

Travellers Guide—Toronto Time.

GREAT WESTERN RAILWAY.			
Depart	A.M.	P.M.	P.M.
Active	7 30	12 00	4 30
Depart	9 30	10 00	4 50
Active	12 00	12 00	4 50
GOLDEN TRUNK EAST.			
Depart	A.M.	P.M.	P.M.
Active	7 30	12 00	4 30
Depart	9 30	10 00	4 50
Active	12 00	12 00	4 50
GOLDEN TRUNK WEST.			
Depart	A.M.	P.M.	P.M.
Active	7 30	12 00	4 30
Depart	9 30	10 00	4 50
Active	12 00	12 00	4 50
NORTHERN RAILWAY.			
Depart	A.M.	P.M.	P.M.
Active	7 30	12 00	4 30
Depart	9 30	10 00	4 50
Active	12 00	12 00	4 50

The Daily Recorder.

TORONTO, FRIDAY MAY 27, 1870.

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

UNION OF METHODIST BODIES IN CANADA.

No one can carefully study the signs of the times in the Christian world, without being struck with the extent to which a spirit of union has superseded the tendency to division and disintegration, which prevailed in former times. It has become an undeniable feature of modern Christian society, the fruit of the growing intelligence and charity of the times, in which it is our privilege to live. This tendency may be distinctly seen in various manifestations. We see it in greater forbearance and charity between those denominations, that are most widely apart in their theological creeds. It is very common now, to see a Methodist, representing Arminianism, and a Presbyterian, representing Calvinism, exchanging pulpits, without either entertaining any fears that his people will be poisoned by heresy. Indeed, as in all reactions, there is now a tendency to an extreme opposition to creeds in many quarters, that does not sufficiently estimate the importance of contending earnestly for the faith which was once delivered to the saints." Another sign of this change in the feeling of Christian people at present, as compared with the past, is the strong indisposition to divide or form new sects. For many years there has been scarcely a split or division in any of the churches. In former times, if some leading popular preacher was slighted and chagrined by the action of the church authorities, he raised the banner of independence, and found no difficulty in obtaining followers, and organizing a new society. Nearly all the offshoots of Methodism had their origin through the influence of some "brother offended." But it would be something very serious that would now induce any body to divide and form a new sect. And the most influential minister in any religious body would have little success in attempting to divide his church, and form a new society. The grounds that were once thought quite sufficient to justify such a movement, would no longer be deemed satisfactory. The principle of toleration and differences of opinion has gained ground sufficiently to neutralize the tendency to disintegration and division. Men are beginning to realize that they may differ in judgment on minor points, and yet hold the great central truths firmly, and have a common experience of the divine life in the soul. They begin to see, that prejudice and sectarianism have a wonderful power to exaggerate differences and distort the truth respecting those with whom we disagree. But the change of which we speak manifests itself in more direct forms, than in the arrest of the tendency to disintegration. There is a positive and widespread movement, for the healing and repairing of the breaches of the former generations. The Presbyterians have taken the lead in this movement. In Canada Presbyterianism has greatly strengthened itself, by the union of the Free and U. P. Churches. In the United States the two great bodies of Presbyterians have consummated their union. In Scotland the United Presbyterian and Free Churches will probably be united before long. In England the Established Church has waked up to the desirability of absorbing the Wesleyans into itself; though they forget that Methodism does not owe its existence to any schism or division, but is the outgrowth of a revival of primitive Christianity. The Bible Christians and New Connection Methodists in England are taking steps towards a union of the two bodies. In the United States a commission was appointed by the last General Conference of the Methodist Episcopal Church, to open negotiations with all bodies of Methodists desiring union. The overtures of this commission have so far given promise of progress in the direction of union. Even the old Roman Church recognizes the tendency of the times, and seeks to utilize it in her own way, by calling on the Protestant churches to secure the unity of Christendom, by taking shelter under her wings. In short the tendency to union is universal.

Under these circumstances, is it not high time that Canadian Methodism was taking steps to present an unbroken front to the enemy? There are doubtless hindrances and difficulties in the way of such a union; but if they are ever to be overcome, the sooner they are looked in the face the better. The main practical difficulty will be found in determining what portion of the distinctive peculiarities of each body is to be incorporated in the United Methodism of the future. It is also very probable that the feeblest preachers, in all the different bodies, would oppose union; lest in the readjustment they might be eliminated, or at least their importance

diminished. Some indeed say, that such dissatisfied ones would probably form new societies, which would defeat the object aimed at. There is not much to be feared from any movement of this kind. The state of popular feeling is not favorable to such divisions, unless they can be shown to be justifiable and necessary. But the greatest hindrance to Methodist union will be found in the want of a strong desire for union, among the different branches of the Methodist family. As long as the sectarian feeling is strong, it does not require any formidable obstacle to prevent union. But as soon as all jealousy and irritation dies out, and there is a deep and general conviction, that union will increase and consolidate our influence for good in the country, the hindrances shall melt away before the influence of the spirit of union.

It will hardly be questioned that there are differences between the different bodies of Methodists, sufficiently important to justify and necessitate permanent separation. And there is just as little ground to question, that the union of all the Methodist sections—if a real and not a formal one—would increase the efficiency of Methodism in Canada. We cannot here argue this point, or attempt to enumerate these advantages; they will occur to all who impartially examine the subject, as neither few nor small.

The most important step towards union, that could be taken at present, is to cultivate mutual fraternal feeling. It is not, perhaps, best to commence by discussing the terms of union, before we are sure that it is generally desired. As in a marriage, the formal and legal union, must be preceded by the ratification of a union of feeling and sentiment, which previously existed. We have sometimes heard it hinted that the Wesleyans wanted to swallow up all the minor bodies. No feeling of the kind exists. We regret to say, that we are by no means sure the desire for union is as strong and universal, as we could wish; and we therefore write to promote and strengthen it. We hope, that at our approaching Conference, arrangements will be made to exchange fraternal greetings with the Methodist, and other ecclesiastical bodies, which meet at the same time in this city. Though no organic union may ever be the result, fraternal Christian relations should be maintained between all who hold the same faith and love the same Saviour.

NOTES AND COMMENTS.

THE STATIONING COMMITTEE held its first session last night, in the large Committee-room of Elm Street Church. The duties of the Committee promise to be unusually difficult the present year. Under the most favorable circumstances it is no easy task to station some five hundred preachers so as to give satisfaction to all parties concerned, and at the same time secure the best interests of the whole work; and the difficulty is this year increased by the fact that changes have to be made in nearly all Circuits in the cities and large towns. The members of the Committee will need all the wisdom and patience they possess; and we trust they will have an unstinted interest in the prayers of both ministers and people.

THE Battle for the Bible in Common Schools is being waged with considerable vigor, both in Europe and America. Roman Catholics and Infidels (Herod and Pilate having made peace for the nonce) are fighting side by side against the Book, and not a few "Liberal Christians" (!) are associated with them in the unholy crusade. Strange that many Protestants cannot see that the exclusion of the Bible from the Public Schools means a godless education, and that a godless education means the ultimate ascendancy of Popery and Infidelity.

In another column will be found the advertisement of the New York Life Insurance Company, to which we call the attention of our readers. This is an old and well established Company, having been chartered in 1841. The last report, issued January 1st, 1870, shows assets to the value of \$13,025,561, with a divisible surplus of \$1,670,750. The Company being a mutual one, the greater portion of the profits are divided among the policy holders. A Canadian Board of Directors gives evidence that the interests of Canadian assurers in the "New York Life" will be carefully guarded. Thos. Gilroy, Esq., the general agent, will furnish all desired information at his office, King Street East, Toronto.

PRESENTATION.—On Wednesday evening last Mr. Edward Stephenson, of this city, was made the recipient of a handsomely framed "Conference Group" by the members of his class in connection with Elm Street Wesleyan Church. Mr. Stephenson has occupied his present position as class-leader for several years past, and has always discharged his duties with fidelity and zeal. An address was read by Sister Ryan on behalf of the class, and the Group presented by Bro. E. C. Rutherford. A suitable and feeling reply was made by Bro. Stephenson.

THE overtures of the General Conference of the M. E. Church to the M. E. Church South, on the subject of Union, have failed for the present. The delegates from the Church North were treated with great kindness and courtesy; but resolutions were adopted adverse to Union.

A NATIONAL Camp Meeting for the promotion of holiness is to be held at Hamilton, Massachusetts, commencing on Tuesday, June 21st.

THE STATIONING COMMITTEE.

- This Committee is composed of the Officers of Conference, Chairmen of Districts, and the following Representatives elected by the May District meetings:
- Toronto District..... Wm. McFadden.
 - Hamilton..... W. S. Blackstock.
 - Niagara..... J. S. Clarke.
 - Brantford..... J. Wakelind.
 - London..... J. Leary.
 - Chatham..... H. Johnston, M.A.
 - Sarnia..... J. W. McCallum.
 - Guelph..... W. H. Poole.
 - Goderich..... Wm. Irwin.
 - Owen Sound..... Wm. Hay.
 - Bradford..... Wm. Hanford.
 - Barrie..... T. Cosford.
 - Whitby..... R. Jones.
 - Cobourg..... Wm. Burns.
 - Peterboro..... N. E. Willoughby, M.A.
 - Bellefleur..... Wm. Scott.
 - Kingston..... Wm. Morton.
 - Brookville..... E. Fessant.
 - Perth..... John Howes.
 - Pembroke..... Chas. Taggart.
 - Ottawa..... John Douce.
 - Montreal..... J. H. Johnson, M.A.
 - Quebec.....
 - Stanstead.....

The Missionary Districts are represented by the Missionary Secretaries.

LITERARY NOTICES.

LOTHAIR. By the Right Hon. D. ISRAELI D. Appleton & Co., New York.

The great literary sensation of the season is Mr. DIsraeli's *Lothair*. The announcement that it was a political and religious novel made many anxious to see what the ex-Premier, in the maturity of his experience, would say on these questions. Its literary merit fully sustains its reputation, but those who expect any light upon the political questions of the hour will be disappointed. The statement made in some quarters that he had shown up the Marquis of Salisbury, and other political rivals, has also a very slight foundation. Those who are familiar with the English aristocracy will, doubtless, recognize the "Duke of Brecon," and several others; but there is hardly anything that can be said to amount to ridiculing opponents under fictitious names. The leading idea of the book is to trace in the history of "Lothair" the wily efforts of the Romish priests to get him into their clutches. Lothair is just the kind of person that would attract such attention. Frank, unsettled in religious opinion, confident and impressive, with a devout turn of mind and immensely wealthy, he was a prize worthy of their most untiring efforts and consummate finesse. The main interest of the book consists in the narration of these efforts. This is certainly well done. Most similar works are caricatures that awaken a revulsion of feeling by their coarse and unjust exaggeration of facts. But there is nothing of the kind here. No special badness or wickedness is ascribed to Roman Catholics. No cunning villain wears the priestly robe as a cloak. All is delicate and respectful. There is scarcely from first to last a sentiment ascribed to any Roman Catholic to which any intelligent member of that communion could justly repudiate. The tact and cunning with which the scheme of the Jesuits and their friends is pursued are wonderful. Two or three times the nose seems around his neck, and nothing remains but to draw the cord; yet he slips out and ultimately escapes. Mr. DIsraeli betrays no special enthusiasm for Protestantism. The High Church receives some delicate attentions. Nor has he any fixed principles or satisfying faith into which to lead the restless and impressive Lothair. He leaves him in that respect little better than he found him. Yet coming from one so intimately acquainted with the highest English society, and the efforts of Popery in that sphere, it will be read with profound interest in these circles, and cannot fail to deal an effective blow to the machinations of the Jesuits in that quarter.

CASE AND HIS CONTEMPORARIES; OR, THE CANADIAN ITINERANTS' MEMORIAL. Constituting a Biographical History of Methodism in Canada, from introduction in the province till the death of the Rev. William Case, in 1855. By JOHN CARROLL. Published by the Rev. Samuel Rose, at the Wesleyan Book Room. Price \$1.00 for the two volumes.

This work is published in duodecimo form, and for a provincial publication, very well executed, mechanically. Two volumes of it are out, which cover the space between the years 1790 and 1824.

The author, speaking of the design of the work, says:—

"It is not a history in the ordinary sense, much less a single biography, nor a bundle of biographies; but a biographical history. The primary design of the work is to give a presentation of one particular public man, the Rev. William Case, and a secondary one of all the Methodist ministers and preachers who have laboured in the two Canadas from the first to the time in which the work comes down, all of whom we have, in one way or another, connected with Mr. Case. His life is the principal stream, the others are the tributaries."

For reasons, not necessary to mention, it has been presented to a very limited portion of the public press; but all that have seen it have spoken well of the work. Very brief extracts from those conductors of the press who have had a chance to know it are given below:

"Mr. Carroll has performed a valuable service in thus far collecting and arranging the existing materials into a history of Canadian Methodism. As such a history must in a great degree be an aggregate of the histories of individual persons, he has not inappropriately given it the character and form of a 'biographical history.' Around the Rev. William Case, as the principal figure, he has grouped a large body of the founders and leaders of Canadian Methodism. This plan has enabled him with propriety to range below the right dignity of history, and give us minute details and pointed anecdotes."—*Methodist Quarterly*.

"The contents cannot fail to be of interest to every Methodist in the Dominion. Mr. Carroll yields a ready pen, and his style is popular and pleasing. As stated in the title, the book is a biographical sketch of the pioneers of Methodism in the Provinces of Upper and Lower Canada; and the author has done excellent service to the Methodist Church by placing in this permanent form these reminiscences of those Christian heroes who planted, amid many difficulties, dangers, and privations, the standard of Episcopal Methodism in Canada. Case and his contemporaries are the common property of Methodism, and their memories are embalmed in its heart. We commend the volume to Methodists of every name. The first volume closes at 1815."—*Canada Christian Advocate*.

"It gives an interesting account of the first labors of the well-known and devoted Missionary, Case, during the early years of Methodism in Canada; and weaves in, in a most charming way, a little history of all the ministers who were in any way associated with him,—thus supplying in this work what must be a very interesting history of that church in this country. Mr. Carroll's style is chaste, racy, and

exceedingly natural; and he will not lack a host of readers."—*Cobourg World*.

"It is very neatly got up as regards the typography and binding. The style is strikingly characteristic of the writer, and it will be read with peculiar pleasure by those who are acquainted with him. In all his pulpit and platform addresses, when Mr. Carroll has anything to say (and we have never known him at a loss in this respect), he says it in a plain straight-forward manner, without any effort at what might be termed polished diction; but at the same time entirely free from monotony, and eminently calculated to arrest the attention. He writes in precisely the same style. We anticipate for the work an extensive circulation in this and the adjoining counties, not only on account of its own merits, which are considerable, but because the scene of the labors of the pioneer Missionary was to a great extent upon the shores of the Bay of Quinte, and also because of the universal estimation in which the writer is held."—*Hastings Chronicle*.

"The narrative is detailed, and in a simple, perspicuous style. As the Methodists of Canada were till 1828 in connection with our General Conference, the sketches are, many of them, of persons familiar to us, and very much of the risen and spread of Methodism along the American border is incidentally brought to view."—*Western Christian Advocate*.

"We take pleasure in ranking the author among our choice friends. The book merits, and we trust will have, an extensive sale."—*Guide to Holiness*.

"It gives a very graphic, interesting and entertaining account of the origin and early history of the Methodist Church in Canada, including many personal sketches, and adventures of thrilling interest connected with the heroic and laborious lives of the early pioneers in that cause of whom, the late Hon. W. H. Merritt said, 'Canada owes more than to any other agency whatever.' Every Methodist in Canada ought to have a copy of Mr. Carroll's book, which we have no hesitation in stating, gives the best and most reliable history of those early times which has yet been offered to the public. The price is only one dollar. We heartily endorse the following from the *Guardian*. It is not to the credit of Canadians that works of this kind have not been properly appreciated. We bespeak for this a sale of, at least, ten thousand copies. The typography and binding are creditable, and the style is Mr. Carroll's—easy, racy, lively, graphic."—*Waterloo Chronicle*.

"Our esteemed Brother Carroll appears to have an especial fitness for the work he has chosen. Those who have read the first volume of this interesting history will be anxious to procure its continuation. It is marked throughout by the author's characteristic, genial spirit and racy style, and a constant play of humor ever enlivens its pages. His delineations of character are of photographic vividness and fidelity. The record of pioneer experience should inspire a lofty courage and noble enthusiasm in the laborers of the present. It is fitting to lay a wreath upon the graves of those who have fallen on the field, and to twine a garland for the silver locks of those who are yet alive; and who more fittingly can discharge this duty than one who himself has borne the burden and the heat of the day, encountered those privations, and shared those labors? The entire work is bathed with the spirit of earnest piety, and cannot but prove an incentive to diligence in the service of God to all who read its pages with a spark of Christian sympathy. It is well to preserve from oblivion the already fading memories of those heroic men who laid broad and deep the foundations of the goodly fabric of Methodism in our fair provinces. They rest from their labors, but their works do follow them. Reverently let us mention their names, lightly let us tread upon their ashes."—*Wesleyan Daily Recorder*.

The author has a third volume ready to go to press, which covers the great crisis of our Canadian Methodist History. Many are clamouring for this; but the publisher would be the more encouraged to invest capital in compliance with their wish, if the laity and ministers to assemble at the approaching Conference, and all others friendly to Canadian literature, would unite to empty the shelves in the Book Room of the unalloyed volume of former impressions of the first two volumes.

Our Home Work.

BRADFORD DISTRICT.

In describing the geographical situation of the Bradford District, it will be sufficiently accurate to say, it extends over the Ridings of North York and South Simcoe—a territory in which the village of Bond Head occupies nearly a central position. In forming the District a year ago, nine Circuits were set off from Barrie, viz., Bradford, Newmarket, Aurora, Bond Head, Lloydtown, Cookstown, Innisfil, Sharon and Mount Albert, and Horning's Mills; and one from Toronto, viz., Mono. At the same date, a portion of the Cookstown charge was formed into what is now the Aliston Circuit; and the Mission was divided into two charges, Mono and Rosemount—the latter to be self-sustaining. Thus a new diocese, embracing twelve Circuits, was organized, and Bradford took its place in the list of Districts.

The business of our first annual meeting, lately held in the town of Bradford, was promptly and harmoniously discharged, and the returns from the several Circuits, on the whole, very encouraging. Two successful camp-meetings were held last summer, one on the Cookstown Circuit, and one, more particularly for the benefit of the Indians, on Georgian Island. Most of the Circuits and Missions have been favored with revival influences, more or less, during the year. These have been especially vouchsafed on the Aurora, Bradford, Mount Albert, Cookstown and Aliston Circuits. After making up heavy losses occasioned by close pruning and removals, the increase in the membership over last year is about two hundred. Nearly three hundred dollars have been raised for missionary purposes, over what was collected on the same ground last year; and all the other funds are pleasingly in advance.

By the erection and improvement of churches, by paying off church debts, and by providing and furnishing suitable parsonages, the ministers and membership on the different Circuits have manifested a becoming zeal. A heavy debt on the church in Bradford has been cancelled during the year, and the Official Board of that station has purchased a very commodious brick parsonage, one of the best, as far as my knowledge extends, in our entire work. The former proprietor, Mr. Robert Parker, doubtless designed to confer a permanent benefit on the church when he consented to give the property for two thousand dollars. A new church is very much needed in Newmarket. Our friends there are talking about it, and when they begin to act in the matter, will, no doubt, display their accustomed energy and liberality. Aurora, Bond Head, Cookstown, Sharon and Mount Albert, and Rosemount, have added greatly to the comfort of the ministers and their families by generous additions to the parsonage furniture. The Bond Head Circuit has done itself great credit in

the erection of a very comfortable brick parsonage, just finished, at a cost of two thousand dollars.

On visiting Lloydtown lately, I found ministers and people engaged, heart and hand, in collecting material—most of which was already on the ground—for a substantial brick church. The contract had been given out, and when the building is completed, it will, doubtless, by the Divine blessing, give a fresh impetus to our cause in that section of country. It is, I think, matter of regret that the Quarterly Official Board has decided to request the appointment of but one minister to the Circuit next year. Rosemont and Horning's Mills have each a new church almost ready for dedication, and Mono has added to the convenience of the principal congregation by building a new shed worth one hundred and twenty-five dollars. A new brick church at Thornton, Cookstown Circuit, costing two thousand five hundred dollars, has been dedicated to the worship of God in the course of the year, and the Superintendent of that charge is now residing in a very convenient and respectable frame parsonage, lately purchased for eleven hundred dollars. On the Innisfil Circuit over three hundred dollars have been expended in painting and furnishing the Victoria church and improving the parsonage, nearly all of which was paid for as the work proceeded.

The appropriations for the ministers' support are generally not large, but, for the most part, they have been honorably met. Deficiencies were reported from but two Circuits on the District, and in both cases, it is to be hoped that an effort will be made to pay up in full prior to the meeting of Conference. There is no ground, upon a survey of the past year, for a boastful parade of our performances, nor is the above statement designed to look at all in that direction. We have all abundant cause of deep humiliation that more has not been accomplished. Perhaps no one has done or given what he could. Still we ought to mark and be grateful for the tokens of God's approval which he is pleased to bestow, and I am confident we can all join in saying, "Now, therefore, our God, we thank thee, and praise thy glorious name. . . . that thy people should be able to offer so willingly after this sort, for all things come of thee, and of thine own have we given thee."—KENNEDY CREIGHTON.

Religious News.

MISSION WORK IN SPAIN.

Some time ago the Rev. Prof. Knapp was sent to Spain as a Missionary, by the American Baptists. After laboring for some time with considerable success, some special circumstances of the work induced him to connect himself and his work with the Presbyterian Church. A Committee has been sent out from the Baptist Church in the United States to inquire into the case. The last N. Y. Independent gives the following particulars respecting Mr. Knapp's Mission:—

"While waiting for the report of the committee sent by the Baptists home to Madrid, to see what can be done about Professor Knapp and his mission, which has suddenly stamped with its leader to the Presbyterians, we condense from his last letter his explanation of the affair. When Professor Knapp came to Madrid, in last July, he found evangelical activity limited to one hall, capable of holding 800 or 900 people, where pastors Ruet and Carrasco held services, twice on the Sabbath and once on Thursday. Besides this, there were three small Bible classes and some energetic Bible and tract distribution. In two months after beginning among the poor, Mr. Knapp had two halls and four evangelists preaching every night to 500 people. A third hall was afterwards taken and filled. Then he thought of forming a church, and received before February the names of 1,325 persons who wished to identify themselves with the movement. The Baptist style was totally opposed to the habits of the people and the tendency to open communion. Meanwhile, the Plymouth Brethren, who had attempted a similar work in imitation of his, did not succeed well, and attacked his work there and in England; so that at one time work money passed by without an answer, and he felt obliged to look elsewhere. When he determined to form a Baptist church, and so wrote to the Baptists here, he had given in earnest to prepare for it, and had given up two of his four chapels. But five days later, while he was replying to that letter, four more months passed by without an answer, and he felt obliged to look elsewhere. When he determined to form a Baptist church, and so wrote to the Baptists here, he had given up two of his four chapels. But five days later, while he was replying to that letter, four more months passed by without an answer, and he felt obliged to look elsewhere. 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