

Travellers' Guide—Toronto Time.

GRAND TRUNK EAST.			
DEPART	A.M.	P.M.	P.M.
ARRIVE	5 27	10 27	5 27
DEPART	5 27	10 27	5 27
ARRIVE	5 27	10 27	5 27

GRAND TRUNK WEST.			
DEPART	A.M.	P.M.	P.M.
ARRIVE	7 30	11 45	3 45
DEPART	7 30	11 45	3 45
ARRIVE	5 15	10 45	1 05

GREAT WESTERN RAILWAY.			
DEPART	A.M.	P.M.	P.M.
ARRIVE	7 30	11 45	3 45
DEPART	7 30	11 45	3 45
ARRIVE	5 15	10 45	1 05

NORTHERN RAILWAY.			
DEPART	A.M.	P.M.	P.M.
ARRIVE	7 00	11 00	4 15
DEPART	7 00	11 00	4 15
ARRIVE	10 30	5 00	9 30

TORONTO AND NIPISSING RAILWAY.			
DEPART	A.M.	P.M.	P.M.
ARRIVE	8 05 a.m.	11 30 a.m.	6 15 p.m.
DEPART	8 05 a.m.	11 30 a.m.	6 15 p.m.
ARRIVE	8 05 a.m.	11 30 a.m.	6 15 p.m.

TORONTO, GREY AND BRUCE RAILWAY.			
DEPART	A.M.	P.M.	P.M.
ARRIVE	8 00	3 00	3 00
DEPART	8 00	3 00	3 00
ARRIVE	10 25	3 00	3 00

HOUR OF CLOSING OF MAILS FROM TORONTO POST OFFICE.			
Per Grand Trunk West.	A.M.	P.M.	P.M.
Grand Trunk East	6 00	2 30	2 30
Per Great Western Railway	6 00	1 00	5 00
Per Northern Railway	6 00	1 45	3 00
Western States	6 00	3 00	3 00

The Daily Recorder.

TORONTO, MONDAY, SEPT. 21, 1874.

In consequence of the early hour at which we have to go to press, (3 o'clock), we have been unable to give as full report of the morning session as we would otherwise do. To meet the desire for a more extended report we will hold it over till the following day, and give it as fully as conditions of time and space will admit. Hence the absence of the account of this morning's proceedings in to-day's paper.

A RELIGIOUS DAILY.

JOURNALISM is becoming more and more the great power that moves the world. Its influence reaches every nook and cranny of society. Like the sunlight of heaven it shines upon the evil and the good. But much of the journalistic literature of the day has no specific moral character. It is often neutral as to influence for good, and it is sometimes positively pernicious. Now if the press diffused "sweetness" as well as "light," no more potent moral agent could be employed.

With scarce an exception however the daily press is a political and partisan press. It views every act and every person through a distorting medium. Political passion or prejudice warps its moral judgements. The exigencies of party and not lofty ethical principles determine its praise or blame.

Christian men of both political parties are often disgusted with the virulence of their party journals. They require something that shall teach their families a noble patriotism, not an intense Gritism or Toryism. Journalism should be a power above party, instead of being harnessed as a political hack to drag the chariot of party through the mire. It should denounce wrong wherever occurring. It should encourage right by whomsoever wrought.

However it may be in the eastern provinces, the Methodist Church in Ontario has never had fair play from the political press. Its grand successes have been belittled, its institutions opposed, its literature ignored or reviewed with carping criticism, and some of its foremost men, notably that Christian patriot whom it has just crowned with its highest honors, pursued with a malignity of persecution that outrages all decency, as well as all justice. If a man dares in his higher loyalty to his country to exercise an independent judgement and refuses to obey the dictates of party in obedience to his conscience, he is hounded to infamy as a traitor and a renegade. Nevertheless the political press can fawn upon the Methodists when it needs their political support, as it fawns upon the Romanists for the same purpose.

Another objectionable feature of the secular press is its frequently irrelevant if not anti-religious character. It is filled with details of horse races, boat races and foot races. It daily chronicles with minute and almost always approving criticism, the various frivolous and often immoral amusements which are current,—the circus and theatre with their salacious and immodest exhibitions, their buffoonery and folly. It parades, often with a seasoning of vulgar would-be wit, the disgusting details of the police and criminal courts. It flaunts its advertisements of quack medicines and pernicious literature before our families. A pagan reading it would be apt to conclude that the Christian's God was emphatically the god of this world.

We have had a conspicuous example of what individual Christian enterprise can accomplish in the *Daily Witness* of Montreal and of Brooklyn, the only religious dailies, we believe, in the world. These papers are a moral power in the communities where they circulate. The Church, the Sunday-school, Sabbath Observance, Missions, Temperance, every thing good is advocated

and everything evil is denounced, even at the risk of libel suits and civil prosecutions. No man need examine these before giving them to his family. No maiden need blush at reading their pure pages. They carry the gospel of God's saving grace in every number. And they carry it everywhere, to the counting house of the merchant and the lady's boudoir, to the workshop of the artisan and the abode of humble poverty. They are cherished visitors in thousands of homes, and a personal blessing to thousands of hearts. Their ministry of righteousness in the midst of abounding iniquity, of religious ignorance, and Romish superstition shall never be fully estimated till the day shall reveal it.

Cannot we have such a paper in Western Canada? We are well able as a denomination to sustain it. But it need not be denominational, but Christian. The common friend of all who fear God and love righteousness. The common foe of every thing that works iniquity.

It need have no politics but the politics of the kingdom of heaven. It must not be the Adallams' cave, to which shall fly political outlaws and fugitives, for refuge or for the rehabilitation of their tattered reputation. It should be rather the Pizgah's height from which to view the goodly land of promise of the future.

Such a journal as we describe would be a mighty agency for good—a lever of more Archimedean power wherewith to raise the world. But it should be a first class journal. It should command the best literary talent in the country. If such a man as Professor Goldwin Smith, one of the greatest living thinkers and writers, could be secured as its editor, with an able staff of assistants, it would at once take the foremost place in the country.

This project need not in the least interfere with the establishment of the *Connexional Magazine*. The spheres of the two would be entirely different. The magazine would be denominational, with an editor appointed by, and responsible to the General Conference. The daily should, we think, be non-denominational—the property of a joint stock company—and capable of the utmost independence of action, but guided by high toned Christian principles. It might have affiliated but not official relations with our excellent *Christian Guardian*, which might derive economical advantage therefrom. But that is no part of the plan. While so many of your leading laymen are present, the project might receive careful consideration and assume some practical shape.

THE SABBATH SERVICES.

Yesterday was a red letter day in the annals of Toronto Methodism. Never have our congregations had the privilege of enjoying the ministrations of so many eminent and honoured brethren. We doubt not spiritual fruit of these services shall appear unto the glory of God. Such a result these beloved ministers, we are sure, all covet with a godly avarice, and with such a reward they will feel amply repaid for all their labours.

The Metropolitan Church was at 11 o'clock crowded to its utmost capacity. Dr. Sargent led the devotions of the congregation, with spiritual fervour and divine unction, in the opening prayer. The anthem of the day was the grand old *Te Deum*, which has voiced the ascriptions of God's people from age to age since the fifth century.

The preacher, Rev. Gervase Smith, M.A., took for his text the 27th verse of the 12th chapter of Hebrews, "And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things that cannot be shaken may remain."

The sermon was a noble specimen of Christian eloquence. It was in the expository vein in which our English brethren so greatly excel. It was full of the marrow and fatness of the gospel, bringing out the deep and latent meaning of the text. It was illuminated by passages of most felicitous diction and imperial power, and by the pictures of a poetic imagination. We will attempt only the merest outline, as we hope to give the sermon in full in a future number.

The general theme of the discourse was the spirituality of the gospel our guarantee of its glorious success. The divisions of the subject were three. I. There are certain things that can be shaken. II. There are certain things that can not be shaken. III. There is an irrepressible conflict between the two: the first shall be removed, the second shall remain and abide forever.

Under the first head the preacher pointed out that the things that may be shaken are things that are made, those appointed and ordained for transient duration as opposed to the spiritual and eternal.

The Pauline application of the passage, it was true, was to the effete and moribund Jewish economy; but it was equally applicable to all systems of ritual and outward observance. Judaism expired in giving birth to Christianity. The ancient mould of thought having served its purpose, was broken forever. Judaism passed away because it lost the spiritual life it once had, and so every church or religious organization can exist only as it possesses spiritual life.

In contrast with these mutable things the preacher spoke of the abiding character of the Christian economy. It possesses those elements of supreme excellence and universal adaptation, which alone can secure permanence.

The irrepressible conflict between the transient and eternal, between mere ritualism and spiritual worship, and the final triumph of truth over error, of God over Satan were graphically described. The entire discourse was characterized by a freshness, and sustained grandness of thought that held the hearer entranced to the very close.

THE SABBATH-SCHOOL.

Held an open session in the afternoon, the children in the galleries, and a large audience of adults occupying the body of the church. The meeting was addressed in his own vivacious manner by Hon. Judge Wilnot, Dr. Lavell, of Kingston, giving some touching incidents of criminal life at the Provincial Penitentiary, of which institution he is physician; and by Dr. Sargent, of Baltimore. We believe that similar services were held at the other Wesleyan Sunday-schools.

THE EVENING SERVICE.

Another vast congregation filled the church long before seven o'clock, to hear the Rev. Jesse T. Peck, one of the Bishops of the M. E. Church of the United States. Dr. Douglas, read the lesson, the choir rendered with great effectiveness Mendelssohn's beautiful aria, "I waited for the Lord, he inclined unto me and heard my complaint."

The venerable Bishop took for his text John xiii. 32: "And I, if I be lifted up from the earth, will draw all men unto me." His theme was Christ's accomplishment of this fact, both in the domain of law and the domain of love. He showed that the first demand of law is obedience; yet the whole race had despised, violated, trampled under foot that law which was righteous, just and good. But Christ, the incarnate God, had raised this spurned and broken law, had magnified it and observed all its requirements as had never been done before.

The violation of the law led to the penalty of death—death temporal, death spiritual, death eternal. But Christ grappled even these and was victorious over them—and redeemed the race for ever from the curse of a broken law.

Christ was exalted also in the domain of love—mighty, all-powerful, all-conquering love. This was the explanation of the world's greatest mystery, that the cross, once the symbol of shame and ignominy, had become the symbol of the world's redemption; and that Christ lifted up was every where drawing the nations around that cross, transforming society, elevating the race, and giving the keys of empire into the hands of his church on earth.

In grand peroration the preacher described the coming glory of Messiah's kingdom, when the rage of battle shall cease, the lion lie down with the lamb, the nations learn war no more, and the Lord God Omnipotent reign.

He closed by a solemn reminder of the Judgment to come, when all men shall bow before him, sinners under the curse of the broken law, the saved in the kingdom of his love; and with an earnest application to his brethren in the ministry to exalt not themselves, nor any human philosophy or teaching, but Christ the crucified, who will draw all men unto himself.

This meagre outline, however, gives no idea of the cumulative power and grandeur of the entire discourse to its sublime climax, which must have thrilled every soul not dead to every moral emotion.

"THE CATHOLIC REVIVAL."

It is unquestionable that there is a reactionary movement towards mediaevalism both in Great Britain and America. This is shown in variety of ways. The so-called Gothic Revival, led chiefly by Pugin and Gilbert Scott, although Ruskin has somewhat assisted, is only manifestation of the movement. But it is chiefly in ritualistic service, and, if we may use the word, Romanistic doctrine, that the manifestation is most striking. This is what its friends call "The Catholic Revival." It appeals chiefly, not to the intellectual, but to the

aesthetical and poetical instincts of the human mind. It delights in stained glass windows, with their dim religious light, in surpliced altar ministrants, processional, recessional, and retrocessional hymns, and intoned prayers, things not without an attraction to a certain order of mind. Its adherents speak of the Romish Church, not as Antichrist, but as the "erring sister." They desire not its overthrow, but reunion with it.

We cannot feel the alarm about these Romanizing tendencies that some entertain. We believe that they are a mere transient fashion, and not a great religious movement. Such movements are born of intense convictions, and prove their rugged strength in fighting against error. The Catholic Revival is the offspring of æsthetic sentiment, of luxury, and love of scenic pomp and splendor. But the hands go not back on the dial of time. The might of the middle ages has forever passed away. The sun of liberty goes not down at noon. The emancipated human mind can no more be reimprisoned in the religious bondage of the past, than the frit of the Arabian tale could be conjured back into the magic flask from which he had escaped.

The staunch Protestantism, to say nothing of the sound common sense of Great Britain and America, will never be overthrown by such puerilities as those of "The Catholic Revival." The memory of the English martyrs is still a mighty spell. These heroic witnesses for the truth stretch from their honoured graves their hands, and hold in mortmain still the land for which they died. Never since Cromwell's time was Nonconformity the power in England that it is today. In Canada and the United States, the Methodist Church alone, with its camp meetings, its revivals, its Sunday Schools—to say nothing of the powerful sister churches—is sufficient to negative for ever the possibility of enslavement to the nummeries and superstitions of Rome.

CONTINGENT FUND OF THE W. M. CHURCH IN CANADA.

In the *Guardian* of 11th inst., the treasurer of the above Fund, Rev. J. Gray, proposes a scheme for the relief of that Fund. The principal features of the scheme are, that each minister of the above body stationed on a self-sustaining circuit pay at least five dollars, and that all ministers collect by subscription on their circuits for the following objects: 1. To relieve the Fund from its present embarrassment; and 2. To supplement the grants, *pro rata*, made to claimant circuits for this year. It is deemed necessary to the success of this movement that at least 25 ministers should send in their names to him during the present General Conference as willing to co-operate in securing these objects. We are authorized to state that he has already received the names of a number of ministerial subscribers ranging from \$5 to \$10, but still requires quite a number to justify him in continuing the movement. The objects are certainly worthy of general approval and co-operation. It is designed to be perfectly voluntary. Who will be among the list of honourable volunteers in carrying out these confessedly necessary and praiseworthy objects? The treasurer is prepared to receive names, and will, if he receives a sufficient number in time, have them published in the *Guardian* next week.

THE REV. GERVASE SMITH.

We are quite sure that our numerous readers were gratified to learn that the Rev. GERVASE SMITH had been appointed as a representative from the English Wesleyan Conference to our General Conference. We are pleased that our English brethren have thought well to send a representative to express their fraternal greeting at this time, when no special relations between them and us require adjustment. We are gratified to enter on the new phase of our church life in relations of fraternal friendship with our English Wesleyan brethren. And we are specially pleased that one, whom we may now regard as an old friend, should be the first representative to our General Conference. Mr. Smith's former visit to Canada won him many friends, who will heartily welcome him back again. We trust his visit will be as pleasant to himself as we have no doubt it will be to his many friends in Canada. A correspondent of the *Methodist Recorder*, writing from the late Conference at Camborne, thus speaks of Mr. Smith's appointment to visit Canada:—"The diligent and amiable Secretary of the Conference has more work cut out for him, and we hope that his voyage across the Atlantic will do him good. No man has better earned a freshening sail across the sea, and when he does visit the Canadian Methodists he will carry with him the prayers and good wishes of his friends and brethren at home. The Metropolitan Chapel Building Fund will be a blessing to future generations, and few know how much that Fund owes to Sir Francis Lycett and Gervase Smith. No

wonder that Mr. Smith's journeyings and anxious labors have tried his constitution to the uttermost. He must take things easier for a year or two. He is a good type of an administrative Methodist preacher. His sympathies are with the concrete and practical in ecclesiastical statesmanship, rather than with the philosophical and the abstract. But if the Canadian Wesleyans wish to know the tendencies of British Methodism in relation to the future, their guest will never be wide of the mark in the opinions he may think it wise to give. For the rest, both on the platform and in the pulpit, his word will be with power, and have a sweet savour of Christ."

ONTARIO LADIES' COLLEGE.

At the general meeting of the shareholders of this Institution, held on the 31st ult., the prospects of the College were found very good. There are now over \$35,000 of stock taken, with a prospect of securing the balance of the \$50,000 required, so soon as our agents shall be able to visit the remaining circuits. The following gentlemen were elected Directors: Messrs. W. D. Matthews, Toronto; A. Ross, Prince Albert; Thomas McClung, Bowmanville; James Holden, W. Coulthart, N. G. Reynolds, J. L. Smith, J. Richardson and G. Y. Smith, Whitby. Provision is to be made for the Conference to elect its own proportion.

CORRECTIONS.—We regret that, from causes beyond our control, a few clerical and typographical errors have occurred in our columns. In the notice of Rev. Gervase Smith's lectures here four years ago, we said "received with such favor," instead of "received with favor." Hon. Judge Wilnot, was, doubtless to his great surprise, described as the author of the "Star Spangled Banner," instead of being the author of a patriotic song, by some regarded as analogous to that famous lyric. For the word "paternity," in one of our recent sketches, read "ancestry."

The struggling missionary on the Leslieville Mission has at length, after long delay, obtained from the architect the plans and specifications of the intended new church, to be called Wood-Green, near Don Mount Builders and others interested, will please examine the advertisement for tenders, to be found in another column. Those who have subscribed and not yet paid, and those who have not yet subscribed, will please remember the heavy liabilities which rest on the missionary alone.

We trust that Bro. Eby's articles in the *Guardian* on the claims of our Canadian German work have been carefully read by our readers, and especially by members of the General Conference. If we are to be successful in the prosecution of this work we must conduct it in the way best adapted to ensure success. Mr. Eby's suggestions deserve careful attention. We see no good reason why the German work should not be put under special supervision, as has been done in the case of our French work.

A Devotional meeting will be held this evening at half-past seven o'clock in the lecture room of the Metropolitan Church, to be conducted by the Rev. Dr. Savage, Editor of the *Evangelical Witness*. It is exceedingly fitting that the Conference meet in this service. It has need of the wisdom which cometh down from above in the transaction of the important and sometimes difficult business to which it is called.

We would call attention to the highly interesting articles in this and the first number of the *Recorder*, on early Methodism in Toronto, by our Canadian historiographer, Rev. John Carroll. It is exceedingly instructive at this juncture in our Methodist history to observe from what humble beginnings, under the Divine blessing, so great results these we see to day have flowed.

We find that several of the Conference Delegates have not received our circular of inquiry as to age, birth-place, official position, secular business, if any, and other matters of fact as to their personal history. We would be glad if they would furnish us with the data on which to found our sketches, especially our brethren from the Eastern Provinces and those of the New Connexion.

Our old friend E. Lawson, Esq., just opposite the Wesleyan Book Room, makes a specialty of teas, of which he has a large stock of high classed and fine flavored grades. Our readers who have a penchant for the unmeasuring cup, will doubtless find it to their advantage to give him a call.

We would take the liberty of suggesting to our friends of the Metropolitan Church, the propriety of restoring to perpendicularity the gill vane and finial, on the north-west spire. Such a conspicuous departure from uprightness in their church, is calculated to make an unfavorable impression upon their visitors.