

representative of the Congregational Church in Ontario and Quebec, and cheerfully reciprocates the expressions of Christian good-will and godly esteem to which Mr. Clarke has so appropriately given utterance."

The PRESIDENT in conveying the kindly feelings of the Conference to Rev. Mr. Clarke said that it had given him great pleasure to listen to Mr. Clarke, he also endorsed the resolution moved by his friend the Co-Delegate, and thought that another resolution might almost have been introduced to the effect, that as the Conference had full confidence in the general correctness of Mr. Clarke's theological views, they might receive him at once into full connection with the Conference and ordain him. The points of difference between us are really infinitesimal. We Methodists believe in salvation from first to last as being by the free grace of God. Equally we believe in perdition being from first to last solely in consequence of the unbelief and wilfulness of man. If we could believe in election without reprobation, we might admit the doctrine. Possibly we are nearer than we at first think. To the perseverance of the saints we have no objection; we only object to the perseverance of the sinners. We rejoice in the unity of the Spirit, and rejoice in all good. We hardly think that absorption of denominations would be good. Individual opinion is better provided for by having various denominations. A beneficial rivalry is thus produced, and matters of difference are trivial, compared with our points of agreement. If there was only one color, instead of the prismatic hues of the rainbow, there would be no beauty to the eye of the observer. We are all doing good for Christ, and have the charity which is the core of creeds. In my own land—my own land still—I have often preached in Congregational churches. On one occasion, I preached one of the annual sermons for the London Missionary Society, and also once had the pleasure of preaching what might be termed the Baccalaureate sermon—though we do not have such long words in England—in Chesham College. I have also had long and friendly intercourse with many Congregational ministers, both in England and Ireland. The Congregational body has done nobly throughout the world. It is indeed not going too far to say that Congregationalists have done some kinds of work that no other body could have done so well. You, sir, have given us proof of the heart of Methodism—I might call it the *perfection* of Methodism. This arises from the fact that you have Methodist blood in your veins—that indeed you are another of that noble band of men whom we have given to your denomination,—of whom the Rev. Henry Allon, the late Rev. Dr. J. Campbell, the Rev. T. Binney, the late Rev. Dr. Raffles, the Rev. Dr. Liefchild, and many others, were conspicuous examples. We wish you all success in your denomination, and pray that we may all be enabled to work for Christ, and finally meet in heaven.

The PRESIDENT here suggested, that as he understood that the Congregational Union were about to hold their Annual Meeting in the City of Montreal, that this Conference should desire Rev. G. Douglas, Co-Delegate, and Rev. J. Borland to convey the greetings of this Conference to that meeting.

Our Home Work.

BROCKVILLE DISTRICT.

The District Meeting, which commenced in the Town of Brockville, on Tuesday, the 18th of May, was a very pleasing and profitable gathering. As anticipated in a former article, the District was found to be in a very prosperous state, numerically, financially, and spiritually. On several of the Circuits God had granted the reviving influences of his Holy Spirit, and a net increase of 173 members was reported. Brockville and the North Augusta Circuits had most largely shared in that increase. Two Circuits alone, Morrisburgh and Edwardsburg, reported a small decrease. Financially, the District had considerably advanced. Generally, the Connexion Funds were found to be largely in advance of any previous year; while with but two exceptions, those of Prescott and Spencerville, all the Circuits had paid in full the claims of their ministers. Our beloved and indefatigable Chairman, the Rev. I. B. Howard, must have had his heart cheered at the manifest sign of prosperity God had vouchsafed to the District during his Chairmanship.

On Tuesday evening, a meeting was held to organize a Ministerial Association. After the formation thereof, and the appointment of officers for the ensuing year, a very lucid and comprehensive address was delivered by the Rev. J. Brockton, "The Relation of Baptized Children to the Church." We doubt not this organization will prove mutually advantageous to preachers and people. On Wednesday, with the concurrence and by the votes of the lay representatives of the different Circuits, several important changes and alterations of Circuits were recommended to the consideration, and for the decision of the Stationing Committee. On the evening of that day, a District Sabbath School Convention was held. A very respectable number of Sabbath school officers and representatives from the adjoining Circuits were present. An essay, on "Sabbath Schools," was read by the Rev. W. English, and addressed delivered by the Revs. J. Brock, I. B. Howard, and W. Morton.

Thus terminated one of the happiest and most agreeable District Meetings it has ever been our privilege to attend; and the brethren separated, resolved by God's grace more fully and faithfully to devote themselves to the great work of saving souls. The year gone had not been without its warnings. Our late beloved brother Huggill had nobly and triumphantly died at his post. Sister Maxwell's sacrificed spirit had been called home to

join the glorified. And two little ones from Bro. Holmes' family had been taken to glory, reminding us that our day is short—our season for labour very uncertain; and that if we would be wise stewards we must occupy, and labour, and suffer until the Master comes.

LONDON DISTRICT.

This District is new one of the largest in the Connexion, embracing twenty-six Circuits and Missions, and thirty-two ministers and preachers in the active work. The area occupied by this District is one of the finest agricultural sections in Canada. Though it possesses little variety of scenery, the land, with few exceptions, is of good quality—a circumstance that tends to prevent the painful privations and large deficiencies which are known in some other places. It is a mistake to suppose that the fertility of the soil has no bearing upon the progress and prosperity of the church. In many sections, where the soil is poor and a son exhausted, the population is growing smaller, instead of increasing. And it is very disheartening to the minister appointed to such fields to labor on, from year to year, uncheered by any prospect of improvement in the future. On the contrary, where the soil is fertile, though there may be for a time the privations incident to a new settlement, the laborer is animated by the thought, that he is laying the foundations of morality and religion for the future; and that the fruits of his toil shall be seen "after many days."

Our District Meeting was held in the commodious Wesleyan Church in the pleasant little Town of Ingersoll, and was presided over by our respected chairman, Rev. James Elliott. The Rev. Hall Christopherson was appointed secretary. The brethren elected to the Conference Committee were—Stationing Committee, Rev. L. Warner; Sabbath School, Rev. W. Briggs; Church Relief, Rev. J. Leary. The returns from the different Circuits indicative of progress and prosperity. It was gratifying to know that, except in one instance, there were no heavy deficiencies on the salaries of the brethren. A comparison with the returns of last year shows an increase, both in membership and in the amounts contributed for connexional funds. The total membership in 1868 was 4601; in 1869, 4717.

Correspondence.

CONFERENCE ORDER.

To the Editor of the Daily Recorder.
Sir,—Although it would be unreasonable to expect in so large a deliberative body as the Wesleyan Methodist Conference, that perfect order which is observed in those bodies where the numbers are small, it is no lost labour if rules are introduced and adhered to, which would promote the respectability of its sessions. Dignity in deliberation will ever give force to the laws or regulations enacted; and being by no means second in importance to any legislative body, in Church and State, it is not presumptuous to crave that the Wesleyan Conference in Canada should possess that system in its working that will admit a favourable comparison with even the workings of the State Legislatures of our country.

That the embracement of confusion sometimes affects the Conference work, none will deny; and I am of opinion that, by the introduction of certain rules of order, which either do not exist or are not in force, were decided upon, it would not interfere with any personal right, and would enhance the respectability of the body. For instance, the occurrence of two addresses being commenced simultaneously, would be avoided, if the names of all desiring to address the Conference on any debatable question, were handed to the President, who might call upon these members in their order. The passage of questions from one member to another would be avoided if stationary were provided for the members, and neatly dressed ladies—as in Parliamentary practice—were employed to convey them, as well as resolutions from District to Conference Secretaries. The loud demands for copies of these resolutions from the Secretary would also be avoided if no resolution were permitted to be read until a copy was ready for the Secretary's hand. Improvised committees conversing in aisles and church corners would not drown the redeeming features of a weak speech, if it were enacted that all members should be seated during Conference sessions. No necessity for clearing the galleries would arise when questions of character came up, if properly constituted door-keepers were appointed, and all defined cases of the kind were ordered to come up at the moment when the minutes of each session were read and approved. The rush upon the postmaster would be avoided if the room usually occupied by the Book-Steward provided with an alphabetically arranged box for letters, &c., into which some one appointed could distribute the correspondence.

Such precautionary measures, with others that may occur to older heads than mine, would, I feel assured, render the work of the Conference more systematic and orderly, and procure the very despatch we need where so much requires to be done.

I am, Sir, yours truly,
H. CHRISTOPHERSON.

THE GENERAL MISSION.

MY DEAR MR. ROSE—
I dropped you a line a few days ago asking you to insert an extract from the speech of the Rev. Dr. Cook, of Ireland, as delivered lately at the Anniversary of the Wesleyan Missionary Society, held in London. Will you allow me now to direct your attention to it again, for I consider there are some sentiments in it which may concern other parts of the world as well as either England or Ireland, I mean this Colony especially, but let the sentiments speak for themselves. The Doctor is reported in the *Recorder* to say: "Methodism is the same in its simple aim to save men from sin, the same in its class meetings, its lovefeasts, and in its prayer meetings, the same in its apostolic fervour and success, the same soul-saving and godly Methodism it ever was. Ireland is the strong hold of the infernal and aggressive form of antagonism to the gospel of Christ with which we have to do. There is, too, a very remarkable change in Ireland in the spirit of its aggression, as compared with former times. The most remarkable feature of Irish Popery is its power of propaganda, especially in its efforts to convert the Catholics to the faith, and above all to convert the Methodists. The Propaganda of Rome is in Ireland. England's danger is from Irish Popery; it is therefore of the greatest importance that the position of Methodism in Ireland should be strengthened to the utmost extent. There is no field that will reward devoted labor, and the expenditure of time and money, more than Ireland would do. Will the veteran Secretary of the Home Missionary Society (the Rev. Charles Prest), take a hint from me now? Why not organize a mission in this country (England), to the Irish Roman Catholics in your provincial towns? Are you afraid, in a free country? Depend upon it, you will awaken the

sympathies of men in a very important, practical way, and if you want men, I think we could lead you one or two for awhile. I know nothing that would tell to the same effect upon the public mind. It is not true what a Spaniard once said who had received had treatment in Ireland: 'I am sure,' said he, 'that when the devil showed our Saviour all the kingdoms of the world, and the glory thereof, he left Ireland out, and reserved it for himself.' I don't believe a word of it, on the contrary, we look forward to the time when from the lovely Lakes of Killarney, and the wild mountains and pastures of Donegal, when from the blood stained plains of Tipperary, and the barren heaths of Connemara, the daughter of Ireland, redeemed, regenerated, and disenthralled shall repose under the shadow of the tree of life, with an open Bible in her hand—the instrument of her glorious freedom—and with the fetters which long bound her, under her feet; when the meteor flag of old England—

"Which braved a thousand years,
The battle and the breeze."
shall wave over our Emerald Isle—
"When the fiery fight is heard on more,
And the storm has ceased to blow."

Mr. Editor, you will forgive the length of this extract, but it appears to me to apply to us this Dominion with an equal certainty as to England or to Ireland, especially that part of it which relates to the employment of a few General Missionaries for the masses of Romanists. Do you not need such as well in Canada as in England or Ireland, and even with the prospect of greater success inasmuch as over this God-honored land the banner of liberty truly waves, especially the banner of liberty of conscience. The writer has proclaimed the Gospel of the Son of God in no less than eighteen places in Canada without let or hindrance, except a scoff in one place from a drunken Romanist, and a sneer in another place from a drunken Protestant hotel-keeper. Now, while these privileges last is the opportunity for the Church of God to take action. "Go out into the highways," &c., is the language of the Prince of Peace and the Prince of Missionaries. Let one or two at least be set apart at this Conference for this hallowed and noble enterprise, and the blessing of many of those who are ready to perish and the blessing of Heaven will be soon gloriously realized in the conversion of many of the outcasts who may never otherwise hear the joyful sound of gospel truth and saving grace.

To the Editor of the Daily Recorder.
DEAR SIR,—Allow me to say that there is an error in one of the tables relating to the "Superannuated Ministers' Fund," in your issue of Monday last, by which the Pembroke District is represented as contributing only one cent per member, for the year 1868.

The amount raised was \$65 42, which is more than seven cents per member; equal to the average on Brockville and Barrie Districts, and above that of Quebec, Perth, Stanstead, Chatham, and Owen Sound Districts.

Yours truly,
W. TOMELIN.

For the Recorder.

"PREACHING FOR THE TIMES."

Croakers abound everywhere. The above topic seems to be a favourite one with them just now. They fasten on the truth that "Christ crucified" should be the great theme of the Christian minister, and from this standpoint enter upon a wholesale crusade against a large class of the popular men of the day. They speak contemptuously of men who "draw a crowd—a laughing, wondering crowd," men who by preaching on "unusual subjects," or giving their sermons "striking titles," "fill the pews and crowd the aisles." They speak piously of the "same old, but ever new gospel," tell us that "the disease is the same, and the remedy must be the same," and that "when men have tired of clap-trap, and laughed at oddities" they who confine themselves to the simple gospel will have many to hear them, "so that it will be said, 'Blessed be the church of God be edified.'" But it is really amusing to mark the inconsistency of the croakers, when they undertake to characterize the preaching required for the times.

Here are six rules, taken from an article in the *Daily Recorder* of last Saturday—an article which savors strongly of croakerism.—
"1. Preach in popular language of the day—language which is used in the street, in the shop, in the family. To clothe the gospel in the style of the seventeenth or eighteenth century, would be sillier and worse than clothing the body in the fashions of that age." 2. Be short. The age is in too great a hurry for long sermons. 3. Be specific. 4. Be practical. 5. Be in earnest. 6. Be vivid and fresh. Present old truths in new forms. Make the truth not only impressive, but attractive—illustrations give vividness to pulpit discourse."

Now, are not these the very rules observed by the men who "draw a crowd, who fill the pews and crowd the aisles"? Spurgeon says he is popular because he "calls a spade, a spade." In other words he preaches in "language which is used in the street, in the shop, in the family." Men who "draw a crowd, preach 'short sermons' suited to this fast age. They are 'specific.' They select special topics of discourse, just as St. Paul did. The croakers would call them "unusual subjects," "striking titles," &c. &c. Surely if the great Apostles were on earth now, preaching on "Banquetings," "Revelings," and "Abominable Idolatries," he would be held up as a "popularity hunter," making a fool of himself that the people might run to see him do it.

Why is it that when a minister preaches on "card-playing, the theatre, and kindred subjects people run in crowds to hear him? One reason is found in the fact that, deep down in human heart there lies the all-absorbing question, "What is truth?" But another reason is, that these amusements which are flooding the church with a tide of worldliness, are seldom adverted to in the pulpits of the present day. Men who select special topics of discourse are generally "practical, earnest, vivid, and fresh." True, if the object be merely to draw the crowd, the end of preaching is not gained. But cannot a faithful minister select these "unusual subjects," advertise his sermons, draw a crowd, "present old truths in new forms," and at the same time preach in such a manner as to wound the heart, and smite the conscience? What if a man make the crowd wonder, smile, or even laugh occasionally, by the singularity of his illustrations, or a flight of the imagination?

Is that an unpardonable sin, when the theme applied converts the smiles into tears, and the laugh into the earnest enquiry, "what must I do to be saved?" We may find now and then a man who preaches only to "draw a crowd," but the general rule is that men who draw the crowds do them good. They may please the fancy, but they also improve the heart. After all, our people are not bad judges of preaching. In most of our societies we have plenty enough to distinguish the genuine from the spurious; and the fact that men who "draw crowds" keep up the finances of the church and increase its membership, are consequently sought after by our people ought to stop the miserable croaking of miserable croakers.

The late Dr. Mattison, in his valuable pamphlet on "Popular Amusements," calls upon all faithful ministers to take these subjects into their pulpits and preach on them. Hear what he says: "Make full preparation, give notice of your purpose, that all who desire may hear you, and, if necessary, give two or three Sabbath evenings to the subject." FAIR PLAY.

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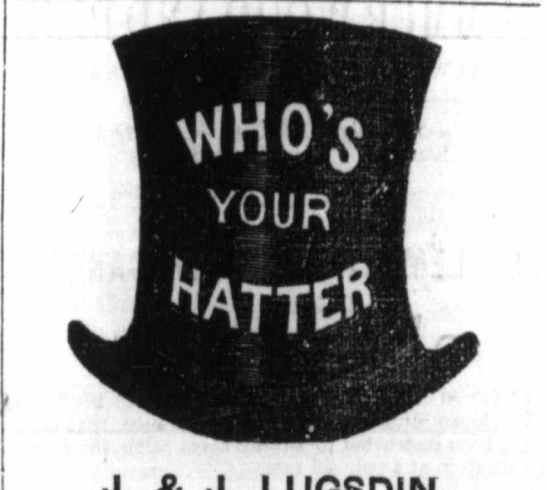
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Depart.	A.M.	P.M.	P.M.
Depart.	7 00	12 30	5 30
Arrive	9 40	10 4	3 50
GRAND TRUNK EAST.			
Depart.	A.M.	P.M.	P.M.
Depart.	5 57	12 07	3 02
Arrive	12 07	9 37	7 22
GRAND TRUNK WEST.			
Depart.	A.M.	P.M.	P.M.
Depart.	12 20	7 30	12 15
Arrive	5 15	11 50	6 15
NORTHERN RAILWAY.			
Depart.	A.M.	P.M.	P.M.
Depart.	7 00	4 00
Arrive	10 55	9 25