

Travellers Guide—Toronto Time. Table with columns for departure and arrival times for various routes: Great Western Railway, Grand Trunk East, Grand Trunk West, and Northern Railway.

The Daily Recorder.

TORONTO, THURSDAY, JUNE 9, 1870. THE "RECORDER" Will be issued daily till the close of Conference, and will contain ample reports of all the proceedings. Price 50 cents. Orders to be addressed to S. ROSE, Toronto.

THE PRIMITIVE METHODIST CONFERENCE.

We omitted to report, in yesterday's proceedings, that the Revs. S. Rose and H. F. Bland were appointed a deputation to the Primitive Methodist Conference. These honored brethren, who ably and eloquently fulfilled their mission, fully justified the selection made by our Conference.

MAINTAINING ANCIENT USAGE.

The report of the "Revision Committee" on the Discipline reported, with modifications in phraseology, those clauses which enjoin the enforcement by the Superintendent of a Circuit, the immemorial requirement and practice of a select love feast, by the show of society tickets on the part of members in order of admission; the necessity of those not members receiving "notes of admission"; and the restriction of the privilege to members alone every second time, which the Conference re-affirmed.

It is to be hoped that this conversation will do good, and that the re-enactment of our rules will be regarded by the members of the Conference as a pledge, as well as obligation, on the part of every minister to carry them out. It should be done wisely and prudently, but done; and that firmly and faithfully. And if all will stand up to their duty, and stand by each other, it can be done effectually.

By this course our Love feasts will be vastly improved—not only in character, but (we speak from experience) in numbers. Sensitive members shrink from going to relate their experience in a promiscuous assembly; but they will all come if it is select. Those not members will feel more interested to know something about a service with closed doors. In such meetings, as there is more purity, so there is usually more power. Our Love-feasts will be more frequently the scenes of conversions and sanctifications.

HUMAN INFALLIBILITY.

So the Rubicon is crossed, by the Pope and Council. It is agreed that the Infallibility of the Pope will be proclaimed on the 29th inst. By this act the world will be told, that Jesus Christ before He left this world appointed and arranged, that He should always be represented by an infallible vicegerent in the world; though there is no intimation of it given in the New Testament, and the Church was for over 1,800 years ignorant of the fact. It will declare that all the false and contradictory decrees of all former Popes were all infallible utterances. It will be proclaimed to the world, that a weak and erring mortal, subject to all the common passions and prejudices of men holds the supreme control over the conscience of Christendom; and that all his foolish utterances against science, civil freedom, and liberty of conscience, are infallibly true and above contradiction.

believe? The Pope when he tells them that he cannot err; or the universal history and common sense which pronounce the dogma of the infallibility a monstrous, unfounded and absurd assumption? There can be little doubt as to the answer. This is not the time of the world's history when men will be found ready to renounce the right to think for themselves, or shut their eyes and open their mouths to swallow any preposterous nonsense that may be presented. The Pope and the Council have steered the Church upon a reef that may prove her ruin. But, while as Protestants we reject the impious pretensions of the Pope, let us beware of assuming to condemn those who differ from us, with an obstinacy that virtually assumes our own infallibility. Men do not indeed generally choose the Pope's method of asserting their infallibility. It is not proclaimed publicly beforehand. But many, while acknowledging their liability to error and mistake, maintain their own opinions and condemn others, in a style of dogmatic self-assertion that nothing short of infallibility could justify. Men are free enough to condemn others who assume to be infallible; but they do not so readily see the inconsistency of their themselves playing at Pope. The readiness with which we condemn the pretensions of the Pope, should lead us to see the propriety of expressing our opinions with modesty, and exercising charity and forbearance towards those who cannot agree with us. "Live and let live" is a good motto, in matters of opinion as well as in business.

CONFERENCE PROCEEDINGS. SEVENTH DAY.

WEDNESDAY MORNING, JUNE 8. The President announced the 27th hymn, after which the Secretary read the Sixth chapter of St. Paul's First Epistle to Timothy when the Rev. N. Burwash offered prayer. The minutes of yesterday afternoon's session was read and adopted.

THE GERMAN WORK.

Rev. N. Burwash, M.A., read the report of the Committee on the programme of examination to be adopted, for the ministerial candidates for our German work. The report was adopted. It was ordered that the President re-issue Certificates of Ordination to the Revs. Wm. Burns and Jacob E. Howell, whose original certificates had been destroyed by fire.

THE EDUCATIONAL FUND COMMITTEE.

Rev. Dr. Rice read the Report, which was received. The Report shows a balance on hand from last year of \$1572. Paid Students and other expenses during the year, \$804; leaving a balance on hand of \$491.

THE MEMBERSHIP.

The Returns of Membership from the several Districts show an increase, over last year, of 2988.

THE CHURCH RELIEF FUND.

The Annual Report was read by the Rev. Thomas Brock. The total receipts for the year were \$2513.83, which was distributed among several necessitous Trust Boards.

RED RIVER MATTERS.

Rev. Dr. Wood called the attention of Conference to the importance and necessity of appointing a minister to attend the present expedition to the Red River country. He stated that an official letter had been sent to the Hon. Sir George E. Cartier, Minister of Militia, asking the privilege to be allowed to send a chaplain to accompany the expedition, that he might administer the offices of religion to such of the men as are attached to our Church. It was with regret that the Conference learned that the only reply made to the respectful request, was a curt acknowledgment of its receipt, written on a miserable scrap of paper, ill in harmony with the dignity of one of the most important departments of Government in the Dominion, by a Mr. Footvoys.

NOTICES OF MOTIONS.

Rev. Dr. Byerson gave notice that he would, on the morrow, move the following resolutions: 1. That while we thank the President of the Conference and Missionary Secretaries for offering to the Government the services of one of our ministers in the capacity of chaplain to such portions of the troops as to the Red River as belong to our community, and desire the ministrations of the Church, we regard the reply of Sir George E. Cartier, Minister of Militia, as discourteous and insulting not only to the chief officers of the Conference, but through them, to all members of our Church; and whose membership and standing throughout the land, whose zeal and interest in the Red River expedition, as well as the labors of our missionaries and teachers in that country, merit very different treatment from the Government.

RECEPTION OF DELEGATES FROM THE PRIMITIVE METHODIST CONFERENCE.

The President announced that the Deputation from the Primitive Methodist Conference, which he would then have the pleasure to introduce to the Conference. The gentlemen composing the Deputation, the Rev. R. Boyle and the Rev. W. Rowe, then came forward, and being presented by the President, received a cordial and hearty reception from the Conference. The President, in his own felicitous and eloquent style, conveyed to them the assurance of the great pleasure which it afforded him personally—a pleasure which was participated in by every member of the Conference—to see them present. He bore emphatic testimony to the extensive usefulness of their body in the old world, where they were carrying on a work which in some way or other slipped out of the hands

of his own Church. He said he did not know so much of their operations in this country, but from what he knew of their earnest self-denying labors, and the success which they had achieved in England it afforded him pleasure to bear their testimony. The Rev. Mr. Boyle briefly addressed the Conference. His remarks concisely expressed as one of the most pleasing incidents of his life. When his name was mentioned as one of the deputation he felt inclined to say no, because he was afraid that there were recollections connected with the past which would be likely to unman him if he should attempt to stand before the Wesleyan Conference. It afforded him and his esteemed colleague, however, the highest satisfaction and pleasure to convey to this body the fraternal regards of the ministers and laymen composing the Primitive Methodist Conference. Irish Wesleyan Methodist found him out when he was a poor Irish Roman Catholic boy and led him to Christ. While looking around him, as he recognized brethren present he began to feel at home among them. It was true they and the body he had the honor to represent were divided in their external organization, and differed in their mode of carrying out Methodism, but there was an important sense in which they were one. They were one in doctrine; they were one in aim, the object of each being to glorify Christ in the salvation of souls; they were also one in their aspirations and in their hopes in respect to the future. He thought that they were necessarily their coming much nearer to each other still. He was glad the subject of Methodist union had begun to be agitated, and he hoped that the agitation would grow until the grand consummation of an undivided Methodism had been reached.

The Rev. Mr. Rowe also addressed the Conference. He said he had felt strangely when he came on the platform, but the hearty reception which they had received, and the kind and brotherly words which had been addressed to them by the President, had made him feel very much at ease, and at home among those who surrounded him. He had personally, with the Primitive Methodist ministers and people had a great desire for Methodist Union, but they were afraid that their big brother would sorely take any notice of them. He was thoroughly glad however that he had. He was not as sanguine as some others in respect to the union of the Methodist bodies. He did not think that the thing was likely to be consummated just yet. They wanted to know each other better, and a good deal had yet to be done by this mutual exchange of courtesies between the several bodies, and congeniality upon the fact that they were in the way of union, but it had taken several years of discussion to bring it about. He thought the preservation of the unity of the church in the bond of peace was the first thing to be aimed at, and this could be most effectually secured by cultivating this fraternal feeling toward each other.

The Rev. Ephraim Evans, D.D., Co-Deputy, moved the following resolution:—That we have listened with pleasure to the kind and fraternal addresses of the deputation from the Primitive Methodist Conference. We greatly rejoice in the report of their success in winning souls to Christ. We cordially sympathize with the brotherly and catholic sentiment which they have uttered, and we look forward to the day when the different Methodist bodies in this country shall be one in organization as we are now in doctrine and spirit. The resolution was adopted by Rev. L. Taylor, D.D., supported by Rev. Anson Green, D.D., and the Rev. C. Lavell, M.A., each of whom in a few eloquent words expressed the great pleasure which it afforded them to meet the deputation, and the hope that the Methodism of the country might yet be in every respect one. The resolution was unanimously carried.

REVISION OF THE DISCIPLINE.

The delegation withdrew, and the Conference resumed the consideration of the report of the Committee on the Revision of the Discipline, which engaged its deliberations up to the close of the session. The Conference adjourned at 12 o'clock.

ANNUAL MEETING OF VICTORIA COLLEGE.

The annual meeting of Victoria College was commenced at two o'clock. The Rev. Richard Jones, one of the Treasurers, read the Balance Sheet and Treasurer's Report of the College. These documents presented in a very lucid form the present state of the institution, from which we gather that it is still doing a great and good work, and only requires a proper endowment to make it a great and increasing blessing to our church and country at large. The subscriptions to the Endowment Fund, we are glad to learn, has reached already the noble sum of \$100,000. In the mean time it will tax the ordinary expenditure. In the mean time it will tax the ordinary expenditure. In the mean time it will tax the ordinary expenditure.

CONFERENCE AGAIN IN SESSION.

At half-past three o'clock the Conference resumed business. The Secretary read the minutes of the morning session. The Rev. Dr. Rice, on motion of Rev. R. Jones, seconded by Dr. Taylor, was, in accordance with the request of the Board of Directors of the Wesleyan Female College, appointed Governor of that Institution. The President announced that the Delegation from the Wesleyan Conference was present, and as the time for receiving it had arrived, he would now introduce the gentlemen of whom it was composed. In a few happy remarks he introduced the Rev. H. D. Parris and Rev. A. Duff, who addressed the audience in sentiments of a most fraternal character. A resolution, expressing the high satisfaction of the Conference at the statements of the Delegation, was moved by Rev. Dr. Nelles, and seconded by Rev. Taylor, and unanimously adopted by the Conference. These exchanges of fraternal greetings are well adapted to promote the spirit of union among the Churches. The Rev. Charles Lavell, M.A., and Rev. E. H. Dewart are to visit the Wesleyan Conference at this juncture to present the fraternal greetings of our Conference to that body.

THE BOOK AND PRINTING ESTABLISHMENT.

The annual report of the Book Committee was read by the Secretary, and exhibited very satisfactory evidence of its management in nearly every department of the operation of the establishment. Notwithstanding the great reduction in the value of gold during the year, the "goods account" shows an encouraging profit; and in the printing department, which has been more immediately under the direction of a few years, as well as in the book department, the increased profits are of a very satisfactory nature. While the circulation of the Sunday School Advocate has not kept pace with the reduced price which its promoters anticipated, the Sunday School Banner—having been altered in form—has had an enlarged issue and a corresponding gain. The CHRISTIAN GUARDIAN subscription list has been largely extended, with a net profit commensurate with its augmented circulation.

THE EDITOR.

The Annual election of Editor of the CHRISTIAN GUARDIAN—which is by ballot—always follows the Report of the Book Committee; and the Rev. E. H. Dewart was re-elected by an almost unanimous vote. Mr. Dewart expressed his thanks to his brethren for this renewed expression of their confidence in him. He hoped that they would continue their best endeavors to win for the GUARDIAN that increased patronage and circulation to which our Commercial organ was justly entitled; and he respectfully urged those of his brethren whose literary attainments and habits fitted them to be valuable contributors to the religious press, to aid him in his endeavors to raise the character of the GUARDIAN higher even than it is.

THE CHURCHES ON SUNDAY.

YORKVILLE CHURCH.

The Rev. Dr. Fowler preached at Yorkville last Sunday morning from Hebrews 7:25. "Wherefore He is able to save to the uttermost!" &c. The difficulty encountered by the Jewish mind in accepting the Christian Revelation at the time of its first promulgation is scarcely to be realized in our day. From the time that the Jews sent Priests and Levites from Jerusalem to John, to inquire if he were the Christ, to the close of the New Testament Record, we find a constant fulfilment of the Prophetic declaration, "Behold I lay in Zion a stumbling-stone and a rock of offence." The conduct of Jesus was a rock of offence. His habits were not ascetic and austere like the Prophets, clothed in the robe of hair, reading in the desert, a lone and painful life, far removed from human tenderness. Jesus was social, genial, and sympathetic, "A gluttonous man and a wine bibber." The company he consorted with seemed to indicate low tastes, formed amid the poverty and insignificance of Nazareth. Not the reputable, wise, and moral, but rather preferring the poor, the despisable, and degraded. "How is it that he eateth and drinketh with publicans and sinners?" was more than once the inquiry of perplexed sincerity. His assumption from time to time of divine equality, appeared awfully blasphemous, and his death on the cross amid the taunts and execrations of the multitude, seemed no other than the just doom of a blaspheming deceiver. But great as were these stumbling-stones to the Jewish offences succeeded his resurrection.

That law which God had Himself given with audible voice from Mount Sinai to their fathers, was declared not to be through its obedience the ground of their acceptance with God, and this in seeming opposition to the command of Moses, "Do this and live." The priestly order which came down from Aaron, with its gorgeous ritual, was to be done away, and the Temple—the House of Jehovah—the glory of Israel, the joy of the whole earth, more dear to the Jew than his right hand, preferred above his chief joy, to be thrown down and not one stone left upon another. Can we wonder that this new system which spared not holy rites, holy men, divine law, and divine temple, was hated with a perfect hatred and persecuted to the death. But Christianity triumphed in the contest; 3,000 converts on the Pentecostal day attested the Divine Omnipotence of its forces; nor can we despair of man, nor of the future of the dark world of sin, while such a redeeming stream from beneath the throne of God goes forth for the healing of the nations. The first truth which we derive from our subject, which Christianity puts first and foremost, is that every man is in a ruined state, needing such a Saviour and salvation as is presented in the text. This is the one supreme, surpassing, all-comprehending want of man, compared with which no other need can be said to exist. But why, say you, occupy the time of this audience with the utterance and reiteration of a truism which none dispute? Brethren, none more widely known, more universally confessed, and none so deeply veiled in silent night from myriad minds who say they see, and see not. Let danger threaten man's interests, let him come suddenly on the path of the rushing train; let the smell of fire spread through the ship in mid-ocean; the pestilence enter the next dwelling, how anxious thought will rise, feeling stir every nerve, every power be on alarm. All that a man hath will he give for his life. Let intimation be given of a flaw in a title deed, or the life of a beloved one be in danger; how man will hasten with hurried step and palpitating heart, and pale countenance to the place where relief is to be obtained. Ask him why and wherefore this agitated commotion? He will answer, stay me not, danger is near, death, ruin are at hand; but discourse with that same timid, anxious man of danger in eternity, of a frail, mortal body, of a soul unnumbered, of sins unnumbered, of God the Judge, of the curse and wrath Divine, of the worm that never dies, the unquenchable flame whose smoke of torment ascends for ever and ever; how calm, how undisturbed in thought, in emotion; in deed, why is it thus? Because the one ruin is realized by sense and reason; the other by faith in Divine revelation. Revelation is unpondered, faith unexercised. Would we understand the meaning of our text this morning, we must come to it through personal realization of the underlying assumption, we are in a ruined and lost state, needing a Saviour. We must come to Divine revelation with patient, individualizing prayer and faith. Be it eminently connected with violation of law. Let man contravene the great laws of life, stand across the path of the coming train it will dash on with remorseless speed and execute its inevitable penalty—ruin and death. In well ordered society, let man commit some capital crime—ten thousand eyes will flash with hostile glance—ten thousand hands be stretched out to arrest; justice, with all her paraphernalia and power, will rise up and avenge the wrong, and tear the transgressor from home, from friends, from life, from liberty. In a moment, by placing self across the path-way of law, speaker or hearer in this congregation may step into ruin; and thus Divine revelation reveals to the understanding of man the source of his ruin, Divine, eternal, omnipotent law; coeval with its Divine author, upheld by Divine eternity, truth and holiness, justice and power, declare that in its sight I am deprived in every imagination. Revelation shines on a dark, deep secret in my bosom; my soul its impurity, conscience, tireless disobedience to God. It points my thought on to a coming day, when God shall come in His majesty, power and glory; then shall a vast universe at His command stand before His throne; then shall heaven and earth flee away; then shall the books be opened, and then shall the majesty and power of law be vindicated. The soul that hath sinned shall die, the curse be pronounced, the doom sealed of everlasting flame, and law divine in all its eternal fixity rest upon the souls of the transgressors. And shall I see my every thought, and word and work winging their way to the divine throne? Shall I look around upon the vacant seats, where a few short years gone by the living forms of living friends greeted my glance. Shall I look on the falling vigor, the dimming eye, the whitened hair, the silent speed of that stream of time, which has borne its myriad generations to eternity. Shall I see the everlasting moral and Divine Law rushing on its mighty path about and crush my soul to endless, hopeless, final ruin, and not cry out in heart and flesh for the living God to become my Saviour. His mercy. His love. His

power, all the attributes divine to join in blessed harmony, to save my soul from wrath and from endless burnings? Oh, for one able to save to the uttermost. If thus, by Apostolic teaching and divine power, I am brought to cry "Lord save me or I perish," "God be merciful to me a sinner," Then, and not till then can I take up our second truth. He is able to save to the uttermost.

To this secondly, we now direct thought on two provisions. Jesus atoning blood, and intercession Paul argues his power to save. The Apostle takes up the Jew to whom had been given the living oracles, and reminds him of lessons already taught by God, and learned by Him in the temple of Jewish religion. First the need of blood. Specially on two memorable occasions, the night of the departure of Israel from Egypt blood was to be shed and sprinkled on the door posts and lintels; and again on the day of atonement the blood sprinkled on the Book of the Law, on the people, and taken into the Holy of Holies. All things were by the law purged with blood.

And secondly, the power of blood.—What a blessed potency in the blood of the Paschal Lamb to save the first born of Israel, not one was slain, the angel of death passed over. On the day of atonement, into the immediate presence of God, into the Holy of Holies, went the High Priest with blood, and the errors, the sins of the nation for one year of sin, and sprinkled the mercy seat; and then for a Holy God the blood took away the nations' sins; and he came forth with Jehovah's blessing. The Lord lifts up the light of His countenance upon you. He gives you peace. What a joy flowed, what deliverance came from blood. Now come my Jewish friend, come saith the Apostle of the Gentile, come my Gentile friend, come with me in thought, whether we are summoned by one who saw and bare witness. One of the soldiers with a spear pierced his side and forth with came thereout blood and water. Behold the Lamb of God. Fix your eye of faith here and listen to the reasoning utterance of the Great no man's Spirit. "If the blood of bulls and goats, if the blood of the Paschal Lamb served Israel, if the sword of death, how much more shall this blood—blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge you, save you.

It is the blood of a spotless one. God's omniscience and purity. Eternal law, in all its scurrilous intensity, found no spot, and yet he dies, he bleeds, a sinless victim for thy sin. What power is here? Blood of the everlasting covenant, equal in eternity and authority with law itself designed by God, promised by God, by the mouth of all His holy prophets, to be given to sinning man to save his soul from justice divine; shall not this blood avail to save you from the death penalty.

Correspondence.

METHODISM AND HER CHILDREN.

"Ye have killed my children, said God to Moloch—worshipping Israel." All souls are mine, saith He; His by creating fiat, and by redeeming blood; His then every babe that breathes.

In view of this, of all brought to us we reject none from baptismal recognition. We put on every one the seal-mark of the great Proprietor.

Baptism, as Rev. Samuel Cole justly remarks, does not cause its recipient's relation to our nature's second federal head, but attests it; does not confer pre-eminent grace, but symbolizes and seals it.

Our children, according to Christ's children's character, "Suffer little children to come unto me," represent all the members of the kingdom of heaven; and hence in placing each child's name upon the book of the Church, we wisely conform the earthly to the heavenly register.

A proper ecclesiastical acknowledgment is the sequence of the mediatorial; let holy rites declare them His, for they are His. At their birth we receive our children from the Lord; at their baptism we present them to the Lord's Church. If any therefore ask, why should our children be in the Church? the reply is, why should they be out? If the head is placed within the pale, why shall any, what dost thou?

In God's economy of grace, the words which he commands unto the parents, shall be taught diligently unto the children; and the precepts, and the privileges, and the promises of God belong unto us, and unto our God forever.

We conclude then, that until personal unfitness exclude them, our children have a home in our Church. Now, what is the attitude of our Church toward her children? Is our's the children's Church? Is there within her, and in practical operation, a guaranteed seat of instruction, suited to the varying stages of childhood? Is the work of the Sabbath School followed up and consummated in the maturing minds and longing desires of our children? I fear not. The Sabbath School loses its hold of the advanced childhood, and the early youth of our Church.

Now in view of the solemn and responsible facts in the case, viz. that the children have their vested rights in the Church, that our Lord adopted his teachings to the state and capacity of children, and above all, that while we sleep the enemy is sowing his tares in this prolific field, What shall be done? Shall not the Church, by a new elementary organism and labor, if need be, clasp the dear children to her warm heart, and carefully fold and feed the lambs of the flock?

June 7th, 1870.

RE-OPENING, COOKSVILLE CIRCUIT.

The services of May 29th, were conducted by the Rev. A. Green, D.D., G. Cochran, and James Gooderham. The services were impressive, spiritual and sanctifying. On Sunday, June 5th, the Rev. J. Sanderson 2nd, and D. Ryan, set before us their willingness—the all-willingness of Jesus to save, and the attainability and perfectness of the higher Christian life. The tea-meeting was held on the evening of Monday, the 6th. The spread was ample and all-inviting and agreeable, and to memory cherished hour was spread around the board. Old friendships were revived and strengthened, and doubtless some new ones—to be Christian sanctified ones—were formed. After tea, the friends adjourned to the church, and were delighted and profited by the earnest and sanctified utterances of Rev. S. J. Hunter, and J. Philp. The meeting was, with many such meetings is a desideratum highly to be desired, and emphatically a means of grace. I doubt not more than one, then and there convened anew with Him who hath redeemed, whose blood cleanses, and spirit sanctifies; and sought and received the richer fuller baptism of the Spirit. The collections and tea netted for the Trust, \$123. There yet remains a balance of \$182. Appropriate made by the Superintendent of the circuit to the people, to there, and then, meet that deficit. In response, we had in a short time paid, or in good promises to be fulfilled in the fall, a little over \$300. The church with all its furniture, is now free from indebtedness, and the trust have, in hand, (be increased), a balance to be applied in improving the facing &c. of the lot. We look for in connection with financial prosperity, the downshedding of the Holy Spirit, creating many anew in Christ Jesus, and clothing in a fuller measure the Church with that purity and moral power which constitutes the true glory of that church, which is "a glorious church."

S. C. PHILP.