ideal of a boy is one with fire in his eye, ring in his voice, and an appetite that is perfectly appalling. He has the stuff in him to be the making or unmaking of half a dozen slower boys. If you want to make a boy cry, make him laugh first. Whenever you touch one of these sharp, sensitive boys you are sure to get a word or a blow. The brightest man you can get is the one to teach a class of such boys. You don't want a man there whose eyes will hang fire a week after he pulls the trigger. You want a consecrated man, but a very sharp one. Never go into the class with a discouraging air. The man who goes into battle despondingly is whipped already. Have patience,—the husbandman sows the seed in the spring and waits for the harvest. We are trying for more precious fruit than ever husbandman wrought for. Never give up a boy. Mr. Moody started his mission school on the North Side, at Chicago, with maple sugar. A wise general will always try to separate his enemy into detachments, so that he can overcome them separately. Take a walk with your scholar and try to overcome him singly, he is not apt to give up if he is backed by his associates. It is a joy to me to think that in that better and higher world the children will not forget us. I bid you good-bye, and pray God to give His blessing to you and a love for and immeasurable success in your work.

Mr. P. P. Bliss again sang, after which

Mr. Charles M. Morton, lay pastor of the

Plymouth Bethel Church, Brooklyn, followed on the same subject as the preceding. He thought that when men take Sunday-school classes they expect too much. A man takes a Sunday-school class very much as a man takes a wife, for better or worse. Almost every Sunday-school has one or two of what are termed bad boys. Although they do not seem to appreciate the efforts of their teachers to make them better, down in the bottom of their hearts they do appreciate them. I have known some of these who would persecute their teachers in the school-room and fight for them in the streets. Not one quarter of the Sabbath-school teachers in our land visit their scholars once a week; and a large portion of the teachers do not speak to their scholars when they see them in the street, neither do they know what kind of homes they have got. There is nothing that will take the place of that acquaintance—that love. I believe the time is coming when no man or woman will get a school class whose heart is not filled with the love of Christ. There is nothing to be discouraged about and everything to hope for.

In the afternoon the programme was as follows:—

Popular service for the old and young.

Service of Song, led by P. P. Bliss.

How to conduct a quarterly review, illustrated with blackboard, by Rev. J. J. Hurlburt.

EVENING SESSION.

After singing and prayer the question, "How

shall we get rid of incompetent teachers?" was discussed. We give the following points as the result and answering the question under consideration :

1st. By the scholars being allowed by the superintendent to remove from one class to another.

2nd. By the superintendent frankly but kindly stating the desired change.

3rd. By having more local conventions.

4th. By having regular weekly teachers' meetings.

5th. By having all teachers nominated by the pastor and superintendent and elected by the teachers and officers.

Then followed the singing by Mr. Bliss of "Lord I hear of showers of blessings."

Rev. H. M. Parsons discussed the questions "How can we retain young men in the Sunday-school and secure a more general attendance of adults?"

The speaker said that the attendance at the sanctuary is not as great as it should be. He found that the Church in the country and the city had this problem, How can we increase the attendance? It is a question of importance to all Church members and others who desire the spread of the Gospel. He believed the idea that

the Sabbath-school is an institution detached from the Church is wrong. The grand army of recruits for the Church comes up from the Sabbath-school, which latter is the pioneer of the Church. The reverend gentleman advocated the combining of the two, the Sunday-school and the Church-meeting. His discourse was lengthy and very impressive.

FRIDAY MORNING SESSION.

The morning services commenced with Master Charles Hale, the blind boy, singing, "Come to the Saviour." Then followed the teachers' meeting, after which came the meeting of the mission-school workers in charge of Chas. M. Morton, of New York.

Then followed the Rev. J. E. Latimer upon the subject of "The conversion of Children." In this connection he pointed out that the Sunday-school brought together all the appliances for the culture of the child. At this time the child is prominent in society as never in the past. The common school brings to bear its force as never before. Poets delight to sing and men of letters to write for childhood. The Sabbath-school comes in answer to the question, What shall we do with our children? When character is germinal is the time to apply the Christian forces to the child. Conversion may reach a child so early in life that

the adult Christian cannot remember the time when he first felt its power. We are working at the short arm of the lever in waiting until the child has grown up before trying to conquer him back from the world, etc.

After the conclusion of Mr. Latimer's address, which was lengthy and impressive, Master C. Hale sang, "Then scatter seeds of kindness," and Mr. Bliss sang "Let's gather up the sunbeams lying all around our path;" also, "Little children I see standing close by the King." The Rev. John N. Castle, D.D., of Toronto, then addressed the Parliament upon the subject: "The Culture of Converted Children." He was glad that the prejudice against the early conversion of children can now be almost regarded as a thing of the past. Except in a time of special visitation, the vast majority of the acquisitions to the Church are from the children and young people. When the children are converted, about the common practice seems to be to leave them to themselves. There seems to be far more solicitude before than after their conversion. One of the gravest mistakes in the world is to train up children as though they were adult Christians. In the first place, in cultivating converts be sure you have got a convert to cultivate. As soon as a child gives evidence of its conversion its place is in the

Church of God. We sometimes look for fruit when our anxiety should be for the roots. The Christian friend of the young convert will, like the gardener, jealously watch the weeds. In this case the plant has a double nature. You may perhaps see the production of the beautiful fruit of the new life, side by side with the weeds of the old life. He who attempts culture in God's garden will find many weeds; wherever there is a rich soil there is likely to be many weeds. The Christian culturist will take pains to destroy the weeds and keep the soil thoroughly occupied with the good seed.

Mr. and Mrs. Bliss sang, "Waiting and watching for me," in a manner that drew great applause.

EVENING SESSION.

Rev. S. L. Gracey, of Massachusetts, having charge of the meeting, the evening exercises were opened by a service of singing. Miss Nellie Brown sang, "I need Thee every hour."

The congregation, led by Mr. Bliss, then sang, "Safe in the arms of Jesus," and "Come, Thou Fount," etc. Then followed the vesper service, at which the Rev. Francis W. Kirkpatrick, of St. James Church, Kingston, engaged in prayer. While waiting the arrival of a steamer which was to bring some of the speakers, the time was occupied in singing and repeating Scripture passages,

among which one seemed very appropriate to the occasion. It was, "Go ye yourselves into a desert-place and rest awhile." A voice replied, "That is what we are doing."

Rev. W. F. Crafts, the conductor, then addressed the meeting on the question, "The coming man is the present child." In the course of the speaker's powerful address, he said : It was Bethlehem that first taught the wise men that a child's face was a grander study than the stars. You never heard of a Christ's child outside of Gospel lands. Read the sacred books of China and Japan, and other heathen nations, and where do we find anything about children ? Where do you find history, sacred or profane, more beautifully written than that passage of the Bible where Jesus laid His hand upon the children and blessed them. David said, "Come, ye children, and hearken unto me." The recognized influence of children is the thermometer of a nation's progress. As Christianity takes hold upon men, the Sunday-schools have become effective in the same proportion. There is no study that is grander than this study of children, except the study of God. When Christ wanted to make His disciples better men and teachers, He told them to "be childlike." Mr. Crafts then introduced the Rev. Henry Ward Beecher, who was received with prolonged applause.

Mr. Beecher said : The best Sabbath school is but a poor substitute for the family; the foundation institution of time and the world is the household. Although the household depends upon the nature of civil constitutions and laws, upon influences which are derived from the Church and from schools, yet governments and churches and schools are themselves more dependent upon the family than the family upon them. There is nothing that can save a nation whose sills are rotted out. A nation may be cut off utterly in all its growth and development, but if the household, which is its foundation, remains intact and pure, it will spring up again in spite of all adversity. When Napoleon the First overran Germany he reduced that nation almost to bankruptcy and despair, then it was that Steine, the great forecasting statesman, advised the King wisely that the hope of that empire lay in the more absolute and thorough education of the household, and that it is in modern times the origin of free common education in any large scale among the people. From out of that state of depression Germany sprang to be as she is to-day, the tallest Protestant nation in Europe; and France, that ground her to powder, has seen the change by which she is under and Germany super-eminent. And the change has been wrought out through the education of the children. I have said that the best Sabbath school is but a poor substitute for the family school, for no Sabbath-school can do more than teach. To be sure example goes a certain way, but that itself is part and parcel of teaching. The command is

not any where, nor is the promise any where, teach a child the way it should go and when he is old he will not depart from it; the declaration is, *train* a child in the way he should go, and when he is old he will not depart from it.

It is teaching reduced to habit, that is training, and we are to train children; but there is no institution comparable to the household for that, because it teaches them earlier than any thing else can. But it is chiefly so because there, more than any where else, Love is the teacher, and it is the wisdom and power of love which influences the lesson. The teaching, moreover, is not given only in one day in seven to a class of six or eight altogether, and is not through the ministration of words alone; it is given with the eye, the gentle hand and the mother's touch, day and night, suffering for and with her children and helping them at the point of time when temptations assail them. So in any way family teaching is the nearest approach to Divine moral government that the world has ever known or probably ever will know, for there is no legislature, no administration, no philosophic teaching that can for a single moment do the things which characterizes love born of God and ministered by the Divine Spirit can do in the education and full development of human nature. Now the principal danger we are under in pressing forward this great economy of our day, the Sunday-school, as the university of our children, is that we should supersede the family,—that the father and mother will remit to the school the duty of instructing the children. Happily, however, they

cannot remit to it the duty of discipline. The household will still be a training institution, but more and more the effect of the Sabbath-school will be to cause less attention to be given in some households to the instruction of the children; and this danger is so great that, if it were not for other reasons, I think it ought to be a very serious question whether we were not more in danger of losing on the whole by Sabbath-schools, if they weakened the duty of the family, more than we should gain by them. But when we consider how many scholars have no parents, and how many are without parents fit to teach, how the majority of every community is without any such opportunity, there is no doubt as to the wisdom of having Sabbath-schools.

Now receiving the children into our hands in the Sabbath schools, is there any one Scriptural way more than another by which we may hope to raise up a generation to serve God? Is human nature forever to be the thing we know it to be now? Is weakness, with occasional strength, forever to characterize Christian communities? Are there to be no discoveries in religion that will measure themselves against science? As we are learning better agricultural, better mechanical arts, better administration; as nations are learning to be better nations, and international arbitration is becoming more general, are we to expect nothing better on the side of religion? For a mere geographic spread of religion is not growth; mere extension is not development. We may spread the Gospel until there shall be no place without a Bible, and yet

religion may not have been developed. Religion is the development of larger power in the souls of men; it is by the growth of the fruits of the Spirit, planted in the better soil, we are to expect the advent of that religious power which is promised, and which we believe is yet one day to come, before the second re-appearing of the Lord. Is there, then, any way in which we can do better than we have done? Is there to be no further development of Christian power than in the days gone by? I think there is to be. It is to this point I wish to direct my remarks, viz., that it is the duty of ministers, church officers, and all teachers and scholars, to make religion more attractive and more beautiful to man than it has yet been made. We must show the world that religion is the true nature, that man's first nature is his spiritual nature, and that the underground nature is his own work. It is true that in the lower or animal nature we are depraved. Man has a double being, that of the soul and that of the body, which are constantly struggling with each other. Sometimes one is uppermost, and sometimes the other. Man is born an animal, and a very poor one too. (Laughter) Nothing is so small, nothing so absolutely vegetative as the most glorious thing God ever created—a man. An insect is as perfect five minutes after it is born as five days afterward. Not so with a child, which is a mere compound-suction animal, and lies in the arms of its mother helpless, nearer to zero than anything else. So the child grows up, but through months and years remains quite incapable of culture. Not

till after one year does it begin to discern things and not then the distinction between right and wrong. So little by little the child learns to help itself to run and fight, and do all things which nature requires of animals. It is not until somewhat later that the affections develop in any marked degree, and the time at which moral sense is developed differs with different children. So we have man as an animal first, and afterwards the development of his moral sentiments. The question is this, Are we to teach and preach a system of administration and of means which is adapted to animal man, and never out-top it by any system which will be adapted to spiritual man? The animal man must be governed very much as is an ox or an ass. First he must find by physical coercion that he must obey, and that is the beginning of God to any animal; he cannot help it, and therefore he obeys. It is not from preference, but in order to avoid something worse. The lower conditions of savage life, and of life in the household, are, and must continue to be, an adaptation of means and ends according to the circumstances of the creature which is being taught. A great many parents don't believe in physical discipline, in rigorous government for the little animal children. They say, "Govern the child by reason." What! govern a child by reason before there is any? "Well," they say, "govern the child by gentleness and patience." If a woman is placed in good position, inheriting virtue from her parents, with a head well balanced and cultured, married happily and placed in circumstances of ease, and has three children, I

can well understand how she can have patience to bring them up any how. But take a poor washerwoman, who has sixteen children (laughter), and tell her to bring up her fiery little cubs by moral suasion, and she will reply that it is impossible. There is no way of bringing up children except according to their conditions. The economic method is, that while the child is in the animal condition you should address it with animal influence. (Laughter.) But the object is not to control the child by a physical discipline because it was the best. It was the lowest method, and was practicable only because the child is in such low condition he cannot be taught any other way. Quickly the child should be taught by a higher method. To tell a child, "You shall go to bed without your supper," is a very good punishment for a child up to a certain age, but, "You shall go to bed without your kiss," and "You shall go to bed because you have grieved your father, who is in tears," is better still, but it comes later in life.

Has not the Christian Church and the community come to that condition in Sabbath-schools and congregations which can be appealed to by the higher and grander influences of Christianity? Is it not time for men to begin to understand the power and the attractions of the beauty of holiness? There is nothing so beautiful on earth in development as a true Christian spirit, working in the actual affairs of human life; and nothing in the heavens is so beautiful as God! If we could see Him, all light would die out from the sun and all blossoms would wither from the earth,

for "He is the chief among ten thousand and the one altogether lovely." Weary heart, strive and struggle for a little while for there is not a hand's-breadth between heaven and some of you, and, for the first time in your life, you will be able to say "I am satisfied," when you behold God and rejoice in His beauty.

When I look into the Bible and read the lives of the apostles and disciples, I find myself in company with a very different set of men from the average of men in our churches. I find none more noble and courteous than Paul, or who stood more for his rights, and yet none more gentle or more perfectly self-sacrificing. It was not, however, a raw-boned, hard-featured self-sacrifice that makes you feel sorry he does it (laughter), but that triumphant and truly Christian self-sacrifice that makes itself beautiful. Paul and all his compatriots were singing men in their adversity, trials and troubles. When in prison the hymns and prayers of Paul and Silas were mightier than stone or iron. If men would meet adversity and trouble with prayer and rejoicing, human sorrow would have less dominion over them. When Paul said, "Ye are the temples of the Holy Ghost," he presented to the mind of the Jews the proud, white marble temple at Jerusalem, which is still the glory of that old race, than which there is not to-day a better stock.

I have been made thoroughly indignant often, by the way in which young men are appealed to on the subject of religion. They are told if they don't repent they shall go to hell. It is very true, and some people should be told of it. Men

open the door of the church as if it were the grave's door, and say, There is the church and there is hell. Take your choice. They say, Well if that is the choice, on the whole we would rather — well we don't know. (Laughter). The preacher flashes lightning at them. When they have reached middle life, and pretty much of all youth and pleasure has fled, they conclude to crawl in. What is their idea of religion under such circumstances? Instead of fighting and hunting, they say they will keep the Sabbath; they will not swear except under an immense pressure of temptation (laughter); they will read the Bible every day if they don't forget, but on Sunday anyhow; they will pay their portion (they being the judges of what that is) towards the support of the Gospel ordinances, and they don't know exactly about the outcome, and they forget to give in their belief in creed wholesale. When I see a hard tobacco-chewing, Christian man (laughter) leaving the Bible out of his religion and hoping a good deal in the goodness of God, I am sad. The acceptance of religion, as described by the Apostle Paul, is that every man shall be responsible for his own acts. The majority of men are not led to accept the truth of religion on account of the arguments made in its behalf, but by the personal life of Christians. If you look at those men who are the most truly Christians you will find that they are free as birds; they are the children of God. Sabbath-school teachers should teach the children that in accepting Christ they become glorious and free. Teachers cannot teach what is a religious life by words alone; they must

live. Some Christians are like fire-flies at night: they fly in the darkness and flash, and none are able to steer by them. Some, on the other hand, are like the lighthouses on these islands: they stand during summer and winter, day and night, sending forth a steady, bright light, so that every pilot that goes down this mighty river knows how to steer his ship. "Let your light so shine before men that they, knowing your good works, may glorify your Father which is in Heaven."

SATURDAY MORNING SESSION.

The Parliament, after morning prayers and praise, entered upon the exercises of the day, "Sunday-school machinery." Mr. Bliss sang his new "Centennial Song," which was grand and inspiring.

A primary teachers' meeting was led by Miss Jennie B. Merrill; after which a meeting of pastors and superintendents discussed the topic: "The Pastor's relation to the Sunday-school," also the best plans for Sunday-school rooms and Library systems (with plans, models, charts, &c., shown), Sunday-school finance and benevolence, &c. There was also a conversation in regard to the following points in Sunday-school machinery: name, constitution, programme, officers, S.S. mis-

sionary and temperance societies, printing press helps (with cabinet of specimens), concerts, etc.

In regard to Sunday-school music, Mrs. Crafts said she was in one sense a person of one idea, and that idea was the primary class song. It should be arranged not for the jingle of the rhyme, but for real, solid truth. A song will be remembered by the children longer than words not arranged for music. If we teach real solid truth it will constantly recur to them. They should be taught simple songs and hymns of the Church.

She sometimes said to the children: "God made the little birds to sing; now can't you sing as well as they do? Sing with the spirit." Make the children understand and feel what they sing. Music for them should never be written above *E flat*. Upon being appealed to, Mr. Bliss assented to this.

SUNDAY.

Services opened by singing the hymn,

"I need Thee every hour."

Prayer by Rev. Mr. Norton, and singing,

"Take the name of Jesus with you,
Child of sorrow and of woe."

Rev. Mr. C. M. Morton, of New York, then

announced the programme of exercises for the Sunday-school service.

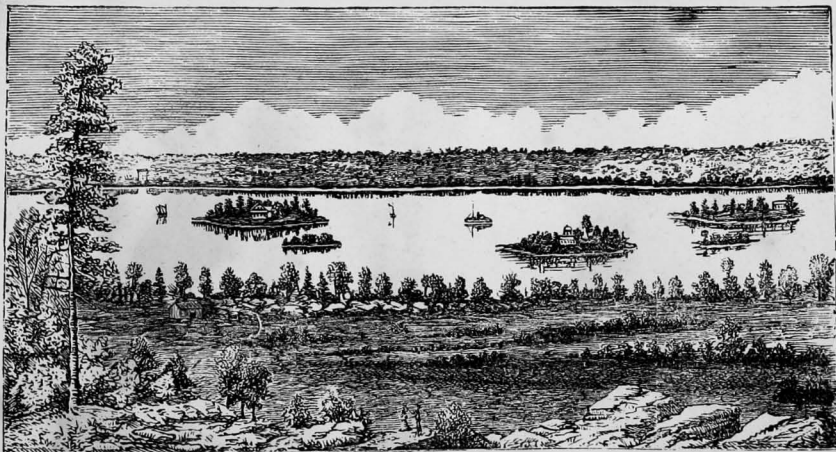
Seventeen classes were organized and as many teachers appointed. The lesson was the dedication of Solomon's Temple. 1 Kings vii., 5.—21.

The choir then sang "Sowing the seed by the wayside high," and Secretary Gracey called the roll of teachers as follows:—

Pastor, Rev. Robert Townsend, D.D.; Superintendent, Rev. C. M. Morton, N. Y.; Assistant Superintendent, James Hughes, Toronto; Chorister, P. P. Bliss, Chicago; Secretary, Rev. S. L. Gracey, East Weymouth, Mass.; Treasurer, David McLean.

Teachers: Rev. B. P. Raymond, New Bedford, Mass.; A. O. Van Lennep, Syria; Rev. M. Hawkes, Boston; Rev. J. E. Latimer, D.D., Boston; Rev. F. H. Marling, N. Y.; Rev. A. H. Monroe, Toronto; Rev. D. Marvin, Jr., La Fargeville; Mrs. Brewster, Iowa; Mrs. P. P. Bliss, Chicago; Rev. Mr. Hall, Canada; Rev. Mr. Stark; S. H. Starin, Syracuse; Rev. E. C. Curtis, Syracuse; Rev. F. Widmer, Rome; Rev. E. Barass, Ont. Primary teachers: Mrs. W. F. Crafts, New Bedford, Mass; Miss Jennie B. Merrill, New York.

The classes were seated in various parts of the Tabernacle. Presently all the teachers arose and began to instruct their classes. It was



View from Sunrise Mountain.

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really an interesting and glorious sight. Thirty minutes were devoted to the lesson, at the expiration of which, the piano was sounded by Mr. Bliss, and the congregation sang under his leadership :

“ O think of the home over there ! ”

The classes were reviewed by Rev. Dr. Newton, of Philadelphia, who impressed upon them the importance of dedicating their hearts to God. It would not do to dedicate their heads, hands, and feet to Him, but their hearts, which would enable them to labor successfully in His cause.

There were four hundred and forty six scholars in all, and a large audience beside in attendance.

EVENING SERVICE,

The exercises were opened by singing

“ When he cometh, when he cometh,
To make up his jewels. ”

A little child's voice being heard among the singers, Mr. Bliss said : “ Bless the little children; I've heard their voices a good many times. They are our jewels and we must hunt them up. ”

Rev. C. M. Morton then addressed the Parliament on the subject “ Christian Temperance Work He didn't think temperance work of much value

without the Word of God. I am not in favor of the blue idea of the progress of the Church. I think the power of the Gospel is greater now than it ever has been since Christ died; next year and the next we shall see it increase until Christ Jesus shall see the army of sinners gathered to His arms. The Church of God to-day is standing just where the disciples of old stood. We have got a devil standing by us that we cannot cast out. It is Strong Drink. We are ready to look up to the Lord and say, "Lord, why can we not cast him out?" There has been more talk and less work upon temperance than upon any other question. I candidly believe that there has not been one drunkard saved for every thousand lectures; ninety-nine Christians out of a hundred don't know what it is to take an interest in the poor drunkard. The man who begins to drink is always a warm-hearted, generous man; it takes a kind-hearted man to make a drunkard. The majority of Christians are afraid of the drunkard. You never find a stingy man getting drunk, except perhaps when he is among his friends; it is the man who will "shell out" his money freely; the generous, warm-hearted man. We want that kind of men in the Church—we have got too many of the other kind now. You must talk with the drunkard, don't come in with a long face; don't let him know that you have come to save him, but feel along and see if you can't find out the door to his heart. Why are we trying to wait until the State will do something? The fact is the majority of men in the Legislature and Congress are men that drink. Our hope must be

from God. I don't have the least confidence in the efforts of any man put forth to save the drunkard without the Gospel.

Mr. Bliss sang a centennial medley called

"My grandfather's Bible."

Rev. S. L. Gracey then addressed the audience upon the "Christian Reform Clubs of New England."

In New England temperance has for a very long time been connected with the prohibitory law, and I think we will get back to that law. After twenty years, experience we have not lost faith in it. We were long ago convinced that the best way to make a Christian of a man is to reform him. But lately we have made this discovery, that it is a thousand times better to put the other end foremost, that the best way to reform a man is to make a Christian of him. Now, we propose to bring him to Christ first. We hasten men from the position of pledging us to that of prayer as rapidly as we may. We don't have any faith in temperance work that has not God in it. Dr. Henry O. Reynolds of Bangor, is the Moody of Temperance. He is a reformed drunkard. He believes that he is called of God, and expects God to go before him and behind him. He is not a great orator; there is no particular logic in his remarks; but wherever he goes crowds follow him, and drinking men come eagerly to hear him. Seven or eight hundred of the drinking men in Lowell have joined the temperance society, influenced by the doctor, who

always opens his meetings by reading the Bible and prayer. The secret of the success of the temperance people in the New England States, which has caused such a great wave of reform to sweep over their Country, is their entire dependance upon God. Their motto is "Dare to do right." You will find it on all the fences, doors, windows and in the stores. The *Boston Traveller* has a column headed, "Dare to do right." Every pledge is headed by these words and also has the words, "With the help of Almighty God," incorporated in it. At Gloucester, three months after Dr. Reynolds's lecture, out of 300 fishing vessels from that place, 250 went out with temperance crews and they organized a club of 500 persons. Dr. Reynolds's plan was to require people to come forward and sign the pledge, not to pass it round. He would keep the words "Dare to do right" constantly ringing in their ears. If one man strayed the others were pledged to bring him back. Another instrument is the power of sympathy, and this idea is best carried out by enlisting reformed men to help. The Church of New England was never so alive to the work as it is to-day.

Mr. Gracey introduced Miss Frances E. Willard of Chicago, Secretary of the Woman's National Temperance Society, who also spoke on the subject of temperance and made a most eloquent, affecting and effective address. The large audience was held in breathless attention and freely shed tears. Her command of language, power of description and eloquence are wonderful.

Mr. Bliss being much affected by Miss Willard's address said : My friends I will try to sing the latest song the Lord has let me write, it is entitled

'At the feet of Jesus.—woman's place.'

It is not yet published and I most respectfully dedicate it to Miss Frances. E Willard.

The benediction was pronounced by the Rev. Mr. Guile of Antwerp.

MONDAY MORNING SESSION.

There was a primary teacher's meeting at nine o'clock, conducted by Mrs. Crafts and Miss Merrill. At ten o'clock Rev. R. P. Raymond delivered an address on "The influence of the Holy Spirit," which was followed by conversation relative to spiritual influence. Then Rev. F. H. Marling, of New York, discoursed upon this subject, "Bible Reading or the Christ-Like Teacher."

AFTERNOON SESSION.

This was opened by singing "God save the Queen," which was heartily joined in by all present. After prayer by Rev. Mr. Nickerson the conductor introduced Dr. Newton who delivered

a centennial address to the children, taking for his text, "Whatsoever thy hand findeth to do, do it with thy might." It was a very eloquent and impressive address. Next came A. O. Van Lennep, on "The Oriental Shepherd as the Teachers' Model." He said :

I am asked what the manners and customs of the East have to do with the Bible. The Bible is composed of three different parts : The commands of God, through direct revelation ; the history of the Bible, and the geography of the Bible. If we find the geography of the Bible does not correspond with the book, it may lead us to doubt its divine origin. So history, and geography and the Bible are linked together. Now, what are the manners and customs of the East ? Nothing but part and parcel of those nations. I don't come here to tell you exactly how the people spoke and dressed in the time of our Saviour. I came as one born in the East, having studied their customs, and I came here to try and help these teachers, these fathers and mothers and these dear children and youths, to understand some of the manners and customs of the East as I find them now in the East ; and, in doing so, it seems to me these things will help you to understand the whole Bible better than ever before. You see something which strikes you at once in the costume of the people of the East. It is the girdle about the loins. The objects of this girdle or sash are multifarious. First of all, it is for beauty—the Turk without a girdle is good for nothing ;

he is like a young man in your country without a handsome cravat. Next, the girdle of the Turk is for use. I showed you the other day the way in which the oriental shepherd carried the lamb in his bosom. We put our precious things that we desire to keep in our bosoms. It is singular that we have, generally speaking, one way of salutation among all people, viz.—Shaking hands. So, when I meet my friend, I say, “How do you do, sir? Glad to see you.” This is a type of “Yankeedom” and “Europeandom.” They hardly go beyond that, except the good ladies sometimes hug and kiss each other. In our country the bearing toward a great man is quite different from what it is toward a menial or a servant. So when you meet a real friend you show your love for him. Now, we will call an old and venerable friend of mine, whom I have not seen in fifty years and see how I’ll receive him.

Here Mr. Van Lennep called his friend (Mr. S. Hawkes of the Boston “Congregationalist”) an old Turk with long white beard, turban and gown, and pointed slippers. The host greeted him warmly; the two with their bodies inclined forward embraced each other, swaying their bodies all the while; then they let go and re-embraced; then the old friend was seated and offered a pipe and coffee. During the embracing process Mr. Van Lennep showed how Judas embraced the Saviour, and also described the death of Abner, how the assassin carried a dagger in his sleeve

and while in the act of embracing Abner, killed him ?

Mr. Van Lennep continued—I invite him to sit down. My respect for him is so great that I do not sit near him. We have great respect for old age. I don't dare to sit near him, but stand at a distance ; and finally, being invited by him, I carry out my principle by sitting at the other end of the seat. I call assistants to come and give him pipe and coffee. He says he comes from the land of Mesopotamia. I take a whiff at the pipe myself first to show him there is no poison in it ; then wipe it off and pass it to him. The coffee cup is placed in a receiver so we need not burn our fingers.

A fierce Bedouin was then received and civilly, because the host said he (the Bedouin) was equal in rank to himself, but he was a treacherous fellow and if he met you on the plain, would cut you to pieces.

Mr. V. continued : He is dressed in a tunic, which is but a shirt. I made three bows to him to show he was a great man, my equal but not above me. If he was above me I would have prostrated myself and stood a whole hour. When before the Sultan he never takes any notice of a person until he chooses. The person desiring an audience puts himself in a position of expectancy, the same as David did in the Tabernacle when he prayed to the Lord. You observe the servants came with their shoes off. The shoes are always taken off when they go into church

and before great men. I intend to present to you something about social life in the East. Our servants are men. We have no women servants and to this day the sexes are kept apart.

Our space will not admit of our enlarging further upon the interesting discourse and representations of Mr. Van Lennep which were highly interesting and instructive. Besides his displays of oriental costumes, his lecture was illustrated by the use of pictures and maps. He delighted his audience of over two thousand people by singing a Greek song. The lecturer closed with an exhortation and Rev. Mr. Raymond pronounced the benediction.

On Wednesday morning the service was opened by the Rev. William Hall, M.A., a Methodist minister, who offered prayer, after which Rev. F. K. O'Meara D. D. Rector of Port Hope, Ontario, delivered an address on

THE REVISION OF THE ENGLISH BIBLE.

The doctor commenced by making a happy allusion to this being the centennial anniversary of American independence, and said that although the circumstances of the Revolution had led to separation there was much which should unite the subjects of Queen Victoria and citizens of the United States in bonds of harmony and affection. Amongst these heritages of both nations, none will deny that the English Bible is the most

valuable and most valued, and who was there that could doubt that much of the improved feeling which of late years had sprung up between the mother country and the daughter was owing to its influence? It is not to be wondered at that any attempt to tamper with a book which for so long formed the strongest bond of union between the two nations should be looked upon with suspicion and distrust, and that Sunday School workers and others should demand to know the reason why it is contemplated to make even the slightest changes in a volume which has embalmed itself in the hearts and memories of the children of God of all English speaking nationalities. The object he (Dr. O'Meara) had in view was to show that certain changes are desirable, and that the revision movement now in progress in England and the United States deserves the sympathy, and commends itself to the prayers of God's people wherever the English language is spoken. A Committee of eminent biblical scholars selected from the different denominations which make up the Holy Catholic church of our common Protestantism is at present engaged in this work at the Bible House, New York, as is a Committee of similar character in England at Jerusalem Chamber, Westminster. Dr. O'Meara then proceeded to refer to the nature of the work in which these learned Divines were engaged. Can, he asked, the New Testament be revised? Can the work of the Father of Light be improved? Can a single jot or tittle be added or taken from these sacred oracles in which the revelation of God to man is revealed? No! a

thousand times no! So far however from any such desecration being intended, loyalty to the well ascertained text was the very spirit which actuated the first movers in this matter, and an earnest desire to bring our authorized version into perfect harmony with what the labors of modern biblicists have demonstrated must have been the text of the sacred writings as they proceeded from the pens of the inspired writers, is the guiding principle which is actuating those engaged in the work. In our admiration of our English Bible we are apt to forget that it is but a translation, and as such is subject to the imperfections that necessarily cling to all things human; and even had it been a perfectly faultless representative of the original two hundred and fifty years ago, English being a living and not a dead language, and like all other living things continually growing and changing, it cannot possibly be to us in 1876, the same as it was to our forefathers in 1611. It is generally considered that our English authorized version stands peerless among translations of the Holy Scriptures whether ancient or modern in fidelity to the original, general felicity and force of expression, as well as furnishing above all other works in our highly composite language what has been happily termed "the pure well of English undefiled." Dr. O'Meara then read from a learned Roman Catholic author a eulogy of the English authorized version. The testimonies in favor of the excellence of the version was to him (Dr. O'Meara) an argument in favor of revision, inasmuch as it is not the production of a new translation which

is engaging the attention of the Committee, but such a revision of the translation of 1611 as shall make the labors of biblical scholars of the two last centuries available to the students of the English Bible. Much of the superiority of the present version, Dr. O'Meara continued, was that it itself was the product of many versions since the completion of Tyndale's work. After referring to the important work done by Wickliffe before Tyndale, it may be asked, if the deservableness of a revision be admitted, will such be anything approaching to an acknowledgement that those who for two centuries and a half have treasured portions of the version in their memories and hearts, as so many utterances of the living God, have been mistaken in so regarding it—or in other words, can a translation, more or less imperfect of the Divine oracles, stand in the same relation to the unlearned that the original does to the learned? He had no hesitation in answering in the affirmative, seeing that he had the authority of Christ and the apostles for doing so. Most quotations of the New Testament are from a translation which all scholars who have looked into the matter know is a more imperfect translation of the Hebrew original than is our English version, namely, Septuagint, and yet the inspired writers never hesitate to speak of the book from which they are quoting as the Word of God.

The learned doctor then proceeded to discuss the question: "Is a revision desirable?" It would be impossible for him to deal with all the improvements necessary in a necessarily brief

address, but he would advise them to read the works of Professors Schofield and Lightfoot, Archbishop Trench, Bishop Ellicott and Dr. Schaff. Dr. O'Meara then proceeded to notice particular passages of the New Testament, which, it is the opinion of the English, American and German scholars, would have to be omitted from the new version. The insertion of these passages was not the fault of the translators, but is owing to the fact that when our version was made, the apparatus for the formation of a correct text of the Greek New Testament was very scanty, some of our most ancient and valuable manuscripts having been then unknown and therefore inaccessible to biblical scholars. One of these spurious passages was to be found in Matthew 6-13 "For Thine is the Kingdom, the power, etc." This is wanting in all the ancient and reliable manuscripts and was unknown as a portion of scripture to the Greek and Latin fathers whose comments on the Lord's prayer are without it. It is true it is found in the Syriac version extant in the second century of our era, but it is believed to have been added to the manuscript by a later hand in order to bring the prayer in conformity with the usage of the ancient Church, making it a fitting addition to the prayers for public or private use, but out of place in the inspired record of what Jesus taught his Disciples as a form of prayer. Another similar passage, which doubtless would be left out of the new version was John 5.7 "There are three that bear record in heaven" which has long been given up by biblical scholars as spurious. It occurs in no Greek

manuscript later than the 16th century, and then it appeared under circumstances of suspicion ; it occurs in the writings of no Greek fathers, even in defense of the doctrine of the Trinity ; and although contained in the more modern editions of the Latin Vulgate, it is not found in that version as it came from Jerome. The reverend doctor then told the story of its appearance in a Greek manuscript, that of Erasmus, who was misled by certain monks. Dr. O'Meara then referred to certain passages which, in the revised editions, would doubtless appear in an altered form, but which would not in the slightest degree, diminish the evidence of the doctrines involved, but in some cases increasing and intensifying that evidence. Among these passages was 1st Timothy, 3, 16. Instead of it reading as it does now : "Great is the mystery of godliness, God manifest in the flesh," it will probably read, "Great is the mystery of godliness, who was manifest in the flesh." Having stated the reasons for this change, Dr. O'Meara referred to another passage requiring correction, namely, in the last chapter of Revelations : "Blessed are they that do His commandments, &c." This, Dr. O'Meara thought, savored of salvation by works. The production of more ancient manuscripts had thrown new light upon the passage. This and other passages is a proof that a close and diligent study of the history of the Greek text solves more and more important difficulties, and discloses the fact that what was formerly thought the erroneous translation of the Latin Vulgate, is in reality the correct representation of the

passages as written by St. John. The doctor next alluded to passages in common use which the original does not justify. In an illustration he referred to Agrippa's reply to Paul. We often hear the expression "Almost a Christian." According to the true meaning of the passage, Agrippa's reply was a cynical sneer at the Apostle's words, in which he meant to say, "You imagine, I suppose, that this little speech of yours is going to make me a Christian," not the earnest utterance of one "Almost persuaded." Another illustration was Thes. 5-22, which, as it now stands, "Abstain from all appearance of evil" is not the proper rendering. The word, translated, "appearance" has never that meaning, as distinguished from reality, but always signifies "kind," "sort," "form," so that the passage should read, "Abstain from every sort of evil."

In explanation of the passage, Dr. O'Meara quoted from Archbishop Trench, who says, "There are times when, so far from abstaining from all appearance of evil, it will be a part of Christian courage not to abstain from such." It was an "appearance of evil" in the eyes of the Pharisees when our Lord healed on the Sabbath or showed himself the friend of publicans and sinners, but he did not abstain from it. How many "appearances" which he might have "abstained" from, but did not, must the apostles own conversation have presented in the eyes of zealots for the ceremonial law!

Another passage will probably be changed, namely, 2 Cor. 5, 10, which, instead of rendering "We must all appear before the judgment seat

of Christ," will appeal with much more power to the individual conscience, " We must all be *made manifest* before the judgment seat," &c., exhibited as we really are, displayed in our true colors, our sins stripped of every cloak.

Several passages, the meaning of which are obscure or distorted, will be made to shine with a new lustre in their full signification. Among these is that in the 19th chapter of the Acts, regarding the apparent ignorance of baptized persons of the Holy Ghost. Dr. O'Meara referred to several other passages which will probably be changed in the new version, and concluded his learned and instructive address by quoting from Professor Lightfoot, one of the English revisers, who expressed the hope that the union of learned divines of the various churches in the important work of revision would have the effect of breaking down existing prejudices, and of uniting Christian people of different names in closer bonds of unity, a sentiment which Dr. O'Meara cordially reiterated. We copy the above synopsis of the Doctor's remarks from the report by the Kingston *Daily News*.

We should like to give the outlines of a good many other discourses which were delivered during the S. S. Parliament, notably, Rev. Daniel Marvin, Jr., A.M., on the " Past and possible history of Sunday-Schools ;" Mr. James Hughes, Inspector of Schools, Toronto, on " What the Sabbath-school can learn from the Sunday-school ;" Rev. H. Munro, of Toronto, on " Christian home

culture ;" " Rev. Dr. Payne, on "The Bible in the Public Schools ;" Rev. H. W. Warren, of New York, on "The Bible and Science ;" Rev. Lyman Abbott, D.D., on "The Structure of the Bible and the Laws of Interpretation ;" Rev. H. M. Parsons, of Boston, on "How we can retain young men in Sunday-school, and secure the more general attention of adults," but want of space forbids our doing so.

The last two days, Tuesday and Wednesday, were "Bible days." The concluding service of the Parliament, took place at 7.30 Wednesday evening, when a number of ministers made farewell addresses, the principal one being delivered by the Rev. Dr. Payne, of Ohio, who took the place of the Rev. John Potts, of Toronto, who could not attend. At the conclusion, Rev. William Hall, of Cornwall, moved a vote of thanks to Rev. Mr. Crafts, conductor of the Parliament, for the able manner in which he had carried on the meetings. The Rev. E. Barrass, Rev. Dr. O'Meara, and Mr. Aikins representing Canada and the Rev. Dr. Abbott, the United States, supported the motion. In a few short sentences Mr. Crafts replied, after which, the following lines were sung :

" How sweet the links that bind us here,
In Christian love and union dear,
And though, perchance, a while we part,
And deep regret now wound the heart.
We know 'tis not forever."

Before the Parliament broke up, the following resolutions were adopted :

The undersigned, Sunday-school workers, representing various denominations and localities, having enjoyed for several days, the privilege of attending the Sunday-school Parliament, at the Thousand Island Park, Wellesley Island, on the river St. Lawrence, desire to certify to those who may be invited to a similar meeting hereafter :

1st. That the Thousand Island region is a delightful summer resort, affording sources of rest and recreation, beauty of scenery, pure cool air and clear water, at once secluded and accessible.

2nd. That the location of this camping ground, consisting of one thousand acres on the western extremity of one of the largest islands, is admirably chosen for the purpose. Its size ensures ample provision for all future wants, and protects its organization from intrusion. A large open level space on the shore, and the high rocky ground further inland, give a pleasant diversity of outline, which have been skilfully made use of in the laying out of the avenues and parks, and we have seen nothing better suited to the proposed use.

3rd. That the public, and other buildings erected by the Association are spacious and taste-

ful, and the management of the Trustees, business-like and liberal. We must not withhold our testimony to the excellent quality of the viands in the dining hall.

4th. We acknowledge the great pleasure we have had in co-operating with the Conductor of the Parliament, Rev. W. F. Crafts, who has proved himself the right man in the right place, thoroughly informed, versatile, courteous and of ready executive ability. In conclusion we desire to express the hope that this Parliament may re-assemble here next year. This was signed by: Dan'l. McLean, Toronto; Rev. J. W. Stark, Illinois; Rev. C. M. Morton, Brooklyn; P. P. Bliss, Chicago; Rev. A. H. Monroe, Toronto; Rev. Richard Newton, D. D., Philadelphia; James Hughes, Toronto; Rev. F. H. Mortug, New York; J. S. Connor, Iowa; Rev. J. J. Latimer, D. D., Boston; D. Graham, Montreal.

THE CAMP MEETING IN 1876.



FROM August 16th, to the 30th, the Camp Meeting was held. There were three public services and three prayer and conference meetings each day. As a result, about a hundred persons professed conversion, and many thousands were profoundly impressed by the able discourses preached. There were forty-two sermons delivered besides the prayer and conference meetings, which latter were under the charge of Dr. and Mrs. Palmer, of New York.

The following is a list of the speakers or preachers at the general meetings: Rev. Messrs. E. O. Haven, A. B. Gregg, E. Horr, J. B. Foote and William Reddy, of the central N. Y. Conference; Rev. F. Widmer, O. P. Pitcher, T. Richey, I. L. Hunt, of the Northern N. Y. Conference; Rev. H. Graham, of the Troy Conference; Rev. L. R. Dunn, Newark Conference; Rev. W. P. Corbit, N. Y. East Conference; Rev. A. W. Cum-

mings, South Carolina Conference; Rev. H. M. Church, Mississippi Conference; Rev. J. W. Putnam, Baptist Church, Watertown, N. Y.; Rev. G. T. Dowling, Baptist Church, Syracuse, N. Y.; Rev. T. W. Rice, Presbyterian, of Carthage, N. Y., and Rev. Dr. Tulley, of Oswego, Presbyterian; Professor William Wells, of Union College, Mrs. Hibbard, of Clifton Springs, N. Y.—all of the above from the United States, and also Revs. J. H. Johnston and W. H. Poole, of Toronto Conference; Rev. J. Elliott, Ex-President, W. Blackstock, James Allen, J. W. Freshman and G. Robinson, of the Montreal Conference; Rev. J. D. Bell of the Bay Quinte Conference; Rev. J. Gardner, Niagara Conference, and Mrs. Letitia Youmans, of Picton, Ontario. It will be seen that the speakers came from afar. In that they were like the people, for they came from regions as far remote as New Brunswick, Florida and Oregon.

In addition to the strictly religious discourses which were delivered during the camp meeting, the very important question of Temperance was occasionally touched upon. In looking over the back files of the *Watertown Times* we see the following outline of an address delivered by Mrs. Yeomans, of Picton, whose zeal in the cause of temperance has placed her in the foremost rank of Canadian temperance workers.

Upon one occasion she said, "If there was anything that would make woman come before the public it was the question of temperance, which affected her more than any other class. I feel that the power of the world is against the cause of temperance. When I look into the Bible I find a remedy." Mrs. Yeomans spoke against the relating of mirthful anecdotes at temperance meetings. "The question of temperance is a solemn one to consider. A certain lecturer requested the sexton to ring the bell every eight minutes during his discourse, to usher the soul of a drunkard into eternity, according to figures, this being the rate of mortality among inebriates in the United States alone. The Bible says no drunkard shall enter into the Kingdom of Heaven. It also gives the best kind of a pledge: Look not upon the wine when it is red, when it moveth itself aright; at last it biteth like a serpent, it stingeth like an adder. I never felt that I was in danger until I felt it bite like a serpent. The drunkards around the communion table are doing more injury to the world than any other class of persons. Some have called prohibition a new fangled notion.' It is as old as the word of God, wherein are read, Woe to him who giveth his neighbor drink, who putteth the bottle to his lips. Women have not done their duty. Men cannot resist when the cup is proffered by woman's hand. In Canada, we love the word protection, and feel that it is all we want when we ask for prohibition. The Dominion Government has been telling us that they must have six million dollars from the liquor traffic in order to sustain

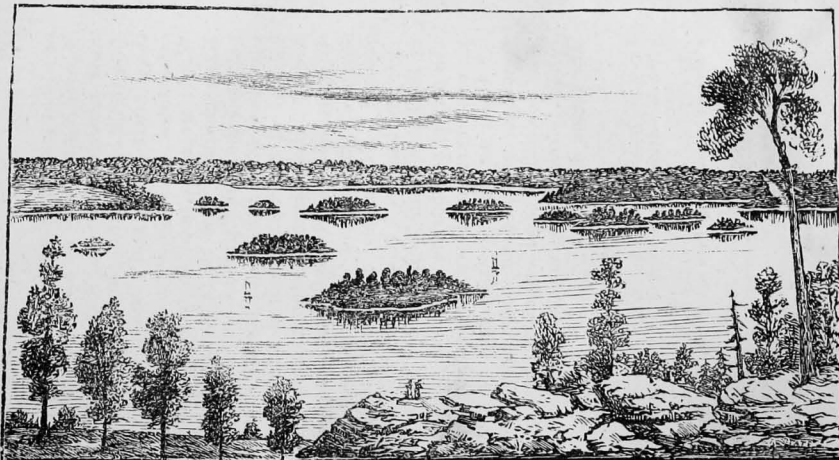
the revenue. The Government has taken the money, dignified it by the name of revenue, and built the Government buildings, but they were cemented with blood. It seems to me preposterous that a Christian Government can sustain her revenue from such a source. The Canadian and United States laws say, Give us so many dollars and you may put the bottle to your neighbor's lips. This evil takes hold of our boys. Shall we put up our boys to pay the revenue? It is said that you in the United States put up these boys for sixty millions of dollars, just about a thousand dollars each according to the death of inebriates, just about what you paid for volunteers during the war. That noble flag of yours was drenched in blood to save the sons of Africa, and still you left untouched a much greater evil in your land than African slavery. I ask you individually what are you going to do? God has promised that he would be with us always. You should not yield to despondency this centennial year. What are you thinking about thus to give way? If you do not strike for temperance now, you had better issue a declaration of *dependence* for it certainly should not be independence. We, in Canada, are looking for you to strike for liberty in this centennial year. I believe this is a good place to form a reciprocity treaty, and I think there are Canadians enough present to ratify it with you; you keep your rum out of Canada, and we will keep our whiskey out of the United States. If we get prohibition before you do, you will get the worst kind of emigrants you ever had in your life. The old Chinese Emperor said

he would not have the revenue from opium which debased his people. Mr. Gladstone said, 'Revenue must never come in the way of needed reform.' Just think of the strong and able-bodied men in the United States and Canada now wholly incapacitated for labor, sobered up and at work ! Would we then need to increase our revenue ? Many children now in rags would be clad in velvet if the liquor traffic were put down. Visiting the Central Prison, of Toronto, I found seven-eighths of the two hundred and fifty convicts brought there through the influence of liquor. What would the United States have been now had they stamped out the liquor traffic in their infancy ? If England or the United States are ever overthrown, I believe they will be drowned in the liquor traffic. The liquor traffic stands in the way of all churches ; and we will never have peace on earth until we rise and put it down."

Upon another occasion the Rev. Dr. Taylor recited an original poem, the conceptions of which were beautifully and elegantly expressed. We cannot refrain from giving a few extracts from it. The theme is "Elijah."

THE INVOCATION.

"O Spirit, from whose fiery breath all hero souls are born ;
 Whose wondrous line of seers divine went forth the world to
 warn,
 Teach me the strains to sing thy power in one of loftiest fame,
 Whose God-like rage, from age to age, still sets men's souls
 afllame ;
 Teach me Elijah's spirit rapt, Elijah's faith to sing,
 Till snatched from time, on flight sublime, his boundless soul
 takes wing.
 God's great reformer, greatest born, the type of all who born,
 With heaven-sent fire, to lift men higher, I might his like
 return.



View from the Palisades

A. Willouby

Then, then ! should our weak doubting age learn faith in God
 again.
 And heroes rise, on longing eyes, to lead the race of men.

After singing of Samaria, its history and
 beauty, the sin of Ahab in choosing a bride from
 an idolatrous race, the poet proceeded :—

THE STATUE OF BAAL.

There, on Samaria's beetling height, her steep Acropolis,
 Idolatry's great temple rose, her dark metropolis,
 Solemn and vast the wonder towered, a marble peristyle,
 Whose ruins mocked the years, rebuilt on many a later pile,—
 There Baal's giant statue towered, with manlike form and face,
 But brow and horns that spoke the lord of all belluine race,
 Strength, rule, the generative powers terrestrial, blent in one,
 With brute-like force and human mind, and symboloed by the
 sun,
 And lewd Astarte's lustful groves on every hill were seen,
 Where mysteries abhorred were taught beneath the shimmering
 green.

THE LUSTFUL LAND.

Oh rueful day when Israel's king, with vain ambition wild,
 For state-craft sold his God, and wooed Ethbaal's heathen child,
 Around her brood eight hundred priests of Baal, and the groves
 Of vile Asherah's riot loud, and boast their impious loves,
 Till covert and cot debased alike, Jehovah's law blasphemes,
 And virtue faints, dissolved and lulled in deep luxurious
 dreams.

ELIJAH'S PORTRAITURE AND CURSE.

Then as the instant thunder cleaves the unconscious summer
 sky,
 Or as the bursting whirlwind whelms the fleets that windless
 lie,
 From unknown Tishbe's hamlet rule, in Gilead's wilds afar,
 God's doom on that apostate land fell like a blazing star.
 The Tishbite dread, Elijah, stood in Ahab's ivory hall,—
 His cloak, the skin of mountain goat, his robe a mohair pall ;
 His garb around his sinewy loins a rawhide belt confined ;
 His hair and beard like raven plumes, streamed dark along the
 wind. 1.

A strong Acacia's spikey stem, scarce smoothed, was in his hand,
 His feet were fleshless, callous, bare and tawny as the sand.
 His brow, a soaring crag, o'erhUNG his swart and scraggy chest,
 And 'neath its shades his eyes glanced keen as eagles from their nest—

Remote from courts, corruption, crimes, in that high shepherd land

With God alone, his soul had grown to stature bold and grand,
 And many a wild and lovely glen and many a cliff sublime,
 Could tell how agonies with God breeds souls that conquer time !
 Thus he in that wondrous hall unbidden awed the great,
 Till one man's upright majesty dwarfed all the pomp of state.

* * * * *

With right hand lifted to the winds in act to bind the storm,
 And eyes, before whose steadfast gaze, back covered that crowned worm.

Like the dread sound from ocean's deep when earthquakes jar his caves,

The message came, or like the moan of spirits o'er the wand :

*"As lives Jehovah, Israel's God, before whose face I stand,
 Nor summer's dew, nor winter's rain shall stake this guilty land;
 These months and years to come, except according to my word,
 From God !"* He ceased ! Aghast they stood, nor king nor

menial stirred ;
 Palsied alike ! Unchallenged, forth through court and gate, he passed,

From throngs who watched that day's light fade as though it were earth's last.

THE DROUTH AND ITS TERRORS.

Rain, Rain, no rain, no morning dew to bend the pleading flowers,

No moisture dripping cool at dawn among the vine-clad bowers,
 The empty clouds with mocking pomp on light, vain winds float by,

And melt from sight at morn and eve in one unchanging sky.

The moonlight beats a billowy sea of fierce relentless rays,
 And morn and evening's sun glow red in sullen, fiery blaze.

The fields are parched, the harvest scorched, the pastures brown and sere ;

The roaming, restless, wistful herds low hollow on the ear.

The noisy rills are dry, the brooks creep dull from pools to pools ;

Beneath their banks the crowded fry scarce hide their finny schools.

The buzzing tribes annoy the air with angry hum and sting ;

The panting fowls hide close and fear the falcon's hovering wing,

The gasping birds forget their song and droop in cheerless shade,
 The grasshopper and locust dread like fire the world's invade :
 The ground is fevered, chapped and baked, with dust the travellers choke ;
 Sparks light the weeds, the forests flame, the swamps and marshes smoke.

* * * * *

Famine, dire famine, gaunt and grim, stalks o'er the guilty land.
 The stark starvation lurks behind a glowering ghastly band
 Of woes and scourges, sorrow, crimes, shames, miseries untold,
 That bow and blast and grind men's souls with agony grown old.
 Three years, three direful nameless years since Heaven's great
 azure eye
 Has dropped one pitying tear on man from that remorseless sky,
 And still the burning days roll on, and torturing months drift
 past,
 Each fiercer in its fiery stress, more fearful than the last.

* * * * *

THE CRUISE OF OIL.

No rain ! e'en Cheriths' bed ran dry ! Then far in Zidon's land,
 Sarepta's gate the prophet saw, a pilgrim, staff in hand.
 The famished widow heard his plaint, faith triumphs o'er her
 fears,
 She gave her all, and, lo ! the store fed all for months and years.
 But there 'mid that long miracle, while haggard famine fled,
 Dire sickness smote her one proud boy, her only boy lay dead.
 Then anguish rung—" Ah, man of God," she cried, with grief
 undone,
 " Why has thou brought my sin to mind ? Why hast thou
 slain my son ?"
 Ah, who can tell how tenderness sleeps 'neath the sternest face,
 And adamantine heroes catch from tears their noblest grace !
 So he, whose look awed Ahab's throne, now clasps that cold
 dead child,
 And looks to God with human cry, sharp, passionate and wild :
 " O God, why hast thou evil brought ? O God send back this
 soul !"
 And thence he grasped that lifeless form, till faith through
 death's control,
 Burst its strong way and chased on wing that spirit in its flight
 Through worlds unknown till 'neath God's throne, it claimed
 him as its right.
 And God said, " Go, return ! " Then life leapt through that
 frozen blood,
 And love cried " Lo ! by this I know thou conquerest God."
 No rain !, no dew, the last streams fail, the fields are dust and
 sand,

No bread remains, and ghastly fear hangs dim o'er all the land.

* * * * *
Then came the word, "Elijah calls"—in haste the monarch
turned,

While long-nursed hate and mad revenge within him fiercely
burned.

"Art thou the troubler of this land?" in instant rage he cries.

"Not I, but thou and all thy house," that iron lip replies;

"Because Jehovah's law ye scorn, in Baal de'light,

Go bring all Israel unto me on Carmel's hallowed height."

ELIJAH'S SARCASM.

After describing the Baalites' sacrifice and its
failure, then came the following:—

"Cry out! bawl loud, he's sure a God! Perhaps brown study
binds

His absent thoughts - perhaps he wars or hunts among his hinds;

Perhaps he journeys! Nay, perhaps he takes his nap at noon.

Bawl louder! split his stupid ears; you'll surely rouse him
soon,"

* * * * *

THE FIERY ANSWER.

A sunset scene, and Elijah's prayer to God
is sung, after which:—

"He ceased. See, see! a ruddier flash o'erspreads the pomp on
high,

An awful cloud of beamy fire sweeps eddying down the sky,

And from its sparkling bosom fall broad sheets of blinding flame

While thunders shook the trembling world and peeled Jeho-

vah's name.

One puff of smoke, the sacrifice consumed in ashes lies,

And water, dust and calcined stones quick vanish from their eyes;

The trench alone with cinders strewn remains to mark the pyre,

Where God, moved at a mortal's cry, answers from heaven by fire.

The prayer for rain, the cloud as big as a
man's hands are pictured, and then a beautiful

APOSTROPHE TO RAIN.

"Oh, rain! sweet rain! baptismal rain! when nature's pulse
beats faint.

When, fever blasted earth expires or gasps her voiceless plaint,
 Then welcome mighty rain ! pour heavens full blessing, pour !
 Leap keen, wild lightnings through the gloom ; glad thunders
 shout and roar !
 Pour on, pour on, ye sky born floods ! Drink earth oh drink
 thy fill !
 Up ! clap your hands, ye streams new-born, and laugh from
 every hill.
 Lift your great arms, ye mighty groves ! fling out your ban-
 nered leaves !
 And toss and roll in billowy joy as the blue ocean heaves !
 Wake from the dust, ye perished flowers, put on your bright
 array ;
 Burst into green, ye thankful fields ! Birds, tune your gladdest
 lay.
 Skip over the hills, ye blithesome flocks ! Herds, gambol on
 the plain !
 Go forth, O man, and bless thy God who gives the summer
 rain !”

The first part of the poem concluded with a description of Jehovah’s charge to Elijah. The second part narrated the slaying of Naboth, the second apparition of Elijah, Elisha’s fidelity and several other Bible incidents.

Our limited space precludes the introduction of other highly interesting matter in connection with the Camp of 1876. To give an account of the many excursions from all parts of the United States and Canada to the Park during the season would require a book of far larger scope than this is intended to be. We therefore pass on to the operations of the season of 1877.

MEETINGS DURING 1877 AT THOUSAND ISLAND PARK.



THE following notice relating to the Camps of 1877 was published by the Thousand Island Park Association in the spring of that year.

Meetings will be held at the Thousand Island Park, on Wellesley Island, in St. Lawrence river, during the summer of 1877, according to the following programme :

From July 18th to 29th, inclusive, the regular camp meeting, under the charge of the President of the Association. As usual, the services of various clergymen from Canada and the United States may be expected during this meeting.

From August 1st to 6th, inclusive, the International Temperance Camp Meetings will be held under the direction of "The International Christian Temperance Camp Meeting Association," organized at Old Orchard, Maine, August 14th, 1876. The officers of this Association are, President, Prof. George E. Foster, Frederickton, New Brunswick, Canada; Vice Presidents, Hon. Sidney Perham, Paris, Maine; G. W. Ross, M. P., Ontario; Joshua L. Bailey, Esq., 411 Chestnut street, Philadelphia; J. N. Stearns, Esq., 58 Reade street, New York City, and eleven others; Correspond-

ing Secretaries, Rev. D. C. Babcock, 1018 Arch street, Philadelphia, Rev. Thomas Gales, Montreal, Canada, Recording Secretary and Treasurer, Mrs. Mary E. Hartt, 102 Waverly Avenue, Brooklyn, N. Y. The well known and powerful advocates of the great reform, Mrs. Wittenmeyer, of Philadelphia; Miss Willard, of Chicago; Mrs. Yeoman, of Picton, Ontario; Mr. Frank Murphy, who conducted the great temperance revival in Pittsburg, Pa., and Major Williams, of Napanee, Wisconsin, are members of this Association, and intend to be present at this great anniversary Camp meeting, with many others.

From August the 10th to 16th inclusive, afternoon and evening meetings will be held, constituting an Esthetic and Scientific Conference, under the charge of several eminent teachers in science and art. A lecture will be given every afternoon and evening, many of which will be accompanied with illustrations, and after each lecture, opportunity will be given for discussion.

From August 21st to 31st inclusive, the second Sunday-School Parliament will be held, under the direction of Rev. W. F. Crafts, as last year. Mr. Crafts has secured the assistance of a large number of the most able and best known leaders in Sunday-school work of various denominations in the United States and Canada. After the grand Sunday-school Parliament of last year, the first of the name ever held, it is superfluous to describe beforehand what may be expected.

It will be seen that meetings of some kind

will be held almost without vacation, from July 10th to August 31st.

The Association, to meet the necessarily great current expenses, relies principally upon the moderate fees charged for admission, which all must acknowledge to be reasonable and indispensable. They will be asked of all, lot holders and others, without exception, who enter the grounds, as follows: For admission for a single day, fifteen cents. For any one of the four meetings above mentioned, fifty cents. For entire season, \$1.00. Tickets not transferable. Excursions of fifty persons or more, will be admitted for ten cents for each adult, and five cents for each child under twelve years of age. The arrangement for board and lodging will be ample.

E. O. HAVEN, Pres. of Association.

We shall, in our collection of matter concerning the Camp meetings of 1877, give quotations from several journals in the United States and Canada upon the subject.

We take the following from the *Watertown Despatch* in regard to the commencement of these meetings on July 19th :

The annual International Camp meeting at Thousand Island Park, Well's Island, was opened yesterday by Chancellor Haven, L. L. D., of the Syracuse University. The attendance was quite double as large as at the opening last year. There are over seventy handsome cottages now erected on the ground and it is a perfect garden of beauty. Rev. Messrs. Widmer, Mead, Bullock, Kinney, Call,

Guile and many other distinguished clergymen were present. It has been well said, that men, weary with the cares of business and the heat of summer in the city, require a place of retirement in the country for a few weeks with their families where whiskey drinking, gambling and other such nuisances are not thrust before them. Go to the Thousand Island Park, where you can be alone or in company, just as you desire; where the tents and cottages spread over a country nearly two miles long and a half mile wide, where the natural drainage is perfect and the air is sweet; where you can have fishing and boating and rambling to your heart's content and where you have good religious meetings on Sunday and oftener if you desire. Hundreds of men with their families are finding this out for themselves. The expenses of this enterprise are great. The admission fees to the grounds are lower than to any other such place. The great purpose of the Trustees is to furnish all the advantages at the lowest possible terms. The facilities for communication are excellent. The government has established a post office at the Park, and named it the "Thousand Island Park," and daily mails arrive at and depart from thence. The telegraph office is at Fishers Landing, directly across the river from the Park with a carrier to transmit despatches between the two points. These offices are open the year round. Rev. Lyman Abbott, D. D., in an editorial letter from the Thousand Island Park says: No truer recreation, in the real meaning of that much abused word, can be found, than in a tent or a cottage

in some such place as this. The cares of the body are reduced to a minimum.

The changing weather is the only leader of fashion ; there are no ceremonious visits ; the food is sure to be simple and can be made appetizing. Here there is abundance of superior milk at only four cents a quart, vegetables and fruit in sufficient quantities, all the fresh meat you want, and fish, fresh and fine, to be had almost for the asking.

We are in the midst of nature most beautiful when unadorned. There is a dock where the river steamers land, and where, at any time, you can get a row boat for a day's fishing, or a party can get a steam yacht for an hour's sail. There is a dining hall where you can get plain and simple fare, but good enough for plain livers, for \$1.00 a day. You can rent or purchase a lot and put up a tent. And this is evidently the favorite way. These tents are scattered in every direction through the trees. Croquet before the door, the hammock by its side, the fishing poles leaning up against a neighboring tree, indicate the several occupations. Well, I said to my companion as I came away, if I lived in New York, which happily I do not, I should be strongly tempted to buy a couple of lots with two hundred dollars, build the shell of a house with a thousand more, put up a tent or two for the older boys, and come to Thousand Island Park for my summer rest.

The following is from the *Northern Christian Advocate*, July 21 :

The series of meetings which are to continue almost without interruption from July 18th, to September 1st, at this place, have opened with great promise of success. Indeed, for five weeks previous to the Camp Meeting, so many people were on the Island that Sabbath services were held under the direction of the Rev. Gardner Baker and Royal Houghton. The Camp meeting opened at the appointed time with a sermon by the Rev. F. Widmer, of Rome, one of the Trustees. Discourses have been delivered by several ministers from New York, Canada and the regions around about, and the congregation, though not large, is regularly increasing. Bishop Peck, Rev. Wm Taylor and Rev. W. C. Poole of Toronto were announced for Sunday the 23rd. The grounds are unsurpassed, indeed unequalled, for beauty and salubrity. There are some marvellous cases of the securing of health among the visitors, which as they become known are constantly increasing the number of health seekers. The grounds are so large that from any one spot one can not see more than five or six cottages embosomed in the woods, and yet by actual count there are fifty-four cottages completed and occupied, besides several others planned for and soon to be built. The number of tents cannot be less than 150, perhaps many more. The cottages above mentioned do not include the public buildings.

A few of the cottages are large and look like permanent residences built in beautiful style. One of the largest was erected by the late John C. Cooper, of Adams, and is to be permantly held

by his heirs as a place of family meeting every summer. I had thought of giving you a list of the names of the owners of cottages, but perhaps it would occupy too much space. Some little estimation of the success of the enterprise may be obtained from the residences of the occupants, showing from what a territory the attendants of these meetings came. They are as follows: Adams, Baldwinsville, Brownville, Cape Vincent, Carthage, Clayton, Dexter, Fulton, Govenuer, Herkimer, Lowville, Madison, Mexico, Mcntreal, New York City, Depawville, Parish River, Philadelphia, Picton, Syracuse, Toronto, Utica and Watertown. Many from the more distant places occupy tents or lodge in the building of the Association. The preaching is Evangelical and forcible and we are looking and praying for many conversions

From the Watertown *Daily Times* :

One of the most glorious days the Lord has ever made is just closing, and as I write, the twilight is fast passing into the silvery gleaming of the moonlight. The holy Sabbath has been to the dwellers here on this beautiful Island, both an advantage and a delight. The advantage has come in the opportunity of hearing three grand sermons, and of enjoying the quiet hours in refreshing mental and physical rest. The day has been warm, but a delightful breeze has swept through the trees and made the tents and cottages comfortably cool. This semi-out-door life is doubtless worth more than physician's skill to hundreds of people who have come here for recreation and recuperation. The population of

our little city received quite an addition Saturday afternoon and evening. It is estimated that about 1500 people are now here ; many of them expecting to remain a good part of the summer.

A correspondent signing himself *Upsilon* writes as follows under date of July 26 : It is hot here this morning. We wonder how you people in the city are keeping cool. But hot as it may be, here one can find a cool place always on Coast Avenue. A delicious breeze brings pure oxygen and exhilarates the languishing spirits of the dwellers on the island. O, ye dust begrimed and weary inhabitants of the city and town ! Come down here and get good sensible recreation and a continued lease of health and life.

The following is from the *Gananoque Reporter* of July, 28 :

The meeting just closing has been a success in every way, so far as can be judged by the outside observer. The number of people residing upon the grounds must be in excess of that on any previous occasion ; there are now over five hundred tents and cottages occupied, besides the rooms at the Association buildings. The attendance at the Tabernacle has been satisfactory, and on many occasions the seats have been nearly all filled.

But it is in the intellectual excellence that the most marked improvement is noted. The speakers have for the most part been men of the highest culture, and the sermons, while not lacking in practical earnestness, have been finished compo-

sitions, commending them at once to the intelligence and sympathy of the audience. Doctrinal points of various grades of importance have been discussed ; the missions of the Church have been explained ; and the different subordinate departments have each received due consideration by the different speakers. Those who attended the services generally cannot help having added immensely to their stock of religious knowledge at least, and many profess to have been greatly benefited spiritually.

Dr. Haven, who has had the arranging of the meetings, has been singularly successful in keeping up the interest by his judicious manner of appointing the men and subjects ; and when a disappointment occurred in the non-arrival of any expected speaker, the Doctor stepped in himself to fill the vacancy. As a place of resort the grounds are growing in favor every day ; and this is not a matter for surprise, when the natural attractions are remembered. The vast extent of the grounds, the refreshing breezes from the river, and the delightful walks among the trees, must prove inviting to those coming from close shops and hot, crowded streets of towns and cities. And to the natural attractions must be added the excellent arrangements for the pleasure and comfort of the visitors under the general superintendence of the Rev. J. F. Dayan, the the Secretary, who is constantly on the alert to see that every employee properly attends to the duties assigned him. That these attentions are highly conducive to the visitor's enjoyment is made evident by the expressions of satisfaction heard

from excursion parties that arrive and depart almost hourly, from every point.

The following is from the *Watertown Despatch*, July 30 :

The last and great day of this feast of Tabernacles has come and gone—and the Third Annual Camp-Meeting of the Park Association has ended grandly.

It had been announced that the Rev. L. R. Dunn, D.D., of Newark, N. J., would deliver the morning sermon, and great expectations had been awakened of hearing a good discourse. The people were disappointed to hear the Reverend gentleman had failed to come on Saturday evening.

The result proved the disappointment “a blessing in disguise.” It fell to the lot of the Rev. Chancellor Haven to fill the place, and right worthily he did it. Many who have heard the Chancellor often, say the sermon was in his best style. It was a logical, plain, finely illustrated and convincing address. The text was found in Mark 7:34. “And when Jesus saw that he answered discreetly, he said, thou art not far from the Kingdom of God.” The favorite theme of Christ was sometimes styled the “Kingdom of Heaven.” Had he lived in these days, and in this country, it might have been the Republic of Heaven. He did not refer to a nation, but to all the world who are obedient to God, and constitute one body or Church.

We are all taught to pray daily “Thy Kingdom come.” Whoever has not or is not in this

kingdom is not blessed, though wealthy as Cræsus or learned as Aristotle. Christ's parables explained this kingdom. His conversations were lengthy about it. To undervalue this kingdom is folly; intentionally to depreciate it is a crime; to be outside of it is a misfortune, if persisted in, ending in death. To bring men into it is the first object of a true preacher of Christ:— Those who conversed with Christ had for the most part unworthy conceptions of it. They expected a restoration of the Monarchy of David; that there would be more money, more business, more earthly splendor. Many now entertain similar ideas of a perfect state. The world cannot be cured of its evils by treating as the physicians say, systematically; we must attack the heart of the disease. Christ's Kingdom, like God, is something that cannot be seen, heard, tasted or felt. It is spiritual. It is righteousness, peace and joy in the Holy Ghost. Give men that and you dry up the fountain of intemperance, ignorance, crime and death. Christ was the most spiritual teacher the world ever saw. Till He came the great thoughts that stir humanity were not known; and since then in proportion as men hear and keep the words of Christ are they blessed. Most of those to whom Christ preached refused to be attracted by the Kingdom of God. But many of the Jews, Greeks and Romans were converted within the first century. Usually it requires a long time for a barbarous people to grasp the pre-eminently spiritual truths of Christianity. It requires all the power of careful thought we can master even

in this age, to form an adequate idea of the Kingdom of Heaven. Were the Kingdom of Heaven universal, this earth would be inhabited by healthy, intelligent, religious human beings. There would be no jails, no pestilences, no unrelieved poverty. God's throne is the human heart. The Kingdom of God can not be brought about by material force, nor by legislation, nor even by mere thought, it is only by the Holy Spirit acting on human souls. To enter this Kingdom, the animal and intellectual life is not sufficient. There must be a spiritual life born in the soul. His nature must be spiritualized, his life celestialized. In Christ, man becomes a new creature. All his soul's faculties are developed. Religion is spiritual; it is life. It is to obtain forgiveness and peace and bear testimony of what God has done for us. There are many persons who are not far from this Kingdom and yet are not in it. This is remarkable and demands investigation. Perhaps preachers sometimes overstep the mark in classing patriotic, honest, philanthropic men with hardened sinners. Christ was discriminating and careful in this respect. We cannot read the heart; Christ could.

Now who are those of whom Jesus could say "These are not far from the Kingdom of God?" One class are those of well established moral character. Persons who have kept the commandments; whose word is as good as their bond. To be honest is to show the possession of good soul fibre. I do not say honesty is piety, but there is no piety without honesty. Micah and David both taught this doctrine. It is now

new. It has been said, "Every man has his price." Away with such wholesale slaughter of character. The devil believes it, but sometimes he meets a Job, who exclaims: "Till I die will I not remove this integrity from me." What would have hired Peter to betray his master? What would have corrupted Paul? Would any price have bought Washington or Abraham Lincoln?

There are thousands of upright men, and they have walked up to the very gate of the Kingdom. It must be hard work for an honest man not to be a Christian. The piety of the dishonest is always a caricature. There is a virtue still higher than honesty and yet stops short of piety, and that is amiability, or the disposition to benefit other men. Not a negative, sickly, simpering kindness, but a genuine hearty delight in doing other people a real good. It is a rarer virtue than honesty—it is God's great passion. Some men possess it without being openly Christian. Philanthropy is one form of it; but there were no philanthropists before the time of Christ.

Socrates approached it. Confucius was what Christ would call a good man. There are men who are always faithful to their intellectual conviction, as Daniel Webster, Lord Bacon and others. How does Christ look upon these characters? The light of Christ shines far beyond the church, the men are not far from the Kingdom of God. It is barely possible to be orthodox, upright, merciful and philanthropic and not be a Christian. What is the deficiency in such persons? What essential element of Christian character is wanting? We are all as children of God under obli-

gations vastly higher, deeper, more penetrating than those which bind us to each other. The highest motive power is the love of God. It carries with it the love of man. It is good to be not far from the Kingdom of God if the course is still onward, otherwise not. Hannibal *almost* entered Rome, but he died a ruined man. There are millions of *almost* Christians in the world and they are blessed with this *almost* Christianity and yet cursed by it because it is only an almost Christianity. The sermon closed with a fine appeal to all to be altogether Christian in heart and life. It was an intellectual and spiritual feast.

We take the following from the *Toronto Mail*:

“Of all places of resort that invite the tourist, and the number is becoming legion, there are few, perhaps none, which excell the famous Thousand Islands. A trip down the St. Lawrence has long been regarded as one of the events of life. The scenery of that magnificent river cannot readily be surpassed either by the mountains of Switzerland or the sunny skies of Italy. It was therefore a well contrived plan to organize a company and purchase a quantity of land on one of the islands in the midst of that famous group and make it so attractive that it would be sure to compete with any other place of a similar kind whether in the United States or Canada. Wellesley Island is favorably situated not far from Gananoque on the one side and near Clayton on the other side of the river. During the years that the company have had possession they have spared no pains to make the Park a delightful place of summer

resort. Rev. Chancellor Haven, the President, and Rev. J. F. Dayan, the secretary, the latter of whom, we believe, devotes all his time to the duties of his office, are both gentlemen of great urbanity, and all the employees are most obliging. No doubt the stock-holders, like all other companies, would be glad to make money, but they have bound themselves not to take more than a reasonable rate of interest for their investments and not even to take that until the Park has been made as much like perfection as it is possible to make it. All who have spent a few days at the Park in former years were pleased on visiting it again this year, to see the great improvements that have taken place since the meetings of 1876. Thousands of dollars must have been expended, and great skill has been displayed in laying out additional streets and making better walks and planting seats by the side of the river.

The improvements thus made have not been without effect as we can enumerate several additional private residences which have recently been erected, while the sound of the hammer indicates that there are more to follow.

In former years, excursions from different places on both sides of the river were matters of almost daily occurrence, the arrival of which always occasioned much pleasurable excitement at the wharf. This year the number of excursions has been greater than ever. Next week one of a monstrous description is expected from Toronto; which it is anticipated will greatly increase the population, at least for a few days. The game of Lacrosse is to be played by the Toronto

club and a team of Indians in wild native costume. Mr. James Hughes of this city is to have charge of this interesting game, which we have no doubt will be witnessed by many hundreds. It may be proper to observe that no boats are allowed, on any account whatever, either to land or leave the wharf on Sunday; therefore all who desire to spend a quiet day of rest cannot find a better place to do so than the Thousand Island Park.

Last year the Sunday School Parliament was the first meeting that was held upon the Island, which was immediately followed by the Camp Meeting. This year the order has been reversed and the Camp Meeting was held first. This meeting commenced upon the 18th of July and continued until the 29th, inclusive.

Dr. E. O. Haven, Chancellor of the University of Syracuse, who is President of the Camp Meeting Association, presided at all the services. The attendance was very large throughout. It was estimated that on some days there could not be less than five or six thousand people, all of whom remained upon the grounds. A friend counted some three hundred cloth tents, besides some sixty or seventy cottages. The dining-hall presented a lively scene at the hours when the large bell tolled out to the natives that the time for replenishing the inner man had come. Amongst other ministers who were present and who took part in the various services may be mentioned Revs. S. S. Nelles, DD., President Victoria University, Cobourg; W. Williams, Centenary Church, Hamilton; W. H. Poole, Toronto, and Charles Fish, Cobourg. These gentlemen are well

known to many of your readers and some of them have long been regarded as belonging to the class who are known as camp-meeting celebrities.

The *Rome Sentinel*, July 31st, says of Wellesley Island :

Life at the Park differs widely from life at other watering places. The visitors can not well lead a dull or aimless life even if inclined, which few of them are. There is no dancing or dissipation at night and no sleeping or yawning by day. There is always to be found an abundance of healthful and rational enjoyment and almost endless variety precluding weariness. The people are sociable, the boating affords endless enjoyment ; the fishing is excellent ; excursion-parties are constantly coming and going ; there are delightful strolls through the woods ; the view of other islands and surrounding scenery from Sunrise mountain never tires the eye ; and music and croquet, hammocks and books, in turn, add to the variety of Park life.

During Camp meeting season meetings are held twice a day and the most eminent divines of Canada and the United States are present. The Church meeting closed on Sunday. From Aug. 1st to 6th an International Christian Temperance Camp meeting will occur, at which some of the most noted Temperance advocates on this continent will be present. Later will come the Æsthetic and Scientific Conference, where noted Scholars will be heard, and during the latter part of August the International Sunday School Parliament will occur. The Park offers great

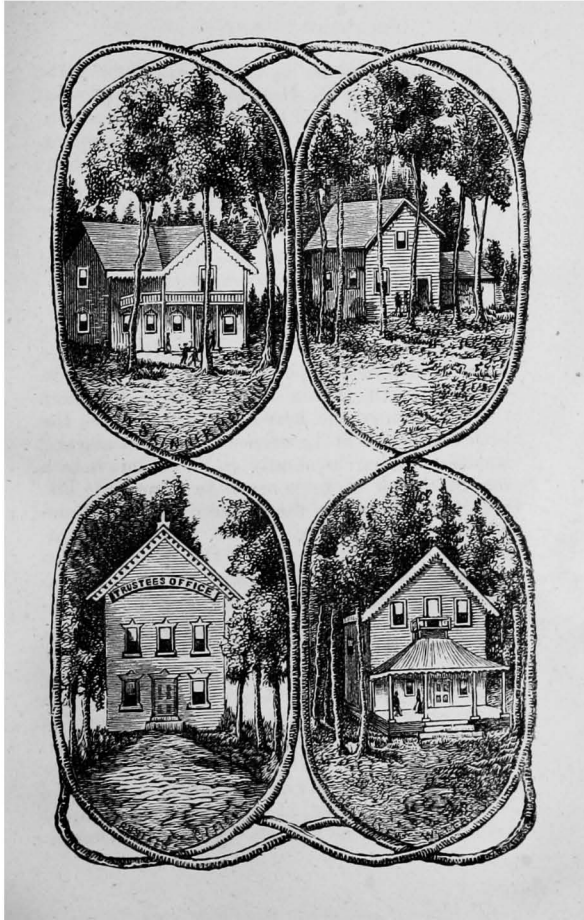
inducements to invalids and any in delicate health. In many instances, already, people of this class have been benefited by a stay at the Park. A Syracuse lady who went there an invalid suffering terribly from dyspepsia has fully recovered her health during the present season, and other instances could be noted.

The following article from the Kingston *British Whig*, of August 11th, may not be out of place here

INTERNATIONAL.

In our issue of yesterday appeared a communication from Dr. E. O. Haven, Chancellor of Syracuse University, adverting to a recent article in the *Whig*, under the caption of "Our Neighbors and Ourselves." The article will be remembered as being suggested by a passage in a sermon preached at the camp ground, by the Rev. gentleman and instituted what we thought was a fair comparison between the two forms of popular government which, side by side, are being worked out on this Continent under Republican and Monarchical auspices respectively. Of course we expressed our decided preference for British institutions as we understand and enjoy them in Canada basing that preference not merely on sentiments of loyalty and patriotism, but also on the practical consideration that *in the strict sense of self government* we were virtually much more Republican than our cousins across the border. We think this proposition will meet with easy demonstration. Canada is unique in this respect.

Her Government is thoroughly democratic, fully answering to Dr. Haven's definition of what a free Government ought to be, that of the people by the people. It is one which, from its incorporation of the British form of responsible rule, without the incubus of British caste, gives us all the safeguards of monarchy on the one hand, with all the freedom of popular government on the other, and with only a minimum of the disadvantages of either. If anything goes wrong with our governmental machinery we only have ourselves to blame, since in no nation upon the face of the earth is the executive more suddenly sensitive to the breath of the popular will than with us. We endorse Dr. Haven's statement that "there is not enough of the hereditary practise on the north side of the St. Lawrence to awaken alarm." Canada is Monarchical only in name, but it is a case in which there is much in a name. The ties which bind us to the throne of the Old Land are indissolubly strong. These will not hinder, however, the maintenance of the most friendly relations with friendly neighbors. We have no controversy with them, unless a friendly competition deserves such a designation. Both peoples have a right to their respective preferences, and it is conducive to human happiness to obey the ancient injunction and be satisfied with such things as we may have, especially when so thoroughly convinced as each nation is of its own governmental superiority. We must cordially reciprocate the friendly international tone of the Chancellor's letter, and thank him for the happy manner in which he "places" the young Domin-



tion and the older Union as daughters of the Grand Old Mother Nation beyond the sea. Between the "sisters," despite some points of difference, there are many more of resemblance. Besides all these, a common ancestry, a parallel history and a similar destiny in the great work of civilization and progress are among the silken cords which, strong as iron bands, should unite the free people of the United States with the equally free citizens of Canada.

The following "Inklings from the Islands," published in the *Syracuse Journal*, will give our readers an idea of the Temperance Camp meeting held in August.

Our last letter brought the exercises of the Temperance Camp meeting up to Thursday afternoon, August 2nd. The first speaker at the session was Mrs. Helen Rich. Mrs. Rich radically represents the radical element among the lady temperance workers. She would give all honor to Francis Murphy, but after all the Murphy movement was started by a woman. She thanked Heaven that she lived in an age when a woman could be a temperance lecturer without being sneered at. She had no sympathy with the idea that women were born to be fondled and caressed. She was glad she was homely, glad she was large, glad she was never "charming" in all her life. She wanted to vote and she wasn't ashamed to say it. She wanted to vote whiskey out of existence and pure men (or women) into office. She had found time to attend to her household duties, talk temperance and attend to politics also.

She was glad to be able to speak here and glad that no husband gave her permission. The men were not as good as had been supposed, and the women would "never keep house" till they voted. The men realized this fact already, only the women needed converting. Mrs. Rich's remarks were accompanied by gesticulation that was remarkable, to say the least.

In decided contrast was the next speaker, Mrs. Letitia Yeomans, of Picton, Ontario. At the time when she took the floor, the tabernacle was nearly filled with people attracted by her reputation as a speaker and a worker. She began with a review of the work in Canada during the past year. The fundamental thought of the reform movement there was the protection of the home.

The attention of the people had been turned from defending their commerce and their wealth to the protection of their hearth-stones from the machinations of that worst of traitors—strong drink. Men had been reading more carefully than ever before, the text "No drunkard shall enter the Kingdom of Heaven." Let us not call ourselves Christian Nations until our License laws are blotted out. She had been thrilled at the sight of the flags of the two greatest nations floating together. They were grand and beautiful, but they must yet be washed. We (the United States) had removed one dark stain from our flag. Oh, how dearly! There was only one more left to compare with it, and this must be removed. She was a trifle egotistical, she said, for she was a Canadian, and she believed after studying the

prospects in both Countries, that Canada's flag would be washed first. We must make it a damning crime to sell the devil's drink. She proposed to have a grand wedding ceremony here, and tie the two flags together with the blue and red ribbons. (The red ribbon is a badge of an extensive Temperance Organization established under Dr. Reynolds). All Canada was astir, and Toronto was now under siege. Mr. Rine had been doing the work of John the Baptist there, going before and making smooth the rough places. She had been delighted in reading lately, in a publication of the National Temperance Society, that during his last days, when he saw his converts returning to their cups good old father Mathew had sorely regretted that he had not introduced prohibition into his plan. Local option has been the favorite and most effectual means in Canada. It is like the building of the walls of Jerusalem. We do not read that they waited until all were ready and then put up the wall with a grand rush, but each went to work and built that over against his own house, and almost before they knew it, a great defensive structure surrounded the whole city.

Thirteen counties in Canada had already built a wall of prohibition around their territory, and more were getting the material ready. She was proud to say that the work began in Picton, a little town from which she had been twenty-five hours in coming the sixty miles. It began by a few ladies going to the authorities and asking that no liquor be sold in the village. The whiskey element also sent its delegates. The

request was denied and the delegates of the latter party treated to an oyster supper. The ladies took their case to the Throne of Grace.

The result is seen now. Mrs. Yeomans speaks in a very simple manner, with no attempt at brilliancy, but the listener is held by the consciousness that her words come from the depths of an earnest, honest heart. There is nothing superfluous, nothing visionary. Extempore remarks followed.

In the evening Eli Johnson, of Brooklyn, delivered an exhaustive address upon the theme "What they drink and how they make it," giving analyses of the various popular intoxicating drinks.

FRIDAY MORNING, AUG. 3.

The weather this morning was delightfully cool in contrast with that of the previous days of the session. After music by the Carthage band, and singing, Mrs. Wheeler read and commented upon the 10th chapter of Matthew. She said that when once a reclaimed brother falls, and falls again, we must remember the divine injunction and forgive him and help him up, "until seventy times seven."

Rev. John Stearns, former publisher of Merry's Museum, of New York, was then introduced and gave an instructive address upon the "National Temperance Society and Publication House." The society is twelve years of age. In 1865 temperance workers began to realize the need of employing all four of the great means of public enlightenment and improvement and established this

house. Mr. Stearns gave a detailed account of the numerous important publications issued, including sermons, tracts, medical treatises on temperance, corrected statistics, compilations of the various liquor laws of the world, periodicals, stories, etc., etc. Their number and character are really surprising. He dwelt especially on the time and care which was expended compiling and confirming statistics for the use of lecturers, etc. The recent speeches upon the proposed temperance commission in congress were based largely upon works issued by this house.

They had printed more than one hundred and fifty forms of the pledge. He gave many cases in which the publications alone had been productive of great good, and urged the purchase of them for Sunday-school libraries and for libraries for temperance organization, citing some which had continued their existence through this means alone.

In listening to him one could but gain the impression that there is a vast amount of influential temperance reading matter issued which the mass of temperance men know nothing about. He was followed by Rev. Mr. Duncan, of Whites-town, N. Y., in a few stirring remarks upon the duty of the Church. He said that many churches were mere religious boarding-houses where the members received weekly their spiritual dainties, made their criticisms upon the bill of fare and departed without feeling the least responsibility. We should join heartily with temperance workers wherever we find them, whatever their name or organization. Secretary Babcock also supplemented

Mr. Stearns, speaking very pertinently upon the necessity of "reading up" among temperance workers as a whole in order to be able to give a reason for their faith and authority for their statements. We need brains, not bombast. Too many ministers are not posted upon the temperance question because it is not in their line. Nay, many first class ministers have not half a dozen of the leading works on temperance in their libraries. *Read up!*

To fully appreciate a visit to the Thousand Island Park one should plan the trip so as to arrive here

"After the day is done."

There is something in the steady glow of a hot July sun upon the water that seriously detracts from the charms of the grand old river to campers, with whom the island shores are lined, into the quiet coolness of the interior woods. But take the boat about 6. p. m. and the ride down the river would almost inspire the heart of an icicle with poetic rapture. Old Phœbus has relaxed his iron hold upon the earth and from every nook and corner of the endless shores a hundred jolly crews come out to breathe. And they do breathe too, freely, unreservedly. Every one knows every one else here. It is, to the world in general, one of the leading charms of the various resorts upon the St. Lawrence that stiffness, affectation and aristocratic reserve are generally at a discount here. In fact people come to the islands—at least to the Park, to be released from their peculiarities, and restraints which go to make up the rôle of Mrs. Grundy

at home. Of late years the devotees of the aforesaid lady have been more numerous upon the river than formerly, owing to the increased popularity of the circuit *via* Montreal and Lake George. The Thousand Island Park is a tangent on this gaily revolving circle, on which the quieter and less fastidious pleasure seekers are very willingly thrown by the centrifugal motion into a stopping place of easy rest. Coming here after an absence of two years one would hardly recognize the place. In 1875 there were a few cottages with a small cluster of tents; now there are by actual count 61 cottages and 162 tents, all occupied, not to speak of the score or more of Association buildings which will accommodate 500 sleepers. About fifty cottages have been erected this season, first among which in size and beauty is that of Mr. E. F. Holden of Syracuse. Tents and cottages are constantly in process of erection at the present time. The attendance, transient and regular, has been much larger so far this season than ever before. A large majority of those camping here board themselves; but the manager of the dining hall informs me that as many as 275 have taken dinner there on Sunday, although no large boats were allowed to land and no excursionists were staying over.

* * * * *

FRIDAY EVENING.

After prayer by Rev. Mr. Gregg of Baldwinsville, Mr. Carswell gave the most entertaining address of the week, taken as an amusement at least. He is indeed the Gough of Canada. He

particularly resembles our popular lecturer in personal figure, and in the manner and style of delivery, introducing story after story with all the skill of an actor, and keeping himself in nervous motion constantly.

If we were to make a comparison as to general merits we should place him above Gough in originality and ability. Of course his style defies reproduction. He began by saying that he was pleased to learn that several very able and profound addresses had been given, for there should be such a delightful contrast this evening. Riding out with a physician on a lone country road one dark evening, they nearly run over a drunken man lying across the road. Seeing him the doctor jumped out, carefully felt his pulse, pronounced him quite dead and was starting for the coroner, when he (Carswell) stopped and gave the body a severe shaking: *Mirabile dictu*; it blurted out: "Hic? No ye don't ole feller; not dead yet." All that is necessary in the temperance movement is just to take hold of communities and shake them up, and start the warm blood through their veins, and open their eyes to the magnitude of this evil of rum. In burlesquing shoddy character, Mr. Carswell even excels Sothern in "Dundreary." He held the audience for two hours, sending them tentward with lame sides and some practical ideas upon methods of working,

SATURDAY MORNING.

After singing Mrs. Johnston offered one of the most fervent and appropriate prayers which

we have ever heard. She is winning the hearts of all who see her and hear her, by her simple earnestness, her constant devotion to the cause and her utter remove from anything like forwardness or loud ranting. Though crowned with grey hairs, she is yet remarkably beautiful in person as in character. A telegram was then announced from Neal Dow, saying that in consequence of a sudden call to Washington, he could not be present as he expected. Mrs. Carse, of Chicago, was then introduced. She said that in such a beautiful world all ought to be happy. Prohibition would be a great means toward this end. Strong drink is the heaviest battery of hell, and we must meet it. What we need most is a purified Church. The Church fostered intemperance or it could not stand ten years. She took for a theme Josh. 7. 13: "For thus saith the Lord God of Israel; There is an accursed thing in the midst of thee, O Israel; thou canst not stand before thine enemies until ye take away the accursed thing from among you." Three hundred saloons and beer gardens are open every Sunday in Chicago, in spite of petitions and remonstrances. Christianity is made subservient to politics. Christians are too much afraid of the ridicule of Mrs. Grundy. We must learn to say "no" to the social wine, and every refusal will give its author strength. It is a melancholy fact that a majority of the Presbyterian ministers of New York take wine at dinner parties. I say it though I am a Presbyterian. Dr. Hall forms a grand exception. He takes the money which would have gone for wine and spends it for flowers at his dinners. Is it not

more beautiful, at least? We of the Christian Church must pray for temperance as John Knox prayed "Give me Scotland or I die."

After Mrs. Carse left the floor Rev. E. W. Jones, of Hamilton, N. J., an earnest temperance worker, by the way, took issue with the lady's statement that the Church hugs this monster to its bosom. The lady maintained the truth of her statement and a sharp though short discussion ensued.

Secretary Babcock suggested that we let the statement go as it would not harm the innocent and would justly rebuke the guilty. Professor Foster then took the floor. * * *

We clip the following from the Kingston *British Whig*:

CAMP MEETING NOTES.

THE INTERNATIONAL TEMPERANCE MEETING.

The series of meetings at the camp ground this year is much more pretentious than that of any previous season. Two of the four arranged for meetings have already been held, viz., the camp meeting proper and the temperance gathering, and the third of the series, a sort of science congress for the dissemination of useful and enlightening information on educational matters, began its sessions to-day. The temperance camp meeting, which was closed in the early part of the present week, was in many respects a more pronounced success than its more strictly religious predecessor. One very substantial reason for this was the fact that by the time the temperance

meeting convened, the camp had got through the bustle and preparation of tent pitching and cottage building and other quite necessary preparations on the part of constantly arriving newcomers, which, to a considerable degree, marred and interfered with the operations of the earlier meeting. Even the obliging teamsters of the Association did not wholly escape the contagion of provocation. In the excitement of loading up sundry goods and chattels for a new arrival, one of these had the misfortune to lose his temper, and endeavored to soothe his ruffled feelings by a slight indulgence in profanity. Being gently remonstrated with, he replied that "he went to meetin' steady, and got all the good he could, but that lifting so many darned heavy things made him lose every day all the religion he could get the night before." At the religious Camp Meeting the sermons, &c., were sound enough, but they were nothing extraordinary, and the singing, for which no special preparation had been made, was, not to criticise it severely, a lame affair. This latter is intended to be a candid and authoritative statement, as the writer took part, and having assisted in producing the effect, must be permitted to know whereof he affirms. By the time the temperance demonstrations were reached, however, things had taken a more shapely turn. A superior class of speakers had been secured, if not regardless of expense, at any rate at considerable cost, were it for nothing but fares for travelling. Prof. Foster, President of the Association, from St. John, N. B., Revs. Messrs. Babcock, Eli Johnson, Carson,

Messrs. Carswell and O'Donnell, Mesdames Youmans, Mitchell, Johnson, O'Donnell and many more whose names just now escape through the meshes of a treacherous memory. Mr. Camp (appropriate name for the occasion) presided at the organ and led the singing, having been brought there for that purpose. The singing was good, the hearty congregational efforts, which seemed to be hugely enjoyed by the many performers, being occasionally relieved by suitable solos and duets by the finished voices of the Misses MacMillan, Mrs. Harte and others. Of course the exercises culminated in a sort of climax on Sunday. Passing by the meeting for early risers exclusively, in the prayer tent, we can only speak with what the Napanee *Beaver* would call "positivity" of the more public services in the tabernacle. These began, by a reversal of the usual order of things, with the very religious exercise of taking up a grand combined subscription and collection, proceeds to be applied to securing big guns from all over for a similar rally next year in the same spot. Rev. Dr. Babcock, of Philadelphia, conducted these financial preliminaries, very much in the style of a bantering and good humoured sort of clerical auctioneer. Starting his canvassers down every aisle of the pavilion, the worthy Doctor kept alive the good feeling by happy hits and good stories, all having a bearing upon the business in hand. The joke of the thing seemed to consist in the test which the frequent interruptions, "Cash 50 cents," "Cash \$1," from all parts of the house, applied to the story-telling capacity of the manager, who, nothing discon-

certed, would promptly echo back the announcements, without breaking the thread of his story. At one point he was staggered with an offer of a \$2 subscription if he would leave his little yarn unfinished, an offer with which he instantly closed. Forthwith came a bid from the audience of \$2.50 to resume it, with which, after being freed from his former obligation, he at once complied. At the completion of the story the \$2 man made a further open offer towards the fund if any one could point out the *point* of the story, a challenge which was immediately accepted by the Rev. story teller himself. With pleasantries like these the "jokes went round and harmless chat;" so also did the hats and subscription papers, until a round hundred dollars had been secured. The collection, conducted in this lively manner, was well calculated to induce a temporary forgetfulness of the day, but all present were soon rallied to better recollections by a very impressive prayer and afterwards a most able and exhaustive discourse. The latter was termed by the preacher "An indictment of the liquor traffic;" and a most formidable indictment it proved to be. Statistics, usually so unattractively dry, were presented in such an engaging oral dress as almost to compel attention and assist the mind to comprehend and the memory to retain them. Some other time we may prove this latter fact by a partial reproduction of them. Camp meeting sermons do not pass off without the spice of incident. As quite a small sample of a most serious and unconscious joke, the preacher on the occasion was rapidly warming up to that

point at which, as was perhaps the case with Father Stafford, sentiments are uttered in words that may bear a stronger meaning than they were ever intended to convey. Alluding to the various objections against prohibition, the speaker said he was willing for anything that would abate the liquor nuisance. If a fine of \$5 would do it he would go in for that; if \$100 he would cordially support it. If these were not effective he would consent to add imprisonment for three months, seven years, or for life. And if all these means should fail and hanging should at length prove to be necessary, "why," said the speaker, "then hang 'em." A stentorian "amen" from somebody in the congregation greeted this charitable sentiment, the ludicrous response sending a ripple of quiet merriment over the vast audience. A meeting in the afternoon was addressed by several orators of the lady persuasion, and that very effectively, Mesdames O'Donnell, Johnston and others doing themselves great credit and vastly pleasing and profiting their auditors. Prof. Foster also delivered a powerful and eloquent speech on the engrossing question of the day. But by common consent it is not a bit too much to say, that all the speakers took back seats when the Canadian representative, Mrs. Youmans, took the floor as the last to speak at the evening meeting. She fairly excelled herself and distanced all rivalry. She seemed to gather up all her energies for a supreme effort, and supremely grand and successful the effort proved to be. The audience was completely under the spell of her powers, and seemed to be swayed at will by her eloquent

appeals, which were replete with point and force and pathos. Her illustrations were particularly apt, and her references to international aspects of the meeting and the relations of the two nations represented in it were very happy. Without pandering to Spread Eagleism or surrendering in the least the honors of the proud British name, she yet delighted the Americans by references to their own early history, as for example when alluding to the copious liberality of "the men of 100 years ago who spilt a whole cargo overboard to make a strong cup of tea for Good King George." Mrs. Youmans' splendid address was followed by an unanimous rising vote of dedication on the part of the audience to the cause she advocated, and the enthusiastic outburst of the doxology, after which the vast crowd dispersed.

THE ESTHETIC AND SCIENTIFIC CONFERENCE—
AUGUST 10—16, 1877.

PROGRAMME.

August 10, Friday,	3 p.m.—	Chancellor Haven, Syracuse University—Matter, Mind and Religion in Art.
“ “ “	8 p.m.—	Prof. J. J. Brown, A.M., Syracuse University—Phenomena and Laws of Storms.
August 11, Saturday,	3 p.m.—	Prof. W. H. H. Phillips, A.M., Wilbraham, Mass.—History of the Solar System.
“ “ “	8 p.m.—	Rev. Fred. Widmer, Rome, N.Y.—The Ocean and its Currents.
August 12, Sunday,	10.30 a.m.—	Preaching.
“ “ “	3 p.m.—	Sunday-School Session.
“ “ “	7 p.m.—	Preaching.
August 13, Monday,	3 p.m.—	Prof. E. Haanel, Ph.D., Albert College, Ontario—Matter and Æther, No. 1.

- August 13, Monday, 8 p.m.—Prof. Geo. F. Comfort, A.M.,
Syracuse University—*Esthetic Tour through Europe*,
No. 1.
- August 14, Tuesday, 3 p.m.—Prof. E. Haanel, Ph.D.—*Mat-
ter and Æther*, No. 2.
- “ “ “ 8 p.m.—Prof. Geo. F. Comfort, A.M.,
—*Esthetic Tour through Eu-
rope*, No. 2.
- August 15, Wednesday, 3 p.m.—The Rev. Fred. Widmer—*The
Darwinian Hypotheses*.
- “ “ “ 8 p.m.—Prof. Geo. F. Comfort, A.M.—
*Esthetic Tour through Eu-
rope*, No. 3.
- August 16, Thursday, 3 p.m.—Rev. B. F. Cocker, D. D.,
LL.D., Michigan University
—*Union of Philosophy and
Religion*.
- “ “ “ 8 p.m.—Prof. J. J. Brown, A.M.—
*Revelations by the Micros-
cope*.

Every evening Lecture will be illustrated with the Stereopticon, or some other apparatus.

We take the following from the Watertown *Despatch* in reference to the opening of the Conference :

THE PARK Aug. 11th. At 3 p. m. on Friday, Chancellor Haven, of Syracuse University, opened the “ Esthetic and Scientific Conference ” by reading the 28th Chapter of Job.* Prayer was then offered by a clergyman from Gananoque, Canada. Before commencing his lecture the Chancellor made a few explanatory remarks on the nature of the Conference. It is not an assembly for worship, nor for close study of science, but a meeting to discuss scientific subjects, and questions lying along the ground common to sci-

* This chapter was most appropriate for the occasion ; let the reader just refer to it.

ence and religion. It is the first of the kind held here. The lecture of the Chancellor was announced to be on "Matter, Mind and Religion in Art," but he said he should attempt to establish the statement "The Soul is a Positive Entity." A brief synopsis can not do justice to the close reasoning and deep thought of the discourse. He said the study of metaphysics precedes that of physics; the study of soul chronologically antedates the study of nature. To the greatest minds there is more interest in thought about mind than matter. From the utilitarian standpoint "Will it Pay?" the ideas of poetry, patriotism, "the true, the beautiful, the good," are mystical and absurd. But the first great thinkers of Hindoos, Astecs, Greeks, Celts, of all nations, were poets. Without this kind of thought the Universe would be a great work-shop.

The speaker repudiated the idea that the marvellous coloring of the flowers was merely to prevent bugs from gobbling them up, and not designed to please a God-implanted sense of beauty. Some must admire a peck measure more than the blue canopy above us, for in one they know there is design, while they deny there is any in the other.

Reference was made to the three stages into which Comte divides a man's development. 1st. Religious. 2nd. Hypothetical, stage of generalizing. 3rd. Matter of fact or practical. This is narrow, acute, true, but only a half truth. The defects are (1) the assumption that development ceases with the stage of facts; (2) that what is developed is necessarily imperfect and is to be thrown

away. Neither element is to be discarded, but all are to be harmoniously combined. History shows that to develop any one of them disproportionately is fatal to true greatness of soul. Acute religious thinkers have believed that the Devil made matter and that all evil was inherent in it, while scientific men have been equally ridiculous in some of their opinions. Religion should be studied as a science.

The speaker could see why men who think constantly, steadily, about mind, could come to believe there is no matter. It is an idiotic opinion, *i. e.*, one resulting from an arrested development. Our ultimate evidence that matter exists is that we have always had, because we touch, smell, taste and see it. Byron makes a neat hit in these lines :

“ When Bishop Berkley said ‘ there was no matter,’
And proved it was no matter what he said.”

Men who devote their lives to science, who give their lives for facts, who explore unknown oceans, who plunge into strange continents in search for the open Polar Seas, deserve honor. They are incited by an irrepressible instinct to know.

Yet some are narrow and bigoted, looking outward, never inward. It may be a necessity of our nature and one side may be all one mind can grasp, just as a good sailor is seldom a good farmer. These say the soul is a phenomenon, not an entity ; thoughts and emotion are the results of a highly developed physical organism, not the products of a personal spirit ; brain precedes mind. Theory recognizes no distinction between

the rock and the geologist, the flower and the botanist, the carcass and the anatomist.

A nation of materialists would be a nation of soulless wretches who would perish from inanition.

When Huxley says there is no mind
There is no mind in what he says.

It is not a new doctrine, but old as philosophy itself. The lecturer adduced arguments to show that the soul is the most substantial of all existences; that it is the first known, and that motion and thought do not exist in matter. Since mind and matter originated from one source there is unity between them—not a dull, dead, monotonous unity like a world of mind, but diversities exist and harmoniously blend with each other. Heat, light, electricity, cohesion and nerve power are one force, convertible the one into the other; but it is yet unproven that mind can be converted into the instruments which it uses. The material universe is the brain of the Almighty. They only are brave thinkers who never shrink from truth. We cannot understand God's world unless we are in harmony with him.

The lecture well deserved the careful attention which it received from the audience and was a happy success for the opening of the conference.

In the evening the programme was slightly changed, Rev. F. Widmer, of Rome, taking the place of Professor J. J. Brown of Syracuse. The subject, the "Ocean and its Currents," was illustrated by a large wall map enabling the audience to see at a glance the course of the currents.

The lecture was given without manuscript, and held the audience to the close. The speaker compared the circulation of oceanic waters to the circulation of blood and called it a commerce between extremities. A historical sketch was then given.

The Gulf Stream, which was taken as a sample of all, is five miles wide at Florida, twenty-two hundred feet deep, and flows five miles an hour at its maximum rate, bluer than the surrounding ocean, showing by its color that it contains more salt, and is hot, being 86° in summer. The causes are (1) the motion of the earth on its axis; (2) the trade winds caused by this revolution; (3) the evaporation of enormous quantities of water at the equator which must be supplied by currents from the poles. Climate is much affected by these rivers in the ocean. The Gulf Stream alone contains heat enough to keep flowing a river of molten iron as large as the Mississippi. Imagine the effect of this vast volume of hot water pouring constantly on the western coast of Europe. On our continent we have Labrador uninhabitable, while villages in Norway, further north, have open harbors all the year. The Arctic currents bring to our temperate regions the fish that swarm in the Northern ocean. England is not an ice-bound island because God designed it for a great people, and conformed the continent to carry out His purpose.

The discussions and questions at the close of the lectures bid fair to be one of the most interesting parts of the Conference.

The following is clipped from the Kingston *Daily News*:

SUNDAY SERVICES.

On Sunday morning the Rev. J. J. Abbot, of New York City, preached an eloquent sermon, his subject being the Cross of Christ. In the afternoon a lecture was delivered on

"THE HISTORY OF THE SOLAR SYSTEM,"

by Professor W. H. H. Phillips, M. A., of the Wesleyan Academy, Wilbraham, Mass. The delivery of such a lecture in one of our Canadian cities or towns on Sunday afternoons would not be regarded by extremists for Sabbath observances as quite in keeping with the sanctity of the day.

In announcing it at the morning service, Dr. Haven stated that they believed in uniting religion and science. The lecture was illustrated on a large blackboard. At the conclusion of the lecture Dr. Haven, who presides at all the meetings, delivered a highly instructive address having special relation to astronomical matters, and disputing the allegations of non-believers in Revelation that science and religion are in antagonism.

In the evening Prof. Caldwell, M. A., from Tennessee, delivered an able sermon on "Man as a Co-worker with God." The discourse was thoughtful and at times eloquent. Yesterday the first of two lectures on

"THE CONSTITUTION OF MATTER."

was delivered by E. Hanel, Ph. D., Professor of Natural Sciences, Victoria University, Cobourg.

The two factors of every phenomenon, Dr. Haanel remarked, are matter and force. Phenomena differ in the kind of motion. To understand a phenomenon the matter and the force must be determined; then the question becomes one of simple mechanics. To solve this high problem is the struggle and the faith of scientific men. The solution of the problem of the constitution of matter would be the highest achievement of science. We begin by taking a mass of matter to pieces. Take a piece of rock salt. It resolves itself into cubes even when we grind it in a mortar and place it under a microscope. A drop of water between two plates of glass and under the microscope gives nothing but homogeneous water. Now drop a little salt into the water, and under the glass the salt has disappeared and not a cube can be seen, even with our highest powers, which exhaust the power of light itself. There are two conceptions of the constitution of matter, the theory that "matter is continuous" and the "atomic theory." The latter was first broached by Democritus but indefinitely conceived. We must accept the theory which explains the greatest number of chemical phenomena, which we believe to be the Atomic. 1st. From the behavior of substance in solution, *e. g.*, salt may be dissolved in water to saturation, and then other substances may be added. The process of solution was clearly illustrated on the atomic theory. The particles of salt in solution were evidently reduced to a size less in diameter than a wave of light. But we have not reached the limit of their divisibility. By the Voltaic current we can

separate them into two new substances, Chlorine and Sodium. These have not thus far been decomposed, and hence are called elements. Of these there are thus far discovered sixty-four. The term atom, as applied to the ultimate structure of matter, can only apply to an element—molecule to the ultimate constituent of a compound substance.

2. The second argument for the atomic constitution of matter is derived from the constant weight ratios in which the elements combine with each other.

Those constant weight ratios are readily explained by the atomic theory, as Dalton has shown. This argument gains great force from the multiple relation which the several compounds of the two elements hold to each other. The entire structure of modern chemistry is built upon this theory of Dalton. This theory helps us to realize the process of combination which was very beautifully described by the Professor.

3. Another argument in favor of the atomic constitution of matter is derived from the metamorphoses. These are substances composed of precisely the same elements in the same quantities but entirely different in their properties. These can only be explained by supposing that ultimate atoms are differently grouped. This was beautifully illustrated by two clusters of grapes, each of the same number but differently grouped, which may be divided into various sized clusters.

This theory has given the chemist the idea of combinations of matter as varied as the combinations of the Kaleidoscope. It has led to the idea

of substitution of one element for another without destroying the type of the molecule. It has also enabled the chemist to classify the wonderful variety of carbon compounds. He had thus far dealt with the molecular constitution of compounds. But even the elements themselves when in the free state appear to exist in molecular groupings and not as separate atoms. The allotropic forms of certain elements, as of phosphorus and oxygen, can be readily explained on this theory. Oxygen when converted into ozone loses two-thirds of its bulk and possesses many new and peculiar properties. We may suppose these changes to be owing to a re-arrangement of the atoms into new molecular forms, and if ordinary oxygen is composed of molecules consisting of two atoms each, ozone may consist of molecules of three atoms each, three of oxygen forming two of ozone. The physicist deals with molecules which have been calculated to be less than one-four-hundred-millionth part of an inch in diameter, while the chemist deals with the atomic constitution of matter. The fact that the various combinations of elements can be reduced to a few simple laws points with that unmistakable force to an intelligent builder of those wonderfully varied and myriad structures.

The above is a meagre outline of Dr. Haanel's first lecture. He was to continue the subject this afternoon. At the conclusion a conversation followed, in which Professor Brown, Chancellor Haven, Professor Caldwell and other gentlemen took part.

Dr. Haanel is a German by birth and educa-

tion. He is a young man, but his attainments as a scientist are profound. He is in constant correspondence with leading scientific men in Germany and elsewhere. He speaks English with fluency, and his style of speaking is very effective. He is infusing a spirit of enthusiasm in regard to scientific matters among his students at Cobourg, from some of whom he expects "great things." The erection of Faraday Hall, at a cost of about \$30,000, for the exclusive use of the science department of the college, will afford the learned Professor great facilities for carrying on his work, in which he may be said to be an enthusiast.

"The Phenomena and Laws of Storms" was the subject of the evening lecture by the Rev. J. J. Brown, M. A., Professor of Natural Science in Syracuse University.

The following "Editorial Correspondence" to the *Northern Advocate* will be of interest:

Thousand Island Park, Aug. 17, 1877.

DEAR READERS:—For other reasons than any over estimate of the value of our personal services to your welfare, it has seemed to us that we could permit ourselves only the luxury of a few days' absence from the duties of the Sanctum. These few days we purposed to spend at the most attractive of summer resorts. "Natural selection" determined the fulfilment of this purpose in a brief visit to the Thousand Island Park. Perhaps we should not use the term "natural selection" had we not been here during a portion

of the Scientific and Esthetic Conference. Association tells quickly on habits of speech; and a strong tendency, developed by scientific method and under esthetic influences, must be in harmony with nature and good taste. Therefore we yield ourselves implicitly to our present manifest inclination, with the logical assurance that it will secure absolute truthfulness and propriety in the assertion that a "natural," and therefore unerring, selection has brought us to the best of all places of recreation and enjoyment.

It would be unscientific and in bad taste to question the accuracy of this conclusion; so feel we at present.

Who shall describe the charms of the St. Lawrence? They are ever fresh. Sun, and sky, and clouds, and winds never weary of combining to paint upon its broad expanse scenes of ever changing beauty. The seasons take delight in surprising the returning visitor with a fresh polish and a new coloring of the thousand antique emeralds with which nature has so gorgeously decorated this royal pathway of the waters from the great lakes to the sea.

We will not attempt a description. May your own eyes ere long behold all this beauty. There is, however, scarcely a place in the world where Nature is in greater need of the beauties of Art. Without these she wears the appearance of awful desolation. This is not one of her feasts to which she invites us to come alone. Her first suggestion is that company is necessary to enjoyment. Her invitation is to the many; and when cottages are

seen here and there in numbers sufficient to suggest society then it is that one begins to feel the cordiality of her invitation and to cultivate familiarity with her charms. Hence the increased attractiveness of the Park and all the scenery about it. This we felt as we approached it a few days ago. The cottages on the surrounding islands and the largely increased number of cottages on the Park itself, peering out from among the trees and looking out boldly from the shore, indicated the comforts of society with the luxury of freedom.

One thing we looked for but did not see. We had hoped that, this season, we should behold an observatory rising from the summit of Sunrise Mountain—a modest eminence with an exalted name from which, about 300 feet above the water level, could be viewed, as at no other point on the whole river, the vast extent of the island scenery. Do not think that we were in a particularly esthetic mood. No, we did not expect to see the gorgeous "Palace of Art" as pictured by Tennyson with its "four courts."

" East, West, and South and North ;
In such a squared lawn, where, from
The golden gorge of dragons, spouted forth
A flood of fountain foam ;
And round the roofs a gilded gallery,
That lent broad verge to distant lands,
Far as the wild swan wings, to where the sky
Dipped down to sea and sands."

We did not look for the " misty folds " and the " torrent-bow " where

" High on every peak a statue seemed
To hang on tip-toe, tossing up
A cloud of incense of all odors, steam'd
From out a golden cup."

No, we had no thought of this, even at the seat of an Esthetic Conference, but we did want to find on Sunrise Mountain a high seat at Nature's feast of beauties. Can't we have it when we come again ?

There has been within the past year a marked improvement in the general appearance of the grounds of the Park. About fifty new cottages have been erected ; some of them elegant in appearance ; while the increase of dwellers in tents has been far greater than in any previous year.

For fear that we shall too soon consume our space we hasten to a word about the Scientific and Esthetic Conference. It was not, in the beginning, expected that this meeting would bring many from a distance. The residents of the Park were mainly relied on for the audience. The success of the Conference has been gratifying to the President and the managers, and so encouraging as to lead to a permanent organization charged with the management of similar Conferences hereafter. The names of the speakers at the Conference have been previously announced. We cannot here refer to the substance or merits of each lecture. The programme was carried out almost to the letter and to the entire satisfaction of the hearers. The common expression is one of grateful testimony to the large amount of instruction which the lectures have imparted. An occasional episode has seemed entirely in harmony with the freedom which here prevails. For instance, "Tired nature's sweet restorer," offended, perhaps, with President Haven, because he had too freely refused her kind offices for several

days back, took "sweet" revenge by lulling him into unconsciousness in the presence of the audience, so that he paid no attention to the lecturer's question, whether it was not best to discontinue on account of an approaching shower, and then releasing him just in time to step forward and bear testimony to the very interesting character of the lecture to which the audience had just listened.

The lecturers, some of them, appeared with very sunburnt faces, which were suggestive of indulgence in Apostolic sports, in the excellent fishing grounds of the St. Lawrence. The secret of Professor Bennett's enticement in this direction was revealed: the connecting link between the fifty pounds of pickerel which he and Professor Brown caught on Wednesday and the admirable lecture which he delivered on Thursday was found to be the sacred *Ichthus* (fish) of Christian Archæology. Everybody of course saw honor in the tan which was incident to the study of this ancient symbol.

Excursions are a feature of life here. One, two, three, or more a day, from some point north, south, east or west, pouring into the Park from fifty to two hundred people each; and excursions from the Park to points of interest among the Islands or on either shore. Of course the proper thing for to-day, closing the exercises of the past week, was a "scientific and esthetic excursion." We were by invitation a participant in the same. Very unappropriately the *scientistic* predominated. It was a time for enjoying, not for explaining, the beautiful; for poetry, not for prosy

calculations ; for the juices and not the dry crusts of nature. But these scientists are always ready to stonify the very life out of Imagination and lay all the dear creatures of Fancy dead at our feet. They cannot see these gray old rocks, which were here when the foundations of the earth were laid, stand with their bald heads above the waters, without regarding them as propounding with solemn emphasis some cosmological riddle and themselves as called upon to guess the answer. Guess they must, and guess they do, and then discuss the relative merits of their guesses.

In the presence of such discussions all islands are alike because all the rocks are the same ; the result is monotony. And yet, occasionally, the esthetic gained the ascendancy and compelled the ejaculations "How beautiful !" "How lovely !" More and more indeed, the beautiful prevailed, and finally cosmology went by the board. Our poetic little bark "Flora" showed no resentment for the violence done to the spirit of her mission, and having carried us safely to Alexandria Bay, "around the island," and to Gananoque, on the Canada side, landed us in due time at the Park. What a concentration of poetry and practicability, of Art and applied Science, these little steamers, with sweet suggestive names, are ! Just the thing for such an excursion as we had to-day ! How one of them would have helped Ulysses out of difficulty ! Had he our "Flora" he might have whistled Neptune out of the way ; thrown away his bag of winds, and asked no odds of Eolus. The Sunday-school parliament, the great attrac-

tion of the season, will open next Tuesday. A crowd is expected. Rev. Joseph Cook, D. D., of Boston, will lecture on Tuesday evening, and again on Wednesday. Rev. W. F. Crafts, the conductor, is already on hand and devoting himself to the preliminary work.

The foregoing extracts from the different journals in regard to the esthetic conference will, it is hoped, give the reader some idea of its character. To attempt a more detailed account of it would necessitate a much larger volume than this is intended to be. In our endeavor to describe the proceedings of the Sunday-school parliament of 1877, we must also be as brief as possible, and gather our information from the columns of the different journals, the representatives of which gathered their information upon the camp-ground, and whose veracity may be relied upon.

The following was the programme of the Sunday-school parliament of 1877.

GENERAL ANNOUNCEMENTS.

Rising Bell at 6.45 a.m.	Breakfast at 7.30 a.m.
Dinner, 12.30 p.m.	Supper, 6.00 p.m.
Retiring Bell at 10 p.m.	When all conversation (noisy, we presume), music &c., must cease.

“Bible Readings” at 9 a.m., and Normal Class at 5 p.m. Will be in front of Dining Hall in fair weather. All other Meetings in Tabernacle.

The Bell will ring 15 minutes previous to each meeting, and toll at 5 minutes before the same. Persons should hasten to the

place of meeting at once, on the 15 minutes signal, as meetings will begin on time.

A DIPLOMA

will be given to each person who passes a satisfactory examination on the first thirteen topics of the Chantanqua Series of Normal Lessons, all of which will be considered at the Parliament.

A CERTIFICATE OF HONOR

will be given to each person who attends all the Normal Class Sessions, and takes careful notes of the points made, after examination of his note book by a Committee.

ORDER OF DAILY EXERCISES.

- 9 to 9.45 a.m.—Topical Bible Reading.
 10 to 11 a.m.—Normal Class.
 11 a.m.—Addresses.
 2.30 to 3.30 p.m.—Popular Service for Old and Young.
 5 to 6 p.m.—Normal Class.
 7.30 to 8 p.m.—Song, Sermon or Praise Service.
 8 p.m.—Addresses, Lectures, etc.
 9 p.m.—Music on the River, Receptions, etc. Extra Services.

SIX DAYS WITH THE WORD.

TUESDAY, AUGUST 21st.

- 2.30 to 3.30 p.m.—Chalk Talk, by Frank Beard, on "People who come to the Sunday-School Parliament," with International Music by Brass Bands, and Addresses by Rev. E. O. Haven, D.D., Wm. Johnson, Rev. T. B. Stephenson, B.A., and others.
 5.00 to 6.00 p.m.—"The first thing a Teacher ought to know."
 7.30 to 8.00 p.m.—Geo C. Stebbins and W. F. Sherwin.
 8.00 p.m.—Rev. Joseph Cook, of Boston.

WEDNESDAY, AUGUST 22nd.

- MORNING.— Rev. T. B. Stephenson, B.A.
 "History of the Bible"—Rev. W. F. Crafts.
 "Chalk Talk"—Frank Beard, with Music by G. C. Stebbins and W. F. Sherwin.
 AFTERNOON.—"God in Natural Law," by Rev. Joseph Cook.
 "The Bible Divine"—Rev. W. F. Crafts.

EVENING.— Geo. C. Stebbins and W. F. Sherwin.
Bible Readings—Rev. G. F. Pentecost, D.D.,
and Rev. John Gordon.
Music on the River in charge of G. C. Stebbins
and W. F. Sherwin.

THURSDAY.

MORNING.— Rev. G. F. Pentecost, D.D.
The Books of the Bible—James Hughes.
Modern Skepticism—Rev. Lyman Abbott.
AFTERNOON.—Lecture on "The Beautiful," by Frank Beard.
"Bible Geography"—A. O. Van Lennep.
EVENING.— G. C. Stebbins and W. F. Sherwin.
Rev. DeWitt Talmage, D.D.
Ministers' and Superintendents' Sociable.

F R I D A Y.

MORNING.— Rev. G. F. Pentecost.
"Bible Interpretation"—Rev. Lyman Abbott.
Sermon by Rev. DeWitt Talmage, D.D.
AFTERNOON.—A. O. Van Lennep—"Oriental Customs."
Silent Lecture by Prof. S. T. Green (deaf mute).
"Interpretation of Bible Symbols"—Rev. W. F.
Crafts.
EVENING.— W. F. Sherwin.
Rev. W. F. Crafts on "The Coming Man."
Stereopticon Entertainment by Prof. Scovelle.

SATURDAY.

MORNING.— Rev. John Gordon.
"Political Institutions of the Jews"—Rev. L.
Abbott.
Lecture on "The Tabernacle"—Rev. J. S.
Ostrander.
AFTERNOON.—"Game of La Crosse," in charge of J. Hughes,
Esq.
EVENING.— Question Box, on all questions about "The Word."
Oriental Costumes and Customs—A. O. Van
Lennep, and "Song Sermon" on Oriental
Travel, by Philip Phillips.
Music on the River.

SUNDAY.

MORNING.— "Neglected Doctrines of the Bible," No. 1, by
Rev. H. M. Parsons, D.D.

- 10.30 a.m.— Sermon to Children, by B. K. Pierce, D.D.
 2.30 p.m.— Bible Service, in charge of Rev. H. M. Parsons,
 D.D., followed by Children's Prayer Meeting.
 6.30 p.m.— "A Promise Meeting."
 7.30 p.m.— "Vesper Service," in charge of W. F. Sherwin,
 followed by Sermon from Rev. John Potts.

SIX DAYS ON THE WORK.

MONDAY—ILLUSTRATION DAY.

- MORNING.** — "Neglected Doctrines of the Bible," No. 2, by
 Rev. H. M. Parsons, D.D.
 "The Study of Human Nature," by Rev. W. F.
 Crafts.
 Mrs. W. F. Crafts on "Illustrative Teaching," and
 James Hughes, Esq., on "Object Teaching."
AFTERNOON. —A. O. Van Lennep on "Oriental Scribe and Shep-
 herd," and Illustrated Sermon to Children, by
 Rev. J. A. Cass.
EVENING. — "Bible Chronology"—Rev. J. S. Ostrander.
 Eben Tourjee, Mus. D.
 Rev. B. K. Pierce, D.D.
 Ministers' and Superintendents' Social.

TUESDAY—MUSIC DAY.

- MORNING.** — "Bible Service"—B. A. Brooks.
 "Sunday School Music"—W. F. Sherwin.
 "Uses and Abuses of Sacred Music"—Dr. E.
 Tourjee.
AFTERNOON. — "Song Service," by Dr. Tourjee, and
 Sermon to Children, by Rev. J. A. Cass.
 "Reviews"—James Hughes, Esq.
EVENING. — "Through the Ear to the Heart," by Dr. Tourjee.
 Rev. C. H. Payne, D.D., on "Daniel."
 "Stereopticon Views"—Rev. J. S. Ostrander.
 Memorial Service to P. P. Bliss, in charge of
 O. F. Presbrey, during this day.

WEDNESDAY—LAYMAN'S DAY.

- MORNING.** — "The Layman's Bible, and How to Use it"—Rev.
 W. F. Crafts.
 Bible Classes and Teachers' Meetings—Rev. H.
 M. Parsons.
 Addresses by Laymen on the Work of the Young
 Men's Christian Associations.
AFTERNOON. — "Bible Exercises," on the Lawn.
 "What Christian Workers can Learn from Busi-
 ness Life," by W. B. Chamberlin.

- EVENING.**— Eben Tourjee, Mus. D.
 "Spectacular Lecture," with 31 persons in costume
 in "Scenes in the Orient"—Rev. J. S.
 Ostrander.

THURSDAY—TEMPERANCE DAY.

- MORNING.**— "Concordance and Commentaries."
 "The Sunday School; Its Place, Purpose, Relation
 to the Church, Organization, Management,
 Classification and Lesson Systems."
 Lecture on "Palestine," by Rev. J. S. Ostrander.
- AFTERNOON.**—Temperance Song Sermon, by P. Phillips.
 Temperance Lesson (illustrated) to Children, by
 Mrs. W. F. Crafts.
 The Mission and Temperance Work of the S. S.
- EVENING.**— Song Sermon on Temperance, by P. Phillips.
 Hon. Neal Dow on Temperance.
 Music on the River, in charge of P. Phillips.

FRIDAY—TEACHERS' DAY.

- MORNING.**— "The Wise Teacher."
 "Teaching Careless Scholars."
 Mrs. W. F. Crafts on "Teaching by Questions,"
 and Rev. J. H. Castle on "The Teacher's
 Immediate Aim."
- AFTERNOON.**—"Customs of Oriental Women." (illustrated) by
 A. O. Van Lennep, and Sermon to Children,
 by Rev. Hugh Johnston, B. D.
 "Mistakes in Teaching"—James Hughes, Esq.
- EVENING.**— Answers read to Questions on the Teacher's Office
 and Work."
 Rev. J. H. Castle, D. D., and others.
 Lawn Concert, in charge of P. Phillips.

SATURDAY—PARENT'S DAY.

- MORNING.**— H. B. Chamberlin—"Specimens of Bible Read-
 ings," for Family Altar.
 "Home and Sunday School," by Dr. Haven.
 "The Opportunities of Parenthood"—Rev. H.
 Johnston, B. D., and Mrs. Emily Huntington
 Miller.
- AFTERNOON.**—Band Concert, Examination for Diplomas and
 Certificates.
 "The Conversion and Christian Culture of Child-
 ren"—Rev. F. Widmer.

EVENING.— “Question Box” on all phases of Christian work. Bishop Samuel Fallows, D.D.
Reception of Primary Class Teachers. at 4 p.m.,
by Mrs. Crafts.

SUNDAY—CLOSING DAY.

10.30 a.m.— Preaching by Bishop R. S. Foster, D.D., on the
“Value of a Soul.”
2.30 p.m.— Sunday School, followed by Children’s Prayer
Meeting.
6.30 p.m.— “Consecration Service.”
7.30 p.m.— “Song Sermon,” by P. Phillips, and Closing Ser-
mon by Rev. W. F. Crafts.
Closing Exercises.

We give the following from the Kingston
British Whig, August 33, 1877 :

On Tuesday last the P. M. excursion on the
“Maud” left the wharf, foot of Brock Street, at
11 a.m., having a party on board numbering 350,
for a trip to the camp ground. Amongst those
on board we noticed the Revs. Messrs. Dobbs and
Kirkpatrick, of Kingston; Porteous, of Iroquois;
S. P. Lacey, of Newark, N. J.; J. Dyke, of Collins-
by; T. Amey and G. Ball, Sydenham; G. G.
Noble, Parham; A. A. Smith, Cataraqui; G. C.
Garrett, Harrowsmith, and T. W. Jolliffe, King-
ston. The steamer’s course was between Cedar
Island and the Point, and she was soon steaming
down the channel between Wolfe and Howe
Islands, where the steamer “Faxton” was met with
an excursion party on board, bound for Kingston.
The customary salutes were exchanged by the
boats, as well as the usual waving of handkerchiefs
on such an occasion. The Sunday school organ
was on board, and was soon brought into requisition,
which served to greatly enliven the trip. Dinner
was served while passing the foot of Wolfe
Island, which it is needless to say was got

up in John's best style. The next object of interest to the excursionists was the view of Clayton and the numerous islands reached and passed, each having its tents and occupants. Wells' Island was reached at 1.30 and part of the party landed, while the steamer proceeded to Alexandria Bay with those who wished to go on down.

At 2.30 the first meeting in connection with the S. S. Parliament took place. It was presided over by Rev. W. F. Crafts. Selected songs were distributed for use in the meetings, followed by a voluntary by the band. Then the hymn, "Pass me not, O Gentle Shepherd," was sung, and prayer offered by Rev. Mr. Potts, of Toronto.

The singing was led by Mr. G. C. Stebbin, who presided at the organ, and who sang a hymn, the words of which were found in the trunk of Mr. Bliss after his death, entitled, "I will Sing of My Redeemer." The Chairman then called on the Rev. Fred. Widmer, of Rome, N. Y., to welcome the visitors from Canada. One of the happiest times he ever had in his life was when he visited Picton three years ago and attended the Methodist Conference to explain to them the plan which was being formed in the U. S., which was to pre-empt a place to God, free it from speculation and make it a place of joy and holiness forever, where the people of two nations might meet and see eye to eye and heart to heart, and tell each other the good things God was doing for them in their different places. He presented to all visitors a hearty welcome in the name of Chancellor Haven and of the people of the United States,

and prayed devoutly that both peoples may be united in lives, hearts and minds forever. (Applause).

The band again played a selection of American airs, after which the Chairman called on Mr. W. Johnson, of Belleville, President of the Canadian S. S. Association, to respond. He said that in regard to weddings in Canada and the U. S. he saw one difference, which was that in Canada they lasted a little longer. He had heard of a couple, of the ages of 60 and 70, being married, and on leaving the church the choir struck up the hymn, "This is the way we long have sought." In the same way he might say this is the way the Sunday-school workers have sought for a long time to meet with the Sunday-school workers of the United States. Were they not sure of a hearty welcome they would not have come. He believed that, in spite of all their faults, no people in the world were more hospitable than those of the United States—except those of his native country, Ireland. They met, not as Americans, nor Canadians, but as Sunday-school people, and in the name of Jesus. He was glad that differences which had existed in the past were removed, and that all could meet as one on the Sunday-school platform.

The chairman then called upon Mr. Frank Beard, the Chalk-Talk Chief, who entertained the audience very much in his lecture, by sketching people who came to the Parliament. At first he sketched the curious people, then those who come for fun, those who come to teach and learn, those who did not go to the Parliament, and finally the woman who could not go, but who

had the interest of the meeting fully at heart. The meeting was closed by singing the hymn "Blest be the tie that binds," and the benediction.

At 5.30 p.m. there could not have been less than 3,000 people on the ground, there being no less than seven steamers and steam yachts lying at the pier—the Clara Louise, Flight, Laurence Gaige, Flora, Hastings, Alanson Sumner and J. H. Kelly. At 5.30 a start was made for home (some remaining to the evening services), which was reached by 9.30, all having enjoyed themselves to their heart's content.

CERTAINTIES IN RELIGION.

In the evening, Rev. Joseph Cook, D. D., lectured on "The Certainties in Religion." A little while ago we were not in the world, and a little while hence we shall be here no longer. This is arithmetic. This is the clock. Are there any certainties visible by the human mind, in the field of religious thought? Must we forever wander up and down through the mist of unexplored remainders in our questioning concerning the unseen? Demosthenes said that every speech should begin with an incontrovertible proposition. He, (Dr. Cook) would assume, at the outset, first, that we are going hence soon; secondly, that we wish to go hence in peace. Utterly common-place as these propositions seemed they had bearings which brought them home to the minds of his hearers. It is very common-place to say that all men must die; it is not common-place to say that they individually must die. As the

moon rose on the silvery island shores and a hush filled the air, they might feel that their present Tabernacle was glorious enough for a perpetual abiding place, but whether it might be an abiding place or not for the nation, it was not for them. Though music would there continue to resound they would listen to it from the upper rather than the under side. America continues her existence, we cease to be citizens of America; and although the sun and moon are the same orbs seen by Homer and David, we are to behold them only a little while longer. On a fair calculation there were about 135,000 working hours in a life of 70 years. He represented the platform as the centre of a large circle. If they could gather there all the skeptics and small philosophers, whose rule is to guess at the half and multiply it by two, some of them found under the reign of Queen Victoria—God bless her—as well as under the reign of their swiftly changing Presidents, the first truth he would defy them to deny was that they were going hence. Does the pulpit know anything about religious truth, or is everything touching religion a dream? They thought of themselves as if they were the trees rather than the leaves. The world was the harvest field, and they were only the leaves and the sheaves. It was sure in the first place that they were to go hence, and in the second place that they wished to go hence in peace. Who would deny the second proposition, that was, that they could not separate themselves from their own nature. They desired to be right with the universe, they desired peace on earth more than

wealth, social position or fame. There were no truths which history could make clear if it was not certain that men had always sought peace with the universe, religiously, and that they had been willing to sacrifice almost any other object rather than lose that peace. In answering the question: "What were the conditions of their peace with the universe?" he would proceed without opening the Bible. It was his purpose to direct attention to the verities which could be established apart from the Scriptures. There were four testaments—the old and the new, the oldest and the newest. The old and the new were written, the oldest was the the nature of things, the condition of the universe, the newest was the unrolling of the last chapters of the Acts of the Apostles, whether they were found in the church, in literature, in philanthropy, or science. Whoever was right with God and was endeavoring to translate God's thoughts into his own organism was God's apostle. It was his custom to speak from the Scriptures on the Sabbath, but on week days it was his duty, as an outlooking sentinel, to appeal to science. They would find the four testaments agreeing. His proof texts would all be drawn from the oldest testament, or self-evident truth. In the first place, it was a religious certainty that there were three things from which they could not escape: Their own individualities, God, and their record in the past. He illustrated this branch of the subject by referring to a naval engagement, during the American rebellion, where the ship "Cumberland" was sunk below the masts, and a surgeon who was

attending the wounded, a bold swimmer reached the surface and was saved. The idea held by some was that they should swim out of the ocean of eternity and leave themselves behind at the bottom of the sea. They could not escape from their own individualities, they could not exist here and there at the same time. They could not be divorced from themselves. There was no one with an evil record but must forever face that record. The soldier might be there, though his limbs were buried in the field of battle. They came into the world, alone, and they departed, alone, but they departed with themselves. The plan of their nature would go with them. There was a conscience in a man. John Wesley used to say, God is a thousand consciences. William Shakespere said, conscience is a thousand swords. It had been said by a lecturer that conscience had been deeply investigated for 25 years and the truth was not so much that man has conscience as that conscience has man. They could not escape from God. The old proverb said: "If you wish to flee from God, flee to God." There was no sea-weed so filled with the ocean as they all were, and ever should be, by Him who was and is to come. There were the laws of the universe, and they were not likely to escape from them in the next state of existence any more than this. He held that there could not be thought without a thinker. In spite of the doubts of Matthew Arnold and Herbert Spencer, whether God is a person or not, they knew there was thought in the universe, and there could be no thought without a thinker, and

a thinker was a person, and that personality was in sympathy with them. They were never to escape from Him who was the author of conscience. There were majestic forces that rolled the universe through space, but more majestic still must be He who gives force to these forces. In the next place, it was a certainty that the "Cumberland" could not swim away from its own wake. It was self-evident that they could not escape, either from themselves, or from God, or from their own record. They had behind them their past, and even Omnipotence cannot make a thing that has been, not to have been. There were pictures of the past that they would gladly change, but they must face the record on which they could not look in peace. Again, it was a certainty, in religion, that they needed to be harmonized in their environment. In the next world, as well as this, their environment would consist of the plan of their nature, of God, and of their record; therefore, it was a religious certainty that what they most needed was harmonization with their nature, with God, and with their record. He asked them to pause on these propositions as they were developed, point after point, that they might feel their feet firm upon the adamant. One of Herbert Spencer's phrases was: "What everybody needs most is harmonization with their environment." He would take him at his word. He found he could not escape from God in this world, and what he most needed was harmonization with conscience, with God, and with his record. They might say that when he tried to make the transition from

this world to the next, he would fall into mist. It was more than the pulpit knew when it asserted that in the next life they must be harmonized with the moral law, or there could be no peace for them there. He asked them to pause and see whether it was right to walk out on the moral law, from the seen to the unseen. They had a right to do so in the case of natural law. Get a text book on crystallization, gravitation and light, arranged for this planet, and it would be worth something in Orion or the seven stars, because of the universal application of natural laws. When they were able to measure the size of a circle by having three given points in the circumference, they were able to extend the use of this principle to the science of astronomy. What was done concerning the physical natural laws, he had a right to do concerning the moral natural laws. The law which makes a difference between right and wrong is just as much a natural law as that which makes a difference between heavy and light. There is a difference between upper and under, between the whole and part ; but these laws applied equally to the north star. He was asserting only the first truths of science, the unity and universality of natural law. Our Lord, in His parables, always took those propositions for being granted. If they could determine a part of a curve they had a right to sweep it on into the next world. They knew that light moved in straight lines, it was the opposite of darkness. They knew something about the moral law, and something is all that science knows about physical nature. They

believed there was a God who was a good Being. There was a home for them, and those who wished could find it. There were migrating instincts in them, and when they would fly naturally they would fly towards their Father's home. They had instinctive expectations of what would come to them, and conscience made cowards of them, not because of anything on this side of death, but on account of what is beyond it. He then referred to the migratory habits of birds, the result of natural instinct. Suppose the swan should act on Herbert Spencer's philosophy and remain in Labrador—should say: "I see nothing beyond the horizon, and this instinct, it was evolved in me. I have no experience of the unseen, I have received this instinct from my ancestors, I will only trust what I have seen." If I had been boxed about my ancestors in a different way, I might have had another instinct. But if they were to be harmonized in this world and the next with God, conscience and their record, it was needful to look into the question. What was the natural action of human nature? The hand was made to shut before the front. Forcing the finger back would be self destruction. So with the soul. Any opposition to natural law would cause friction and result in self destruction. These propositions would all be true were there no Bible at all. Suppose that this book, for which more money is now spent than in any former age of the world—which to-day is read in more than 200 languages, suppose it were to be put on the neglected shelves of our libraries; would that change the plans of the nature of

things to-night? Were they to lose all the stirring words that have been written concerning the Rhine and Mississippi would those rivers cease to flow? The Bible did not create landscape, it simply delineated. Development was going on. They were to be developed until they were full orb'd, and in the full orb'd nature there could be no harmony until they had ceased to move wheel upon wheel in a destructive manner. He held that two cannot walk together unless they be agreed, but silence did so too. How can a man love God and mammon at the same time? If a man would be agreed with conscience he must learn similarity of feeling with God, for God was in consequence. They must ascertain how to come into harmony with their environments. The word "ought" weighs more than any word except God, and he could not conceive that God could be in the other scale. The soldier would leave father, mother, wife and child when he felt that he ought to defend his country. God is in the word, and that is why it was heavy. This brought them to the great proposition that in order to have peace of soul here they must love what God loves and hate what He hates. By salvation he meant permanent deliverance from both the love and the guilt of sin. The weight of the word "ought" could only be measured by omnipotence and omniscience. In concluding, how could they be harmonized with their record? The deserter might return and be ready to face the enemy again. That does not efface the memory of the desertion. In mere reason it was distinctly sure that conscience forbodes punishment, in the

absence of expiation and while the past is behind us, they needed something to clear them from that foreboding. Men had reformed, done penance, offered sacrifices, but in the absence of the great arrangement, such as God only could make, man forebode punishment. They must have a screen let down between their consciences and that record of the past. It was easy to explore these truths by the light of Revelation. Socrates and Plato had groped their way in the dark. Shakespere had represented Lady Macbeth as continuously washing her hands to clear them of the stain of murder, but only christianity can wash Lady Macbeth's "red right hand." A religion without an atonement, in the visible form, he pronounced incapable of satisfying man's eternal needs.

We pass on to another report of the *British Whig* of August 24th.

On Thursday morning the daily topical Bible reading was conducted in the open grove by Rev. Mr. Crafts. The exercises were participated in by the large normal class, whose members are laying themselves out for the diploma or the "honorable mention" which awaits all candidates who pass the review examinations at the close of the session. In these exercises objections and suggestions are freely submitted by any member of the audience, all the good points made being initialed on the blackboard and carefully noted by the students for future reference. At the close of the class a larger one assembled in the tabernacle, where Mr. Hughes, Public School Inspector of Toronto, gave an extended black-

board grouping of the Books of the Bible, and so tabulating them as to assist the memory, and conduce to a readiness and certainty in the use of the Bible. Immediately after this exercise the regular morning service was held, on which occasion the Rev. Dr. Lyman Abbott, editor of the *Christian Union*, delivered an able lecture on "Modern Skepticism." The lecture proved to be the complement of that of the Rev. Dr. Cook of the day before, being treated, however, from an entirely different stand point. Doubt was not to be depreciated. It was the high road to decision. There was no longer a place for an inquisition and the spirit that asked "why?" in matters of religion was not to be reprobated. The age of credulity had forever fled and the scriptural injunction was laid upon men to "prove all things." He objected to doubt as a chronic condition, not as a road to knowledge. Religious knowledge could not be measured and weighed as many material substances could be, but so neither could patriotism, honesty, a mother's love and many other of the most precious realities of existence. And what was true in the ethical and esthetical realm was also true in the religious realm. Men worshipped not a hypothetical God but one whose existence was proven by the concurrent testimony of inner consciousness and experience, which constitute the foundation of all knowledge, and this consciousness, confirmed by experience, was more direct and conclusive in religion than in anything else. Other things were allowed to be proven by successful experience, and the changed heart and life of Augustine,

Bunyan, Moody and countless thousands besides was as conclusive a proof of the reality of the power that had in successive ages effected these real changes. Many men were so mentally constituted that such a change of nature was the only cure for doubt. Christ did not debate with the atheists of his day. He preached the eternal truths that all men hunger for, and of all the Saduceeism of the time of Jesus no single line is left on record now but what is found in the life of Christ as recorded in the Gospels. The speaker urged his hearers not to be scared at skepticism. Voltaire had said that if there were no God a God would have to be invented to meet the universal demand for deity. This instinctive consciousness that there ought to be and must be a God was a proof of his existence. The race refused to be orphaned. And what had been called the tidal wave of skepticism may dash itself against the rock, but the Rock of Ages would forever remain an eternal reality.

In the afternoon A. O. Van Lennep about equally amused and instructed his audiences in his delineation of Eastern customs as illustrated by oriental costume. In the garb of a scribe, shepherd, etc., he gave several highly entertaining accounts of Eastern habits and incident, and shewed how much more easily Bible references could be appreciated by means of even a partial knowledge of life in the East, which, in many respects, was so similar to what it was at the time the Books of the Bible were penned. His lesson on the geography of Bible lands was also a profitable one to the normal classes.

The second excursion of the Y. M. C. A. to the Park took place yesterday, and glad we are that it was attended by so many, and by such a large measure of success. The attractions down the river at the present time are very great, and it is really surprising that all excursions are so well supported at a season and at a time when dulness predominates, and when a scarcity rather than a plentitude of money is so generally felt. There were about three hundred persons on the "Maud," which made the passage in excellent time, keeping the Canadian Channel as far as Gananoque, and thence crossing to the American side, passing Clayton and arriving at the camp ground about 7:30 o'clock. At once the excursionists directed their footsteps to the pavilion, which was already filled by about four thousand persons. Rev. Mr. Crafts presided, and around him were seated a number of very prominent clergymen, and a full and efficient choir. The meeting represented all denominations, an immense class of students, as it were, whose aim is to discuss subjects and systems, and by an interchange of opinion benefit one another. It was stated that the audience included some one hundred and fifty pastors and Sunday-school superintendents. As the Kingston excursionists entered the Tabernacle, Rev. Mr. Crafts was making an address on the Bible. The Rev. Mr. Talmage had disappointed the meeting, and a special service had been arranged, of which we gave intimation last evening. Rev. Mr. Crafts referred to many of the prejudices with which some consulted the pages of the Bible, with a

view to the support of particular theories. He based many of his remarks upon one impressive point—that Scripture was profitable for conviction, conversion and culture. This speaker was followed by the Rev. Hugh Johnston, of Hamilton, who spoke of the great satisfaction it gave him to meet such an assembly of Sabbath school workers, and of the grip Sunday-school work had taken upon the age. He alluded to the sermon paper of a noted preacher who had been known to write often and at the same time, "More light, Lord." So they look into each other's faces and toward the face of the unseen Father and cry "More light, Lord; more light, Lord." He then contrasted the material prosperity of the two countries—Canada's unlimited resources and extensive area, with the progress in commerce, wealth and industry of the United States, and to the fact that they were equally concerned in the Sunday-school work. The youth should be educated on the principle of the military in Germany, that is, they should be early trained, and strengthened, and equipped and prepared to fight the battle of Truth and of God. They met to clasp hands to sustain the Bible and lift up the cross, and God forbid that they should war against each other. (Applause). Let the Union Jack and Star Spangled Banner be blended together, never to be riddled by shot or severed by disunion. (Applause). They were one in feeling, in sympathy and interests, and had the same Bible for their guide. He quoted the old legend that dogs should be permitted to bark and bite since it is their nature so to do; but

Saxons they should never let
 Their angry passions rise,
 Their great, big hands were never made
 To tear each other's eyes.

[Applause.]

They met, not only internationally, but without sectarian bias. Not that he had no denominational opinions. He was an intense Churchman, but in approaching the cross they should only appear as sinners. The Church was as one large circle, Christ being in the centre and the denominations around the circumference. The nearer these several bodies came to Christ the nearer they come to each other. Adverting again to the Bible he declared it to be the book of books, God's undying truth and man's undying treasure. He then gave in conclusion his opinion of how it should be used, in the family, in private and in public. Mr. W. F. Sherwin was very happy in his remarks. He speaks in a humorous vein, but he has the faculty of leading his hearers, and at an opportune moment of driving home a truth in a manner to leave the most lasting impression. He remarked that he was merely put up to fill in the programme, was allowed but a short time, and his case bore a similarity to that of a child who died very young, for whom an amateur poet wrote the tomb-stone epitaph:

If I was so soon to be done for,
 I wonder what I was begun for.

He expressed his views on the manner in which the Bible should be used, briefly and to the point. He counselled more reverence for the Book, and

made some hard thrusts at those who use it for window props, &c., or who rarely open the volume excepting to record the last birth or death, or who keep it in a glass case, and have so much reverence for it, that they pass about and around it, and rarely ever touch it. His idea was that the book should be revered as much as a mother, and a mother's regard stands next to God's. He advised continual reading, always for the purpose of learning and being taught, not as a matter of curiosity or with the object of searching out passages which may form a support for any personal or preconceived ideas.

When Talmage failed to put in an appearance, an effort was made to secure the attendance of Rev. Mr. Stephenson, of London, and others; but they, too, did not reach the island in time to participate in the programme of the evening. But from the Rev. Mr. Potts, a former citizen, we heard an address of sterling worth and eloquent thoughts. When he looked around him and saw so many friendly faces, he almost forgot where he was. He was glad to meet them, Americans as well as Canadians, for both were equally handsome and both equally good looking. He recognized in the audience Christian workers who come from the United States and Canada, not to be convinced of the inspiration of the Holy Scripture, but to help each other to realize the sympathy of the Lord Jesus Christ for the salvation of the rising generation. He then discussed the various methods of studying the Bible; and he stated his belief that it should be perused systematically in order to enter as much as pos-

sible into the spirit of the author, as one should do with any book if he meant it no injustice. The use of lesson papers he discountenanced, and he disapproved of the preparation of notes from which to speak in the pulpit, because he argued the speaker had not the same command of his hearers as when looking them eye to eye, and exercising thereby a sort of magnetic influence. The Bible should not be studied for the work alone, but for themselves. Teachers and pastors should study it, fill themselves with it, imbibe of its inspiration, and then they would be enabled to impart instruction more beneficially to others. This understanding should be gained on bended knees, the heart's desires being accompanied by the Holy Spirit, whose inspiration is sought. The Bible was the best book for all Christian work; it is the foundation of every moral reformation. Take the temperance movement, for instance. Years ago they had organizations which asked the drunkard to give up his cup and had nothing to give him instead, excepting passwords and human obligations. Now the drunkard is asked to reform, to come to the river of life and slake the immortal thirst of the soul. The gospel was put into the temperance movement, and wherever temperance has power the Bible is at its bottom; and in Toronto, he remarked, although the agitation did not end in favor of the Dunkin Act, yet a moral victory had been accomplished, a success had been achieved, the effects of which for good could not be eradicated. He commented on the satisfaction a Christian community had in the possession of a colossal intellect such as that

of Dr. Cook, who combatted the skepticism of the day on scientific as well as theological principles ; of the great power of the Bible in all phases of life ; of the little value this world would appear to many with the Bible extracted from it ; of the historical importance of the book ; of the fact that it acted as a stream of mercy, whose labyrinthian course could easily be traced in all paths of life ; of the satisfaction it was in life, and at death ; of the relief it afforded to weeping friends in the promise of Christ, "They will rise again," and of the triumphant note hailed so gladly by the believer, "I am the resurrection and the life, whosoever believeth on me shall never die." Of the coming millenium he remarked that it shall occur when all the prophecies shall have been fulfilled ; when, through the instrumentality of the Holy Ghost, peace shall reign everywhere and war nowhere ; when Christian worship shall be observed everywhere, and heathen superstition nowhere ; when the Koran shall be replaced by the Bible ; when instead of the crescent the cross shall be raised ; when God shall reign everywhere on earth, and paradise shall be restored. The music was hearty and inspiring. The Kingstonians were too late to hear the song service, but they were considerably elevated by the selections rendered between the addresses, conducted by Messrs. Sherwin and Stebbens. The solo of "Let the lower lights be burning," was beautifully rendered by Mr. Stebbens, assisted by Mr. Sherwin, who supplied the places filled at the first Sunday-school Parliament by the late lamented Mr. and Mrs. P. P. Bliss.

The *British Whig* of the 25th has the following:

The interest of all the proceedings at the camp ground this year seems to be centering and culminating in the Parliament. In fact, judging from the rush to the Island from all points during the last few days, the word excitement or enthusiasm would best characterize the feeling that exists in reference to it. From morning till night, with brief intervals, some meeting or other of interest is progressing. Perhaps the most intensely interesting exercises of the present week, so far as we have had the opportunity of judging, were those of Wednesday evening at the usual mass meeting in the Pavilion. On that occasion the Rev. Dr. Cook, of Boston, commanded unflagging attention by exposing himself as the target of a running fire of written questions from the audience, embracing every imaginable difficulty urged against Christianity as a reasonable religion. A few of these queries were transparently childish, and were deservedly dismissed without serious consideration. Many of them, however, were of the knotty and pointed sort, and the more they challenged discussion the more they got it. The greater the seeming difficulty presented, the more closely and earnestly the speaker grappled with it, never hesitating for a moment for language or argument, and triumphantly disposing of every query submitted. Doubtless without intending to do it, the Rev. debater demonstrated his own ability as an intellectual gladiator, his varied and competent knowledge of every relation of science to religion,

and the most marvellous fitness, natural and acquired, for the difficult task to which he addressed himself, and to which, indeed, he is devoting his life. Without a moment's warning or a moment's hesitation he successively and successfully disposed of the scores of questions submitted, proving himself to be fully armed at all the points in which the Christian religion is usually assailed. We have space but for a few of these, sometimes well put, and always well answered, questions which we merely give as samples of the whole.

Ques. Is prayer rational and effectual? Ans. Yes. Prayer is obedience to a universal human instinct. Distress and extremity drive man to seek for help beyond the power of human resources. There are times when man cannot help praying, and God had made man and the universe an organized lie unless prayer is power with a personal Deity.

Ques. In which should we believe—a verbal or plenary inspiration of the Scriptures? Ans. The plenary. By inspiration was to be understood the imparted gift of infallibility in the sacred writers in teaching moral and religious truth.

Ques. What is the difference between morality and religion? Ans. When Ulysses sailed by the Sirens he lashed himself to the mast and put wax in his ears, yet longed to go ashore. This was the unhappy restraint of morality. Orpheus had music more entrancing than the Siren's song, and went by gladly without the faintest wish to land. This was religion.

Ques. Who was Cain's wife? Ans. No matter. She must have had a hard time of it anyway.

Ques. What is the probable condition of the unredeemed in the future state? Ans. They love what God hates and hate what God loves. In this life the self-strengthening power of habit reduces sin to a second nature. The voluntary remoteness from God, ever increasing, may end in eternal sin, and that was a sufficiently dreadful perdition.

Ques. Is not the light of nature a sufficient guide to God? Ans. No. Men should recognize the efficiency but not the sufficiency of natural religion.

Ques. Is not the soul a part of God? How, then, can a part of God perish? Ans. The sense of responsibility proves human individuality and separateness from God. Man blames himself and not God for his own wrong doing.

Ques. According to Paley, everything designed must have had a designer. Who designed God? Ans. This question, who was God's father, was an old one, but admitted of a solution that was not an evasion. To admit a designer for God was but to require a designer of a designer backwards to infinity. There could not be a "before" without an "after," a "here" without a "there," an "upper" without a "lower," one of these of necessity implies the other. In like manner the existence of dependent existence implied and required that of an independent, undesigned and uncreated Being. We are conscious of dependent existence; there must be, therefore, an independent existence, and that

intelligent existence is the uncaused and eternal God.

Such are a few, remembered at random from a host of queries, which were replied to with the utmost clearness and readiness. To listen for two hours to his incisive and eloquent replies was a treat seldom enjoyed and long to be remembered.

From the *British Whig*, Aug. 29th :

THE BLISS MEMORIAL SERVICE.

Yesterday morning, at 9 o'clock, the solemn tolling of the bell announced the memorial service in memory of Philip P. Bliss and his devoted wife, the event of whose death will be remembered as having taken place at the Ash-tabula disaster last December. The service was in charge of Dr. Otis F. Presbrey, of Washington, who had composed a fitting service in which both the large congregation and the leader took separate parts and which was rendered with great effect. The opening prayer of Dr. Castle, of Toronto, was most appropriate for this most solemn occasion. The service was interspersed with selections of songs, of which Mr. Bliss was the well known author. The reading of the poem, composed yesterday by Miss Winslow, of Brooklyn, on the event of the death of Mr. Bliss, formed part of the service. Rev. W. F. Crafts was called upon, and in a few well-timed words paid a just tribute to the memory of Mr. Bliss. Mr. Crafts had for a number of years been closely associated with Mr. Bliss, and was able to relate many interesting incidents of his

life, which memories will ever be dear to all Sabbath School workers. He spoke of the event of Mr. Bliss' death, and said the name Ashtabula would never be forgotten. He said that Mr. Bliss, just previous to his death, was engaged in writing a song which could only be sung by him while in Heaven. Mr. Bliss' boyhood was passed in Pennsylvania, where, at an early age, he became a member of the Methodist Church. In 1861 he issued his first work of S. S. songs, and these were the means of making his ability known throughout America. His songs and their work were not confined to this continent, but have spread till in every clime and in every tongue they are now accorded a worthy reception. In 1874, he resolved to discontinue all musical work in which pay might be considered an object. His fellow laborer was Major Whittle, with whom he did much as an evangelist and laborer. The leading characteristics of Mr. Bliss' character were reverence and joy in the great work in which he was specially engaged. His songs are all exultant, and the name Bliss brings with it thoughts of music of a most attractive character. Although of limited means Mr. Bliss possessed a most liberal heart, and was ever ready to share his all with the needy.

Rev. Mr. Stephenson, of London, related the grief experienced in England on the receipt of the intelligence of Mr. Bliss' death. No news had crossed the Atlantic and caused more real sorrow than did the news of his untimely end.

Mr. Stebbins, who was an associate of Mr. Bliss, spoke of the fond remembrance in which

he held the memory of the distinguished singer.

Prof. Sherwin, in the most feeling manner, added a eulogy as a tribute to the memory of one whose loss was mourned by people in every quarter of the globe.

After prayer by Dr. Presbrey, the solemn but most appropriate requiem, "Rest, brother rest," composed for the occasion, was sung in the best possible manner amidst the audible sobbing of the large gathering and the tolling of the bell. The feeling of all was that a great and good one had been taken, and one whose loss could not easily be sustained.

IN MEMORIAM OF P. P. BLISS.

BY MISS WINSLOW, BROOKLYN.

Last year he stood amongst us all,
 Acknowledged King of Song,
 Last year we heard his deep tones fall
 The river side along ;
 We saw his reverend mien, we knew
 His spirit true and bold,
 But of our singer's inner life
 The half was never told.

We heard the story, as it flew
 On the western wires along,
 With bated breath we heard it true,
 God took our King of Song ;
 We read of fiery chariot wheels,
 Of wintry waters cold,
 But angels saw the agony—
 The half was never told.

Last year he stood among our band,
 Self yielded unto God,
 These summer months the glory land
 His shining feet have trod ;
 We catch its radiance in the sound
 Of hymns he sung of old,
 But what the singer now has found
 The half was never told.

He lives in thousand hearts and homes,
 Made temples famed by grace,
 On twice ten thousand ransomed tongues
 His anthems find a place.
 But what his thrilling songs have done
 For spirits young and old ;
 The triumph he for Christ has won
 The half was never told.

Live on blest singer, souls unborn,
 Shall worship God through thee,
 Will follow where thy steps have gone
 Till we thy guerdon see ;
 And when, through ages bright and long,
 Heaven's nightless days have rolled,
 Once more thou'lt lead our wonder song,
 The half was never told.

Dr. Eben Tourjee, at 11 o'clock, delivered a most eloquent and instructive lecture on "The uses and abuses of sacred music." The subject, he said, was little understood. He presented the subject in its practical bearings. Music is intimately connected with religion. Its appeals were confessed by many when all others failed. We may come to the church after the toils of the week and be relieved of weariness by the music we hear. Music appeals to the emotional ; therefore it is stronger than that which is to the intellectual. The most wicked men have been made to weep under the refining influence of music. He fully discussed the question, what kind of music is required ? In a commendable manner Dr. Tourjee gave a history of music from earliest to the present time. He concluded his remarks, having won much praise for the excellent manner in which he treated his subject.

In the afternoon a concert of sacred music was held in the Tabernacle, in which Messrs.

Stephenson, Stebbins, Sherwin and others won favor. The choir deserved and received credit for the excellent manner in which their part was rendered. The day being music day a band was present from Clayton, N. Y., and discoursed delightful music to an appreciative audience. Rev. Hugh Johnston, M. A., of Hamilton, moved that the thanks of the Parliament be presented to Messrs. Stebbins and Sherwin, for the faithful manner in which they have performed their services. The audience manifested their appreciation of the motion by several rounds of applause. These gentlemen thanked the audience for the motion in a few appropriate remarks. The rendition of "Nearer, my God, to Thee," by the band, won special approval.

The following is from the Kingston *Daily News*, August 27th, 1877 :

The Sunday-school parliament, as it is called, on Well's Island, continues to be numerously attended by visitors from both American and Canadian sides of the line, who seem to enjoy the exercises, and not less so the many facilities the beautiful locality affords for out-door pleasures. The most interesting of Friday services were the lectures of the Rev. Dr. Lyman Abbott, one of the most accomplished Biblical Scholars in the United States, and associate editor (Mr. Beecher being the other) of the *Christian Union*, among the most ably conducted of American religious journals, on "Biblical Interpretations" with practical examples, and that of the Rev. W. F. Crafts, Conductor of the Parliament on "The

Coming Man," which afterwards proved the subject of very favorable comment. As the title would imply the "coming man" is the present child. Mr. Crafts has made the subject of training and educating children one of special study. He is the author of several valuable books on Sunday-school work. On Saturday a Bible Reading service was conducted by the Rev. John Gordon, Baptist minister, Montreal. The Rev. Dr. Abbott delivered an instructive and interesting lecture on "Political Institution of the Jews."

By way of varying the interest, a lacrosse match took place between the Toronto Club and the St. Regis Indians. There were about 3,000 spectators on the ground, mostly Americans, when the game commenced at half past two. Of course every body was anxious to get a sight of the splendid physique of the dusky savages, but when these representatives of the far famed Iroquois appeared on the ground, a sudden death blow was given to the poetical traditions of those who had pictured the Indians to themselves as the mould of form, for the representatives of the "noble red man" on the ground were physically inferior. Notwithstanding all this however, these sons of the forest could move themselves with celerity and quickly showed their superiority to their pale-faced opponents in running. The Toronto youths being accustomed to play on a smooth field, suffered great inconvenience from the broken ground of the Island, while the Indians were quite at home on it. This was one reason for the success of the latter, though undoubtedly it was aided by the bad play of a

substitute whom the Toronto men had to take on at the last hour. The first game was finished in 15 minutes, the second in 20, and the third in 8. The running of some of the Indians and the long throwing of Messrs. Ross, Hughes and Innes of the Toronto Club were especially admired. The Americans seemed highly delighted with the game, the correctness of aim in throwing, the ease with which the players caught the ball on the lacrosse, and the sharpness shown in dodging appearing to their unaccustomed eyes remarkable. After the game was over there were foot races between members of the different teams. In a quarter mile race Mr. Hughes of Toronto was ahead when he stumbled and his place was taken by an Indian. In the 100 yard dash, Mr. Arthurs, of Toronto, came in ahead, doing the distance in nine and a half seconds.

In the evening Mrs. Crafts, wife of Rev. F. W. Crafts, delivered an excellent address on the mode of conducting Sunday-school primary classes.

Mr. A. O. Van Lennep lectured on "Oriental Costumes and Customs," illustrating the allusions in the Scriptures to particular articles of apparel, by having persons who volunteered dressed up for the occasion. The lecture created considerable interest.

Between the two lectures the Rev. T. Bowman Stephenson, B.A., of London, England, who had been expected for several days, was introduced by Mr. Crafts, and delivered a ten minutes address, which was received with demonstrations of enthusiasm, the reverend gentleman creating

a very favorable impression upon the immense audience.

Mr. Stephenson is visiting Canada in connection with the Children's Home, of which he is the founder. He has already accomplished much in providing homes for arabs picked up on the streets of London. The Central Home is in England, another is established near Bolton, and a third has been in active operations for some years in Hamilton, Ontario. At the conclusion of the address he sang the song given in a preceding chapter of this book "Altho' a Stranger in the throng, etc." On concluding Mr. Stephenson was rapturously applauded. "Music on the River" was the last item in the day's programme. A military band from Watertown, and the choir under the leadership of Messrs. Stebbins and Sherwin, whose singing has been much appreciated during the Parliament, embarked on one of the steamers at the wharf and entertained the immense crowd that assembled in the vicinity of the water to listen. The evening was very fine. The concert was over at about 10.30. A large number of persons arrived from Belleville on the Kincardine about 8 o'clock and remained until this morning.

Sunday morning dawned favorably, and although the day was warm a pleasant breeze from the lake removed all the uncomfortable feelings which are generally complained of in very hot weather. The first service—Bible reading and exposition—was held in the open air and was conducted by the Rev. Dr. Parsons of Boston. At 10.30 the Rev. Dr. Pierce, editor of

Zion's Herald preached a special sermon to children from the words "Feed my lambs." Revs. Dr. Jaques, of Albert College, Belleville, and T. B. Stephenson took part in the service. In the afternoon a Sunday-school service was held, Dr. Parsons being conductor, and Miss Winslow, a lady well known in religious literary circles, delivered an interesting and animated address on Foreign Sunday-school work. At 7.30 a "vesper service" conducted by Mr. Sherwin was held. The tabernacle was crowded to excess. The opening exercises were conducted by the Rev. Mr. Stephenson, after which Mr. Potts preached from the 5th verse of the 26th Chapter of St. Luke's Gospel. His theme was earnestness in helping a sinner to Jesus. He elaborated the following points: The revelation of earnestness as illustrated in the case of those who brought the man sick of the palsy to Christ. The recognition of the earnestness: Jesus seeing the united faith of the five—the sick man himself and the four who were intent upon his seeing the Saviour—had compassion on the palsied man, forgave his sins and cured him of his physical infirmities. The result of Christ's proving His divinity was that the people were all amazed. Since the day of Pentecost there has always been amazement manifested at the results of earnest Christian labor. Mr. Potts appealed to those engaged in Sunday-school work and all labor for Christ to be in earnest. The sermon was eminently earnest and practical, and was listened to by the thousands present with breathless attention. Mr. Potts has made a most favorable impression upon the

Americans visiting the islands, while in the estimation of his Canadian friends he has ably sustained his own and Canada's oratorical reputation. At the conclusion of the sermon Mr. Sherwin sang a solo, after which the Rev. Mr. Stephenson, at a request of Mr. Potts, spoke. He dwelt upon the subject of the sermon.

The following is from the *British Whig* :

The name "Laymen's Day" was given to yesterday at the Park. The services of the day opened with another of those interesting Bible readings, conducted by Rev. T. B. Stephenson, of England. At eleven o'clock the service in the tabernacle was in the hands of the Y. M. C. Associations, several of which were largely represented, particularly the Watertown Association, which came over in large numbers per Str. Faxton. The special work of the Y. M. C. Associations was the subject of several addresses from a number of laymen and clergymen.

At two o'clock a large gathering congregated to hear addresses from Mr. Ralph Wells, of New York, and Rev. Dr. Payne, President of Ohio University. The subject chosen by the former gentleman was the laymen's Bible and was handled in a commendable manner, while the theme of the latter gentleman was young men's work. The two addresses were of a fine order, and met with hearty receptions from the large number present. Dr. Payne is a speaker whose nationality can be most readily recognized, and in his speaking one cannot fail to perceive the peculiar but not unpleasant idiosyncrasy which often characterizes the American speaker.

At eight o'clock the service in the tabernacle was opened and a Mr. Hodges, an amateur soloist, was called upon, and sang several selections in a style which was somewhat appreciated. But the event of the evening was the appearance of Mr. Ostrander in his representation of the many and varied phases of Orientalism. Mr. Ostrander, with no little difficulty, had secured the services of about thirty-six ladies and gentlemen, who did much to assist him in his pleasing entertainment. Their first appearance on the platform was in a grand "walk around," in which the peculiar and often gaudy garments of the performers appeared to advantage. They were then arranged in order and a short description given of the dress and character of each. The Turk was first brought forward, then an Armenian, then an Arab, until each one of the large group had been presented to the interested and appreciative audience. The occupations mentioned in the Bible were then practically described. "Two women shall be grinding at the mill," etc. was represented by the appearance at the mill, grinding, by two women, "one was taken and the other was left" to continue the seemingly pleasant task. The work of the wine press was represented "as large as life." The various forms of salutation were shown, and the air was rent with the shouts of greeting which "the natives" seemed to delight in exhibiting. An oriental funeral and wedding was shown and excited no little interest for many reasons, but more particularly when contrasted with the forms of such ceremonies adopted in our land. Mr. Ostrander

deserves great credit for the admirable success which attended his exhibition last night. A great deal of laborious work must have attended his efforts in the preparation for such an entertainment.

We will conclude our quotations with the following one from the *Watertown Despatch* :

The last day of the Parliament dawned bright and beautiful. The peace of that quiet, restful, holy Sabbath-day rested down on all nature and pervaded every heart. The "Grace abounding" meeting, or in good old fashioned terms, the "love feast," was very quiet, spirited and enjoyable.

Rev. Fred. Widmer, who conducted the service, led the thoughts of the people into appropriate trains in reciting verses of scripture, and in relating the latest, freshest experiences. The testimonies were pervaded with the thought of the wonderful beauties of river and island, of grove and sky and of the higher spiritual beauty to which they all pointed.

10.30. a.m. Prayer was offered by Rev. E. Curtis, of Syracuse. Bishop Fallows then preached from John xx. 2.

In the afternoon a Sunday-school was organized and a pleasant service was held. Rev. J. H. Castle acted as pastor and William Johnson, Esq., of Belleville, as Superintendent.

A most beautiful and interesting song sermon was given by Philip Phillips on the theme of the "Redemption."

Mr. Kellogg, of Troy, made a few remarks, speaking of the pleasure his first day at the island had given him. One of the "elect leaders," M. C. Winslow, spoke to the ladies, proving to them that temperance work is woman's work. She told how she was drawn out in temperance work and described the work of the "Woman's Christian Temperance Union." Bishop Fallows said he had come back from England with a firmer resolve than ever to do all in his power to stay the terrible tide of intemperance. The men who think the most about heaven, who live nearest to heaven, do most for the earth. He bade all good-bye in very affecting remarks. Mr. Chamberlin said we should congratulate ourselves that we can go home better fitted to do grand, glorious work for Christ. There is no brighter, greater joy than the joy of service. William Johnston, of Belleville, said that these twelve days are to be remembered as red letter days, and that all would go away with far less of national prejudice. God bless the man who ever thought of the S. S. Parliament first, thus bringing the Britishers and Americans together in close and fraternal ties. Mrs. Crafts spoke of the deep regret her husband felt in being obliged to leave the Parliament during the Session.

Mr. A. O. Van Lennep exhorted the teachers to "preach Christ" and gave his last salutation by singing in Turkish "I want to be an angel." Mr. Widmer said we will never say "good-bye for the last time." The Parliament closed with the grand old doxology "Praise God from whom all blessings flow."

CONCLUSION.

The author of this little book is fully aware of its many deficiencies. It is at best, only a brief synopsis, gathered from the reports of different journals, of the great work that has been done at the Thousand Island Park since its inception, in a religious, moral and intellectual point of view. Sufficient information, however, it is hoped, has been given in regard to the working of the different camps, to give the reader a fair idea of their character and purpose. The book is intended to convey to readers who have no opportunity of visiting the spot some faint notion of its beauty as a watering-place, and as an International Religious rendezvous, where all denominations may meet together in unity and concord beneath the commingled folds of the "Starry banner" and the "Union Jack" and the effulgent sway of the "Prince of Peace." Here, for a season at least, may be witnessed some of those sweet attributes so much longed for by the millenarian. Here may be found an exemplification of that "peace and good-will" which is so much to be desired among mankind, and which unhappily, despite our boasted enlightenment and

christianity, is so deficient in general. The annual meetings which will be held at this International centre of rational thought, let us hope, will tend to break asunder all those insignificant points of difference, socially and politically, which have tended to estrangement hitherto. Let the two daughters of the mother country unite their efforts for the common advancement of the human race, politically, religiously and socially. Superstition, ignorance and vice are slowly but surely giving place to education and its myriad blessings. The world needs no dogmatism to make it good. It only needs the practice of the pure precepts of the Divine Teacher whose doctrine abounds in simplicity and the widest scope of freedom in the best sense of that word. We are living in an age fraught with events that will determine the future destiny of the United States and Canada. The agency that would propagate the appalling doctrine of absolute monarchy, spiritual slavery and idolatry, is making vast efforts to overpower its adversaries, and again hold an untrammelled sway over society in every quarter of the globe. Let us hope that as the light of heaven shines upon the intellect of the human race it may emerge from the throes of false doctrine and drivelling superstition, excusable in past ages, but no longer

tenable or even plausible. The ecclesiastical rubbish that has for centuries choked up the Christian's road to duty should be carted off on the devil's highway. What a prodigious heap of gew-gaws and flimsy trash it would be! And what a record of horrors would attach to it! Greed, envy, superstition, lust and lies! Let America and Canada at least shut their eyes to the abominations that in the past have at times rendered the name of Christian infamous and ridiculous, and let that great element of pure Christianity in its broadest sense and its divinely simple form, become more and more united in sentiment and action and the whole world will be the better for it.

The establishment of the Thousand Island Park is of greater importance than the generality of people imagine. It is a "sign of the times" and the beginning of great things. The Protestant element of the two nations begins to see the necessity of a closer combination of effort. The people want to become acquainted with each other and ascertain how they stand upon this great continent. It is time they looked about them. Protestants are so good-natured and free that they are careless of the great events that are passing around them—events dangerous to the free institutions of which we are so proud, and

to our religious privileges. A mighty power is at work to bring, if possible, the whole world under the fatherly care of one temporal and spiritual king. There are many millions of noble minded and good men and women who would gladly place their bodies and souls under the absolute and infallible sway of the kind hearted foreign gentleman. But on the other hand, there are also a few millions of intelligent folks who cannot exactly see things in the same light, and with all due respect to the foreign party, would rather let things go on as they are. If ever they come to any other decision in regard to this very important matter, it will no doubt be known by the future frequenters of the "Thousand Island Park."

THE END.

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