

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 easy 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 silvery 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.

Such works as this and Dr. Cammiff's admirable "History of the Settlement of the Provinces," form valuable contributions to our national literature, and will form a rich thesaurus of materials for every future historian of our civil or religious progress.

We would take the liberty of suggesting that in a future edition of this work, which we hope will be soon called for, that instead of the very minute table of contents, an alphabetical index should be substituted. It would be thus more easy to find any particular event or the record of any person, than to search through a table of twenty pages. We hope our readers will not fail to supply themselves with this interesting and valuable work.

## Our Home Work.

### REVIEW OF THE DISTRICTS.

#### THE TORONTO DISTRICT.

The Toronto District of twenty years ago was, territorially, very large. New Districts, however, have been carved out of it, until its area is very much reduced.

First, the Barrie District was added; subsequently, the Owen Sound and Guelph Districts; then the formation of the Whitby District and the yielding of some Circuits to Hamilton, further lessened it; until now, its limits nearly coincide with those of the south and west half of the County of York, and the adjoining County of Peel.

As at present constituted, the District includes seventeen Circuits; four of which are in the City; the remainder combine town and village work, with that of a more rural character. Within its bounds are eighty-eight churches, and nineteen other preaching places; in which between sixteen and seventeen thousand persons are accustomed to listen to the word of life. Including those who have retired from Circuit labour, there are forty ministers in the District, who are assisted in their evangelistic work by ninety-three local preachers and exhorters.

The annual meeting of the District for 1879 was held in the village of Weston, on the 13th and 14th of May.—The Rev. the President of the Conference in the chair; the Rev. George Caebran, Secretary. The returns then made show an increase in the membership, for the past year, of 67,—the numbers being—on trial 122; full members 4289; total 4402. The superannuated Ministers' Fund, and the Contingent Fund, are slightly in advance. The collection for Victoria College, this year substituted for the Educational Fund collection, is 75 per cent. in advance. The Church Relief Fund falls somewhat behind. The Missionary contributions are not fully reported; so far as the lists have come to hand, there is a pleasing advance.

There are 64 Wesleyan Methodist Sunday-Schools in the District, furnishing religious instruction to 5537 young people and children. The staff of teachers numbers 741. In the libraries are 16030 volumes. As far as ascertained, 139 of the scholars are meeting in class. During the year, there was raised for the maintenance of these schools, the sum of \$181,135. By Sunday collections and Christmas cards, the Schools add \$1137,57 to the Missionary income of the year.

Three young men, after undergoing examination were recommended by the District meeting, to the approaching Conference to be received as preachers on trial.

Hemmed in on all hands, the District cannot acquire more territory. Its work for the future will be a more careful tillage within its own limits, and the rendering of aid to those beyond those limits whose necessities call for it.

JAMES H. BUSHOP.

#### GODERICH DISTRICT.

The year after our separation and appointment as a District, our membership numbered 1563. It will be interesting and profitable to notice our progress and reverses numerically to the present time.

In 1859..... 1688 In 1864..... 2183  
In 1860..... 2107 In 1865..... 2367  
In 1861..... 2249 In 1866..... 2326  
In 1862..... 2400 In 1867..... 2621  
In 1863..... 2565 In 1868..... 1457

The reader will see the great disparity existing between the progress made in the material, or financial interests of the church, and that made in the greater and more important work of building up a spiritual house, "an habitation for God through the spirit." In six years, we have

doubled our church property, but we number 160 members less than we did six years ago. In ten years, we have added forty churches. Built several fine parsonages and greatly enlarged our territory, invaded new townships, broke up new ground, organized new appointments, increased our staff of labourers from seventeen to twenty-one, received from the missionary treasury, \$25,000 during those years; and yet we have only added 888 names to our membership. It is true, as stated above, that important transfers must be taken into account in the question of membership, as well as in finances. We must also make allowances for a large list of removals during and since the American War; still, our progress in building the "spiritual house" is not to be compared with our success in rearing earthly tabernacles. We may, however, hope for better things in the work of soul saving now, than there are so many more advantages in having secured superior church accommodation.

If I should give my opinion as to the cause of our slow progress, I would have to dwell upon symptoms of spiritual decline, that are seen in other and older parts of the country; but seen more clearly, and felt more sensibly in those Missionary Districts, and in new fields of labour where Methodism in its principles, purity and power, has not yet been felt.

1. Our fields of labour are too large. A farmer may fence and cultivate fifty or sixty acres and keep them in good order, but if compelled to fence and keep three hundred acres, he will have light crops and small returns, we have too much competition now to think of raising, or keeping a cause by monthly appointments, and scarcely any pastoral visiting.

2. Many of the customs of old methodism and becoming obsolete, such as, service on Christmas day, Watchnight, covenant meeting, quarterly Pastoral address, holding leaders and stewards meetings, examining the class-books and recording the religious state of the members as per quarterly Schedule. Examining into the moral character of leaders, their punctuality &c. A minister not long ago announced for a "Covenant meeting," when several inquired what it was like; they had never heard of one.

Once, when the quarterly feast was announced an old leader came forward and said we used to have feast days every quarter in England, but I have not heard one announced during the fourteen years I have been in this country. A minister said not long ago, "He had not paid much attention to these little things." Lord Bacon once said, "old wood is the best to burn, old wine is the best to drink; and old friends is the best to trust." I somehow have a deep conviction that old Methodism is the best system for saving the people, our Fathers did not call those "little things."

3. The permissions habits of "using snuff, tobacco, and drams," have for years prevailed among our leaders, stewards and Local preachers, and one on the increase. We have long excused a minister, or aged Brother, for regaling himself with smoke, in a quiet corner in an easy chair; but now, it is seen to our hurt, that ministers, of long standing are out on the street, in open day, with a pipe in their mouth. How ridiculous to see an aged minister walking from the parsonage of a neighboring Circuit, when from home on duty, puffing the weed and then asking the young minister, "Do you use snuff, tobacco, or drams?" As to drams, we cannot shut our eyes to the fact that on many of our Circuits we have members and church officers who indulge to their hurt and ours. It cannot be denied that such habits when publicly endorsed by ministers, members of the church have a potent power for evil and do retain the work of God.

4. Our ministers have far too much to do with the temporalities of the church, in some places they are architects and chief overseers in all one church and parsonage building, secretary and treasurer of all committees—chief managers for all tea meetings, picnics, socials and church festivals, general treasurer for all connexional funds, agents for all our publications, and general collector for all Circuit movements. I know a church not far distant, and the minister in addition to all the above duties, received all the pew rents, and sabbath collections, negotiated a loan, remitted the interest, insured the premises paid the section kept all the records of the trust and was a general Circuit scribe. He did this, not from choice, but from a supposed necessity, should not our Laymen relieve their ministers of all such burdens, at least as far as possible and allow him to be a "man of one work," that being free from all those cares he might feed the flock.

5. Many of our ministers and too scantily and temporal comforts, and suffer more or less from over anxiety and mental disquiet. They cannot render that service in spiritual things so long as they are embarrassed in temporal things. If our churches would promote their own interests, they would keep their ministers entirely free from temporal care and aid them in furnishing their libraries &c.

6. Our Laymen, in many places, do not cooperate with the ministers in the work of saving souls. Our merchants, magistrates, and professional men do not identify themselves with our Bible class work as they ought, who that knows our country, will believe, that in this District, there is any good reason why seventy-two of our congregations should be without a catechism or a Bible class? Are there no Local preachers of zeal, rough, and intelligence rough to consecrate a little time and talent to this department. Are there no school teachers connected with our church who could be enlisted in this work? How much good, one or two men of the right stamp might do on many of our Circuits, in calling into exercise, energies, and gifts that now lie dormant. Oh, for the right kind of spirit among our churches.

Our ministers are generally overworked on Sabbath, most of them having three appointments a day, and long rides between. It cannot be ex-

pected that they can devote much time to our youth. Our Laymen should take charge of this department of our work, and in blessing the church they would be blessed themselves. If we are to make progress in raising up battalions here and there for the army of Jesus and his church, we must do more to train and educate our youth.

How few of our professional men, or our men of enterprise and business ability, rally to the weekly prayer meetings.—As they grow such and increase in honors and influence, they seem to say, we don't need the hour of social prayer now, as we did long years ago. They give their money to the cause, but not their hearts; their example, their influence. The Apostle speaks of some such in his day, "who first gave their own selves to the Lord, and unto us by the will of God." If our influential Laymen would only unite in this work with their ministers, and "come up to the help of the Lord" in the spiritual as in the temporal interests of our Zion, we would soon number our converts by tens of thousands, and write on our banners "the Dominion for Jesus."

7. The last cause of weakness I shall name, is the lack of right men for leaders. We have some leaders who commence a class with three or four members, lately gathered in from the world, and in a few months it became necessary to divide the class. We have others, and you may merge class after class into theirs, and send in four new members now, and six again into it, and somehow it is never full, it never swarms. It wanes and dwindles, such classes never grow too large, they never send out a nucleus to form a new one. They remind us of Pharaoh's lean kine, or of Bunyan's chasm of shame which cart-loads would not fill, such leaders and tedious, dull, cold. Our standard of leadership is too low and yet we are compelled to it. We are not educating our men up to that point of spiritual life and vigor.

A minister visited the barracks where one of the finest regiments in Her Majesty's service was stationed. He said to an officer, "you have fine men in your regiment," "yes, sir," was the reply. "You are rather tall yourself." "I am six feet four inches, without shoes or stockings." "Have you many men of that size in your regiment?" "Not many now, sir, we used to have; but we had to lower our standard during the Crimean War. We take shorter men now, men we would not have looked at before; so we may say, we have had to lower our standard of leaders. The leaders is, you may in course of time expect the class to be. Much of the backsliding among young converts has its origin among the leaders. If the leader be not growing in grace and in the knowledge and love of God; how can we expect his members to grow?"

I may be excused for promoting a line I once saw upon a tomb.

"Prepare by death to follow me."  
Under this a humorous friend wrote,  
"To follow you I'm half content,  
Until I know which way you went."  
Oh, that we had a few leaders like Father Reeves or Carvoso.

W. H. POOLE.

## LATEST NEWS.

### THE ALABAMA CLAIMS.

LONDON, May 27.—The *Alabama* claims still form the great theme of conversation and newspaper comment. The *Times* to-day has an article on the communications of Sir Francis Head, which have recently been published here, respecting the case of the ship *Caroline*, and the course of the United States toward Canada during the patriot war. The *Times* says that Senator Sumner's assertions of English hostility to America are met by the testimony of American officials. Abuses much more frequent have occurred within the frontier of the United States, for the popular feeling of the State of New York was admitted to have more than countenanced the Fenian expeditions to Canada. The American press expose Mr. Sumner's inconsistency by historical facts and point out his perversion of facts.

The Messrs. Laird, of Birkenhead, who built the *Alabama*, have recently published a letter giving legal opinions, and extracts from documents and speeches, to prove that the building of the *Alabama* was not illegal. The letter has been extensively copied, and is thus commented on by the papers to-day:—

The *Star* (Radical organ) says the Messrs. Laird may be guiltless, but that England cannot escape the penalty, is the verdict of the best authorities, and is a foregone conclusion.

The *Post* (Conservative) says the vindication of the Messrs. Laird is complete. The law was inadequately to prevent the transaction. The remedy lay with the Legislature and not with the Executive.

The *Standard* (Conservative) says that the Americans were equally guilty of a breach of international obligations in the case of the *Caroline*, and the case of the Fenian drillings and organizations. The final reckoning will give a heavy balance to the debit of the United States.

### THE ITALIAN CABINET.

FLORENCE, May 27.—Further changes have been made in the Cabinet. Filippo has resigned his position as Minister of Justice, and has been succeeded by Peronti.

### FRENCH ELECTIONS.

PARIS, May 27.—The returns thus far show that 28 Opposition candidates have been elected to the new Legislative Assembly.

### MR. PEABODY.

LONDON, May 27.—Mr. George Peabody sails for New York on Saturday next.

### ARRIVAL.

HAVANA, May 28.—The Spanish iron-clad *Victoria* arrived here to-day. A detachment of volunteers, for service on the Island of Cuba, is expected here by the 4th of June.

## ADVERTISEMENTS.

### DON PAPER MILLS.

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" Life, by Ethridge	1 30
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Cook's (Rev. Dr.) Deity	1 60
" Explanations of Scripture	1 25
" Shekinah	1 30
" Theology	1 75
" Three Intercessions	1 50
Conynbare and Howson's Life of St. Paul	2 50
Cruden's Concordance, complete	2 25
" Half Calf	3 25
Dancing, Essay on	30
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Dictionary, By Walker and Webster	1 25
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### Connexional Notices.

PLAN OF THE PUBLIC RELIGIOUS SERVICES IN CONNECTION WITH THE WESLEYAN METHODIST CONFERENCE—Toronto, 1869.

Conference Prayer Meeting—Richmond St. Church, Wednesday, June 2nd, at 12 o'clock.

Annual meeting of the Sunday-School Union—Richmond Street Church, Thursday, June 3rd, at 7 o'clock, p.m.

Public Reception of Candidates into Full Connexion—Richmond Street Church, Friday, June 4th, at 7 o'clock, p.m. Their reception to be moved by Rev. E. P. Hanson, M.A.; seconded by Rev. E. Reeves, D.D., LL.D. Address to the Congregation by the President of the conference.

Conference Love-Feast, Richmond Street Church, Sunday, June 6th, at 9 o'clock, conducted by the Rev. I. B. Howard.

Ordination Service, Richmond Street Church, Sunday, June 6th, at 11 o'clock, a.m. Charge to the Young Men by the President of the Conference.

General Sacramental Service—Adelaide St. Church, Tuesday, June 8th, at 7 o'clock, p.m.

Collections will be made on Sunday, June 6th, in all the Wesleyan Churches, towards defraying the incidental expenses of the Conference.

Richmond St. Church, May 29, 11 a.m., G. Goodson; 6 1/2 p.m., W. Pollard; June 6, Ordination Service. S. S. Addresses, June 6, 3 p.m., W. H. Poole, S. J. Hunter; June 6, 6 1/2 p.m., John Potts. Tuesday, June 7, 7 1/2 p.m., E. B. Harper, M. A. Wednesday, June 7, 7 1/2 p.m., W. Hall, B. A. Monday, June 7, 7 1/2 p.m., J. W. German. Tuesday, June 8, 5 a.m., J. Scanlon. Wednesday, June 9, 7 1/2 p.m., H. F. Bland. Adelaide St. Church, May 29, 11 a.m., S. S. Nelles, D. D.; 6 1/2 p.m., John Gemley; June 6, 11 a.m., S. D. Rice, D. D. S. S. Addresses, June 6, 3 p.m., Joel Briggs, Dr. Mark; June 6, 6 1/2 p.m., Geo. Douglas. Wednesday, June 2, 7 1/2 p.m., H. Johnston. Thursday, June 3, 6 a.m., C. A. Hanson. Friday, June 4, 6 a.m., J. Smiley. Monday, June 7, 7 1/2 p.m., W. S. Griffin. Wednesday, June 8, 7 1/2 p.m., W. McDonagh.

Elm Street Church—Sunday, May 30th, at 11 a.m., E. Evans, D. D.; 6 1/2 p.m., J. Borland. Wednesday, June 2, 7 1/2 p.m., C. Fish. Thursday, June 3, 6 a.m., C. Cookman. Sunday, June 6, 11 a.m., J. Elliott; 3 p.m., Sabbath School Addresses by W. Casson and W. Briggs; 6 1/2 p.m., E. H. Dewitt. Monday, June 7, 7 1/2 p.m., J. S. Youmans. Tuesday, June 8, 6 1/2 p.m., J. H. Robinson. Wednesday, June 9, 7 1/2 p.m., E. B. Ryckman, M. A.

Queen Street, May 30, 11 a.m., I. B. Aylesworth; M. D.; 6 1/2 p.m., J. Carrol; June 6, 11 a.m., James Gray, S. S. Addresses, June 6, 3 p.m., R. Whiting, G. M. Meacham, M. A.; June 6, 6 1/2 p.m., T. W. Jeffrey. Wednesday, June 3, 7 1/2 p.m., N. R. Willoughby, M. A. Thursday, June 3, 6 a.m., J. Lock. Monday, June 7, 7 1/2 p.m., John Philip, B. A. Tuesday, June 8, 6 a.m., W. Rancy. Wednesday, June 9, 7 1/2 p.m., D. E. Brownell.

Yorkville, May 30, 11 a.m., C. Lavell, M. A.; 6 1/2 p.m., W. Price; June 6, 11 a.m., A. Langford, S. S. Addresses, June 6, 3 p.m., G. H. Bridgman, M. A.; B. Clarkson. B. A.; June 6, 6 1/2 p.m., G. McRitchie. Wednesday, June 2, 7 1/2 p.m., J. Shaw. Thursday, June 3, 7 1/2 p.m., G. N. A. F. T. Dickson. Monday, June 7, 7 1/2 p.m., J. A. Gordon. Wednesday, June 9, 7 1/2 p.m., R. A. Forman.

Berkeley Street, May 30, 11 a.m., D. C. McDowell; 6 1/2 p.m., T. C. G. Horn; June 6, 11 a.m., J. E. Sanderson, M. A. S. S. Addresses, June 6, 3 p.m., W. Hall, B. A.; A. B. Chambers; June 6, 6 1/2 p.m., N. Burwash, M. A. Wednesday, June 2, 7 1/2 p.m., R. Wilson. Thursday, June 3, 7 1/2 p.m., R. Clark. Monday, June 7, 7 1/2 p.m., J. Preston. Wednesday, June 9, 7 1/2 p.m., H. Christopherson.

Richmond Street (Colored) May 30, 11 a.m., J. Tomkins; 6 1/2 p.m., F. Coleman. June 6, 11 a.m., W. Willoughby; 6 1/2 p.m., E. Barrass.

Davenport, May 30, 11 a.m., and 6 p.m., to be supplied; June 6, 11 a.m., C. Turver; 6 p.m., G. Brown. Scaton, May 30, 2 1/2 p.m. and 6 p.m., to be supplied. June 6, 2 1/2 p.m., J. H. Starr; 6 p.m., W. Savage. Leslieville, May 30, 10 1/2 a.m. and 6 1/2 p.m., to be supplied. June 6, 10 1/2 a.m., W. English; 6 1/2 p.m., W. Savage.

Eglinton, June 6, 10 1/2 a.m., E. Craig; 6 1/2 p.m., W. Irwin. Newton, June 6, 10 1/2 a.m., W. Irwin; 6 p.m., E. Craig. Open Air Services, June 6, at 3 p.m.: McGill Square, M. Fawcett; The Queen's Park, W. G. Campbell; Bethel Service, John Learoyd.

Methodist New Connexion Church, Temperance Street, May 30, at 11, G. H. Davis; and at 6 1/2, P. Cofford. June 6, at 11, J. S. Clark; and at 6 1/2, S. C. Philip, Junr.

Primitive Methodist Churches, June 6th: Alice St. at 11, A. R. Campbell; 6 1/2, E. Morrow, M. A. Parliament Street, 11, R. Browster; 6 1/2, J. H. Keppel. Queen Street, 11, T. Crews; 6 1/2, P. Addison. King Street, 11, H. McLean; 6 1/2, Andrew Edwards. Yorkville, 11, Alfred Andrews; 6 1/2, J. Burwash, M. A.

Presbyterian Churches, June 6: West End, at 11, W. C. Henderson, M. A.; 6 1/2, W. S. Blackstock. Dr. Jennings', 11, Andrew Smith; 6 1/2, J. S. Evans. Gould St. 6 1/2, John Bredin.

Congregational Churches, June 6, at 11, J. H. Johnston, M. A.; 6 1/2, W. R. Parker, M. A.; Zion Church, 6 1/2, G. R. Sanderson.