

ministers and circuits. His application was favorably considered and warmly commended to the Conference.

Deficiencies are numerous and heavy. Some Circuits have done nobly, but several lay far behind. Pakenham and Arnprior are taxed to their utmost to support two married men—296 members and only \$110 Contingent grant. Why are so many much more able Circuits allowed to have a married and single man? Impartiality is essential to our itinerancy. Bathurst is poorly sustaining an independent position. Elgin is shamefully, and we fear shamelessly, regardless of the first claim of an indefatigable laborer. It was on that Circuit a Missionary collection of four-pence was raised. Another collection of six cents, five cents and one; yet another of one cent, the five cent man being absent! So niggardly do some men, greatly blessed with this world's goods, devise for the work of God.

Aggregate of connexional collections for 1868-9.

	1868	1869
Perth	\$22.65	\$45.78
Smith's Falls	60.16	68.76
Carlton Place	50.20	52.78
Pakenham and Arnprior	83.18	101.23
Merrickville	71.89	60.07
Elgin	20.85	21.78
Newbold	23.93	34.00
Bathurst	16.96	17.69
Maberly	11.97	11.78
Playfair	17.17	17.58
Ritzby Harbour	18.53	18.95

The membership is 1974; an increase of 84. Other important particulars may be furnished by the Secretary of the meeting, Mr. Robson. J. E. S., Fin. Sec.

OWEN SOUND DISTRICT.

The Annual Meeting of the District was held in Owen Sound, on Tuesday and Wednesday, the 18th and 19th inst. Notwithstanding the depression in business matters, prevalent for some time past, it is gratifying to be able to say that the reports from the several Circuits and Missions indicate a healthy and improving character. Encouraging revivals have taken place during the year in various places, so that we report an increase of membership on the District of, I think, 257. Contributions to the Mission Fund are at least equal to the year previous. As must ever be the case in a District situated as this is, proposals were made and recommended by the Meeting to extend the work into the Northern regions beyond.

J. H.

If any of our patrons do not get their paper promptly and regularly, please let us know at the Book Room.

RUSH THE CANVAAS.—We hope to improve the appearance of our paper in a day or two, and hope that our friends, ministerial and lay, in town and country, will push the canvass vigorously, and send in the names as fast as possible.

The subscription to the *Daily Recorder* is fifty cents for the entire issue of 18 or 20 numbers. Orders to be sent to Rev. S. Rose, 80 King Street East, Toronto.

THE STATIONING COMMITTEE.—This important Committee, upon whose decisions and appointments depends so much of future prosperity of the Church, met last night in the Richmond Street Lecture Room. In no ecclesiastical body in the world is the surrender of personal liberty, on the part of Ministers, so great as in the Methodist denomination, in which they voluntarily place the absolute disposal of their services in the hands of a number of their brethren for the general welfare of the Church, irrespective of personal feelings and inclination. Of course where there is no reason to the contrary, the brethren on Committee try to meet the views of the Ministers and Circuits, but in the annual appointing of five hundred men it is impossible always to do this; and yet with a sublime magnanimity above all praise the brethren almost invariably go cheerfully to their allotted field of labor, however distant or however difficult, accepting the appointment as of God. No disciple of Loyola ever went with greater alacrity to Cochín China or to Paraguay than the Methodist Missionary at the call of the Church goes forth to his remote station among the miners of Cariboo, or to the Indians of Fort Edmonton or Norway House.

This very system of self-surrender to the general necessities of the work, and abnegation of personal feeling, which some deprecate as the chief objection to Methodism, is, we conceive, one of the causes of its marvellous success.

In another column will be found a list of the brethren composing the Stationing Committee for the present year.

OUR ADVERTISING COLUMN.—From the limited number of advertisements in our paper each will receive greater prominence than if it were lost amid a crowd of others. We would draw attention to the announcement of E. Lawson and Sons. They claim that their long established business, and extensive trade, and direct importations enable them to sell as favorably as any house, new or old, in the city. Our ministerial friends will have no difficulty in procuring a clerical outfit at the cheapest rate. Our old friend, Mr. Leslie, just opposite the Book Room, will furnish boots or shoes, trunks, and valises. Messrs. Rogers, King Street; Lugadin, Yonge Street; and Coleman, (Hats that are Hats,) King Street, will supply elegant and comfortable head-gear; and friend Finch, of the

Royal Tiger, who makes ministerial clothing a specialty, will finish the suit. Hughes & Co's will also accommodate them in this line, and in all manner of Dry Goods. James, Brayley & Newcombe announce special attractions in Dry Goods, as also does James Jennings, on Yonge Street. A large discount is made at each of these places to Ministers.

SUNDAY SCHOOL CONCERT IN ADELAIDE STREET CHURCH.—We would remind our friends of the Concert of the Adelaide Street School to-night. A very interesting programme has been prepared, and our friends may expect a rich treat. Don't fail to attend. Doors open at seven. Concert begins at eight. Tickets 15 cents each.

The Daily Recorder.

TORONTO, FRIDAY, MAY 28, 1869.

SUPERANNUATED MINISTERS AND THEIR CLAIMS ON THE CHURCH.

It is a minister of the New Testament in at once the highest and noblest of earthly callings. Called of God to preach the gospel of his Son to perishing men, to be an ambassador for Christ, to stand between the living and the dead, his office is as responsible as it is sacred. They need to be "clean who hear the vessels of the Lord." No ordinary responsibility rests upon them. Theirs is not the keeping of cash or the balancing of ledgers; theirs is the oversight of souls. Balances can be adjusted, lost cash made good; but who on reading the words, "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me: when I say unto the wicked thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life: the same wicked man shall die in his iniquity; but his blood will I require at thine hand," is not ready to exclaim, "Who is sufficient for these things!" or what offering can one render to God for souls lost through his negligence? What is a minister expected to be? "He must be blameless, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre, but patient; not a brawler, nor covetous, one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take charge of the Church of God;) not a novice, lest being lifted up with pride, he fall into the condemnation of the devil; moreover he must have a good report of them which are without, lest he fall into reproach and the snare of the devil." Let any read these words, so comprehensive, that in no others could so much be conveyed, and he will see what qualities are necessary to fit a man to be a minister of Christ: he will also discover what qualities which with patience of endurance and blamelessness of life, combined with force of character, good judgment and ability to govern, are qualities which, if we add the esteem and confidence of the community, ("of good report of them which are without," will most assuredly lead to success, and when directed to the advancement of one's own ends, is almost certain to lead to competency, if not distinction. Many men there are whose characters if measured by this standard would fall very short, who nevertheless fill positions of great importance, who know nothing of uncertain or deficient incomes, and are able without much effort to make ample provision as well for the wants of their family, as for old age.

What are ministers to do? "Preach the Word; be instant in season and out of season, reprove, rebuke, exhort with all long suffering [and doctrine]," and this they are charged to do before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; not only are they to take heed to themselves, but to all the flock over which the Holy Ghost hath made them overseers, to feed the church of God, which he hath purchased with his own blood. They are to watch in all things, to endure afflictions, do the work of evangelists, and make full proof of their ministry: they are to watch for souls as they that must give account: surely here are not only rare qualifications but rare responsibilities.

If the Church's love and care for its ministers were in proportion to its demand upon them, then no class of men, either in active work or in old age, would be more beloved or better cared for.

From Jerusalem round about unto Illyricum the Apostle fully preached the Gospel of Christ, not where Christ was named, lest he should build upon another man's foundation: and this he did in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things there came upon him daily the care of the churches.

Paul writes of Epaphroditus, "For indeed he was sick nigh unto death, but God had mercy on him; and not on him only but on me also, lest I should have sorrow upon sorrow. Receive him therefore (to the Philipians) in the Lord, with all gladness, and hold such in reputation, because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me."

And are there not those among us whose long lives have been devoted to just such labours, under just such difficulties? Honoured servants of Christ, who have grown hoary in his service? Many who, in the earlier days of Methodism in this country, have had Circuits which have extended from three to five hundred miles, with from twenty to forty appointments; and who have gone to the discharge of their duties, "in weariness, and painfulness, in watchings often, in hunger, and thirst, in fastings often; may we not add, "in cold and nakedness."

Those who have felt also coming daily upon them the care of all the churches. Men of whom it could be written: "For indeed they were sick and nigh unto death, but God had mercy on them; but not on them only, but on us, lest we should have sorrow upon sorrow;" men of whom it might be said, "Because for the work of Christ they were nigh unto death, not regarding their lives."

[This important article will be resumed in our next.]

CITY CIRCUITS.

As there are "many men of many minds" it is probable that an article on the above subject will not harmonize with the views of all who read it. It may not be difficult to persuade "our people" in the country that they are as intelligent and respectable as city people, but it will be difficult to persuade some of "our ministers" that a good country Circuit is preferable to most of our city Stations. Many a youthful aspirant for position and fame looks upon a city Circuit as the goal of his highest earthly ambition. Honour, ease and comfort are in the estimation of such inseparably linked to a city appointment, but they who speak from experience can testify in this case that "all is not gold that glitters." We do not for a moment deny that there are pleasures and advantages connected with city life. We find a larger number of educated and refined persons in close proximity to cities, than we can find in rural districts owing to the sparsity of their population; and it is no inconsiderable advantage to a minister and his family to be in constant association with those whose manners have a tendency to elevate and refine. There is also much pleasure and advantage, (and considerable expense) in lectures, libraries, &c., &c., found in cities. Nor is it a small item in the personal comfort of a minister that at all seasons and in all kinds of weather a few minutes walk will find him at his appointment with a comfortable church and a fair congregation. But every subject has two aspects. Let us note some of the disadvantages of city circuits: 1. There is such a pressure of work—such a multiplicity of engagements that but little time is found for general reading and the cultivation of the domestic affections. Many city ministers can testify that for months together they have not spent an evening in the quiet of their own homes; and when they do, the calls during the day are "legion." Book agents, collectors for charitable institutions, promoters of new, and sometimes strange, schemes, societies and enterprises, all expect the minister's name, subscription and influence. We know a city minister who was interrupted in his studies, (and that on a Saturday) no fewer than forty times. The calls for help of a pecuniary kind would more than exhaust a man's entire salary. It is true that the business and duty of a Christian minister is to give counsel and assistance to all who need them, but it is extremely perplexing to have ten times the amount of work on hand one can perform. The pastoral work, too, is much heavier in cities than in the country. Living all around him, the people learn to look for frequent visits, and the faithful pastor will often have as many "sick cases" on hand as most physicians whose whole time is thus occupied; at all seasons of the year, and at all hours of the night, he is summoned to the chamber of sickness and death. Add to all this the preparation necessary for a frequent appearance before large and intelligent congregations, containing, every Sunday, strangers from all parts of the land, and it will be seen that the physical and mental pressure of city work is necessarily greater than that of a country circuit. 2. Fault-finders, grumblers and "crooked sticks," exist in cities as well as in the country; and even an occasional critic will cross your pathway. 3. As a rule, city circuits do not support their ministers as liberally as country circuits. It may be difficult to convince some of this fact, but it is nevertheless true. City ministers receive from \$2.00 to \$4.00, a year, more than the same men would receive in our country work, but this sum, in most instances, fails to meet the additional expenses involved in a city residence. To maintain an appearance in keeping with his position will cost a man at least 25 per cent more, to clothe himself

and family, in a city, than in the country. In cities, there is, as a rule, the absence of many donations received through various channels in the country, and at the same time there is the highest rate to be paid for every article of consumption.

From all these facts we conclude that, while country circuits are the most comfortable and financially remunerative, cities afford the widest fields for usefulness. And if a man can afford the physical, mental and financial outlay, he will be abundantly repaid at last; for every day, in every street, in every lane, all around him, are souls perishing for lack of knowledge. It is a mistake to suppose that city people require, and are pleased with, learned and philosophical discourses. Simple, earnest gospel preaching, accompanied by the power of the Holy Ghost, and followed by faithful pastoral visitation, will make any man popular in city or country. And nothing else will. Holy Ghost preachers are always in demand. He who seeks for popularity in any other way takes the wrong path, and the end will be bitter disappointment.

THE CONFERENCE GROUP.

We would call the especial attention of the public to the magnificent picture just issued from the Wesleyan Book Room, containing 443 admirable portraits of Wesleyan Ministers. As a work of art it is one of the most chaste and beautiful things we have ever seen. It is in the form of a large oval, measuring 21 by 27 inches. In the centre is an excellent portrait of the venerable founder of Methodism. Around him are arranged in concentric circles the members of the Conference. In the inner circles are the President, ex-Presidents, officers, and senior members of the Conference. Each face is a perfectly distinct vignette by itself, and all are of uniform size. A historical interest attaches to this picture from the fact that several of those whose portraits it contains are numbered with the sainted dead. Any of our friends who may wish to see the large group from which this is reduced may do so by calling at the Book Room. It is a huge oval, as large as the shield of Ajax and not inferior to it, we should judge, as a work of art. The copy of this is one of the largest and best photographs, we think, ever taken in Canada. The profits of its sale accrue to our own connexional establishment.

Our readers will understand that this is not the picture advertised as "Carwell's Group of Wesleyan Ministers," a picture much inferior in size, in the number of portraits, and in general execution.

DEATH OF REV. ROBERT GABIE.

It is with the deepest sorrow that we announce the death of this talented and promising young brother. At the Conference of 1868 Brother Gabie was appointed to attend Victoria College, but his health had been so impaired by excessive labor that he rested during the summer, and after Christmas went to Cobourg. While at the College, symptoms of mental derangement appeared, and it was judged expedient for him to abandon all study for a time. He accordingly returned to his home, in the township of Alywin, on the Gattineau river; but here his malady seems to have increased, and on the 18th instant, sad to relate, he died by his own hand. Brother Gabie was a most devoted and successful minister, and a man of most genial Christian spirit, and his painfully mysterious end has cast a feeling of gloom upon a wide circle of friends.

In consequence of a mistake of the pressman, a fewer number of the first issue of our paper were printed than were ordered; the first number, therefore, is already exhausted. We will take care that an ample supply shall be struck off for the future.

FASHIONABLE WEDDINGS.

Rev. Dr. Caylor, in the "Evangelist," writes as follows, concerning fashionable weddings: "We are invited to officiate at a wedding in a Christian family. We observe, as the assembly gathers, that there is a prevailing extravagance in costume—not merely in its grotesqueness of caricature and deformity. Jewels abound; on the hair of many a young maiden is observed under an inundation of powder, as if a tub of flour had been overturned upon her in malice. Some of the dresses seem to have been constructed for the express purpose of exposing the person and concealing the carpet."

After the solemn ceremony of marriage is concluded with prayer, the company repair to the superbly furnished refreshment room. A bowl of punch stands in one corner. There is a frequent popping of champagne-corks, and glasses circulate freely through the crowd. We notice two things: a large number of ladies drink wine, and the faces of several young gentlemen present look as if they drank quite too much every day. Bye and bye, perhaps, some of these ladies will send for us, to commit with them about the reformation of their intemperate husbands or brothers. As soon as the eating and drinking are over, the music strikes up, and the dancing and waltzing begin—and end not until long after sober Christian people should be in their beds. We halt long enough to see the parlors crowded with the opening dance; we look on and see a dozen of our young church-members 'go-off' into the frolic, and we turn homeward, sick at heart with the inconsistencies of church-members who turn a Christian home into a house of revelry.

STATIONING COMMITTEE.

The following is a list of the names of the members of this important Committee for the present year:—

TORONTO DISTRICT.

W. Morley Punshon, M.A., President.
Dr. Wood, General Superintendent of Missions.
Dr. Taylor, Secretary of Missions.
E. Clement.

HAMILTON DISTRICT.

Dr. Evans, Chairman.

Dr. Rice.

NIAGARA DISTRICT.

John Carroll, Chairman.

John G. Laird.

BRANTFORD DISTRICT.

J. Gendry, Chairman.

John Mills.

LONDON DISTRICT.

James Elliott, Chairman.

L. Warner.

CHATHAM DISTRICT.

George Goodson, Chairman.

A. Langford.

GUELPH DISTRICT.

Charles Lavelle, Chairman.

W. S. Griffin.

GODFRICH DISTRICT.

W. Price, Chairman.

W. R. Dyer.

OWEN SOUND DISTRICT.

John Hunt, Chairman.

P. D. Will.

BARRIE DISTRICT.

I. B. Aylesworth, Chairman.

William Hay.

WILBY DISTRICT.

Thomas Claghorn, Chairman.

Thomas Stobbs.

COBOURG DISTRICT.

William Pollard, Chairman.

R. Jones.

Dr. Nelles, President of Victoria College.

PETERBOROUGH DISTRICT.

Thomas Cosford, Chairman.

J. H. Johnston, M.A.

BELLEVILLE DISTRICT.

G. R. Sanderson, Chairman.

N. R. Willoughby.

KINGSTON DISTRICT.

James Gray, Chairman.

E. B. Ryckman, M.A.

BROCKVILLE DISTRICT.

I. B. Howard, Chairman.

James Brock.

PERTH DISTRICT.

Francis Coleman, Chairman.

J. Masson.

PEMBROKE DISTRICT.

D. C. McDowell, Chairman.

W. Tomblin.

OTTAWA DISTRICT.

E. B. Harper, Chairman.

W. D. Brown.

MONTREAL DISTRICT.

John Bontard, Chairman.

J. Kilgour.

QUEBEC DISTRICT.

George H. Davis, Chairman.

William Hall.

STANSTEAD DISTRICT.

John Tomkins, Chairman.

L. G. Phillips.

RELIGION PRACTICAL.—"No man," says the Rev. John Caird, "can become a soldier by studying books on military tactics in his closet; he must in actual service acquire those habits of coolness, courage, discipline, address, rapid combination, without which the most learned in the theory of strategy or engineering will be but a school-boy soldier after all. And, in the same way, a man in solitude and study may become a most learned theologian, or may train himself into the timid, effeminate piety of 'religious life;' but never, in the highest and honest sense, can he become a religious man until he has acquired those habits of self-denial, of resistance to temptation, of kindness, gentleness, humility, sympathy, active benevolence, which are to be acquired only in daily contact with mankind. Tell us not, then, that the man of business, the bustling tradesman, the toil-worn laborer, has little or no time to attend to religion. As well tell us that the pilot, amid the winds and storm has no leisure to attend to navigation, or the general on the field of battle to the heart of war. Where will he attend to it? Religion in this life is mainly and chiefly the glorifying God amid the duties and trials of the world; the guiding our course amid the adverse winds and currents of temptation by the straight path of duty and the compass of Divine truth; the bearing up manfully, wisely, courageously for the honor of Christ, our great Leader in the conflict of Christ."

MINISTERS WIVES.—An English paper has some ideas in regard to the wives of ministers which are worthy the consideration of those who seem to think that such wives sustain a semi-official relation to the parish, and that the parish has some sort of claim upon their time and strength. The wife of a physician owes no duties to her husband's patients, but a minister's wife is to be one who, by virtue in her position, is bound to discharge innumerable duties to the congregation. She may be young and inexperienced, (some wives are) but she is expected to be the president of all the benevolent societies; she may have a large family of her own largely dependent upon her own labor, for her husband's salary is not enough to allow her to live at ease, but she is expected to visit the sick and the poor; she is likely to have her particular friends, to find one house pleasanter than another, for she is human, but she must treat all alike and be as sympathetic with the oldest woman in the church as with those of her own age and taste. These and similar requirements are simply absurd. The husband receives an income for acknowledgment of his services, she receives none. And must a minister in seeking a wife have in mind the "faculty" a woman may possess to preside at meetings, direct sewing circles, visit the sick, &c., &c.? And in the words of the paper referred to, is he unfaithful to the church and to his Master if he thinks good to take for a wife a woman of a shy and timid spirit, who would be ill for a month if she had to take the chair at a ladies' meeting, but who knows how to charm him into oblivion of his anxieties, can win his wearied mind away from incessant thought about his work, and can wander with him in the pleasant paths of reading and speculation, which refresh and regenerate the exhausted strength?—Watchman.

It is better to encourage what is right than to punish what is wrong. Suspect a tale-bearer, and never trust him with thy secrets who is fond of entertaining thee with another's. No wise man will put good liquor into a leaky vessel.