

Travellers Guide—Toronto Time.

Table with columns for Departure and Arrival times for various rail lines: GREAT WESTERN RAILWAY, GRAND TRUNK EAST, GRAND TRUNK WEST, and NORTHERN RAILWAY.

The Daily Recorder.

TORONTO, TUESDAY, MAY 31, 1870.

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

NOTICE!

The Treasurers of the various Connexional Funds are requested to meet the Financial Secretaries at the Mission Rooms at 2 o'clock to-day, (Tuesday).

Our limited space will not allow us to publish to-day's issue outlines of all the sermons preached last Sabbath. Several will have to stand over till to-morrow.

INVITATIONS.

The business of Conference is usually recorded in the Minutes in the form of question and answer; and it would seem as if a new question would soon have to be added to the list, viz.: "What ministers are invited to Circuits for the ensuing year?"

It is believed by not a few that the practice is open to grave objections, and, if continued, is likely to prove an element of weakness, if not of discord, in our Connexional machinery.

Then again, the practice of inviting often inflicts serious injury on individual ministers. Let us suppose a case, (though, like the account of Dives and Lazarus, there are reasons for regarding it more as a history than a parable).

Furthermore, the practice is one which puts temptation in the way of the ministers themselves—temptation to negotiate with one another for a change of Circuits. Ministers are but men, and it is hardly to be expected that any of them would choose the worst class of Circuits; and if appointments are to go by invitation, why should they not seek invitations to good Circuits rather than to poor ones?

Still further, the practice of inviting may prove the thin end of a wedge to split up the itinerant system altogether, for if the right to invite for three years be conceded, the time may not be far distant when the right to invite for a longer period will be demanded.

Still, there are two sides to every question, and there are reasons sometimes urged on behalf of invitations that are worthy of consideration. It is said that important Circuits do not invite, but trust to the judgment of the Stationing Committee, sometimes find themselves unfairly dealt with, and receive a very unacceptable supply. This view of the case is

not without foundation; and the only remedy is a firm maintenance, by the Stationing Committee, of the principle that the interests of the work are to be considered before the interests of particular men.

There is another circumstance bearing upon this question of invitations, which is not without weight. It is said, and not without truth, that although no invitation may be given by a Circuit, yet considerable influence is often exerted for or against an appointment by individuals. Now, if any outside influence is to be exerted in the matter of appointments at all, it is doubtless better that it should emanate from the mature judgment of a Quarterly Board, than from the preferences or caprice of an individual.

Then, as regards the men there is, after all, an element of justice in an arrangement which encourages invitations, for it is argued that the men who, by faithful devotion to their work render themselves worthy of the Church's confidence, will always be in demand, and thus an incentive to earnestness and fidelity will be supplied. Altogether the question is one which legislation cannot very well settle; and if the practice is to continue, it will rest with the Stationing Committee to guard the interests of the work on the one hand, and the just rights of the preachers on the other.

NOTES AND COMMENTS.

PENNSYLVANIA METHODIST STATE CONVENTION.—The General Committee appointed by the Philadelphia, Central Pennsylvania, and Wyoming Conferences has decided in favor of holding a State Convention at Williamsport, to commence on Tuesday, September 6, and to continue three days.

Our American Cousins are great on Conventions. Every interest, from women's rights up to the government of the nation, must have its convention, and an indefinite amount of talking must be done before work commences.

IN MAINE, the Baptists have 263 churches, but 110 of these are without regular pastors, and during the past year 7 have been definitely discontinued, while of the 165 ordained ministers, 35 are not engaged in clerical work of any kind.

Let our Baptist brethren adopt the Itinerant plan, and soon they will have no cause to complain of churches without pastors, or pastors without churches.

THE CHURCHES ON SUNDAY.

ELM STREET.

The service in the forenoon was conducted by the Rev. James Preston, Chairman of the Bradford District. The preliminary services, hymns, prayer, and lessons, were all preparatory to the subject, which was founded on the glorious announcement of the Father, "Behold the Lamb of God which taketh away the sin of the world."

ADELAIDE STREET.

The sermon on Sabbath morning, May 29th, was preached by Rev. Mr. Griffin, Chairman of the Guilph District. The text selected was 2 Cor. xii. chapter and 10th verse: "For when I am weak, then am I strong."

In the career of every great man there are three things deserving of special attention: first, his early life, or that period of his existence which was prior to the commencement of his public distinction; 2nd, the circumstances and exploits by which he obtained his celebrity; and 3rd, as a necessary condition of an enviable reputation, the motives by which he was actuated. By observing this order in the life of Paul, we shall have a connected view of all that is worthy of our admiration in it.

They are strong and despise the thought of weakness. All who have not the grace of God have no sympathy with the apostle's declaration in the text. There is much in the achievement of genius, and in the discovery of science that appears to set aside the text. A man who can do what he pleases with the world scorns the idea of admitting that he is weak.

II. The truthfulness of the apostle's declaration. We need a just appreciation of our weakness. This will be obtained by a clear vision of God, for in the light of such manifestations we discover our own feebleness, and such a sense of weakness is an essential element of strength. This weakness is but another name for humility. There is much in history to prove that when God's people were weak then they were strong.

(Since the foregoing was put in type, a full report of Bro. O's sermon has come to hand. It will appear to-morrow.—EDITOR RECORDER.)

RICHMOND STREET.

SERMON BY THE REV. J. H. JOHNSON, M. A., OF QUEBEC.

"But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my name's sake."

Few things, my brethren, are better calculated to interest the mind, or excite the attention, than the contemplation of distinguished characters. History abounds in examples of those who have rendered themselves famous for the number and brilliancy of their exploits, the immense important changes they have effected in the civil and social conditions of society, and the indelible traces of their extraordinary career which are to be seen throughout a large portion of the world.

The surprise with which Saul's conversion was received by all parties, may be easily imagined. The disciples at first doubted him, and Ananias thought that God himself must be mistaken in the man, when he sent him with a message to Saul. But Saul's former companions in iniquity were not long in determining what course to pursue towards one who had so recently turned his back upon their cause.

Let us inquire what obstacles in pursuance of this mission, the Apostle had to encounter. These were twofold, moral and physical. Under the former were classed: 1st, the civil authority, vested in heathen officers; 2ndly, pagan priests, naturally invested in maintaining systems which Paul laboured to overthrow; 3rdly, a host of passions and prejudices existing in the minds of the people, arising from a variety of causes, and which the new religion was calculated at once to arouse and inflame, taking the form of the most bitter persecutions; and, 4thly, the enmity and active opposition of the various schools of philosophers, who were jealous of the claims of Christianity, and of the readiness with which many of the people embraced it.

Next were considered the motives by which he was actuated in entering upon so arduous a work, and persisting in it to the end. The usual motives which influence worldly heroes, were referred to such as wealth, honor, and power, and it was shown that these could not have been secured by Paul in the course he adopted, but the contrary were abandoned by him, while their very opposites in a worldly sense, were inevitably his portion. The true motive of the Apostle was found in one word—Christ.

1. That in Saul's conversion, we have an unanswerable argument in support of the truth of Christianity. Considering his great natural and acquired abilities, his religious education, his manifest conscientiousness and zeal while in that celebrated journey to Damascus, the presence of others equally sincere, at midday, the light above the brightness of the sun, the miraculous power, the audible voice of the "Lord," even Jesus, that appeared upon him in the way, the great change which took place in the man, and his persistence till old age,—we have an array of facts, establishing the divinity of our religion.

2. The wisdom of God in selecting such a man for such a work. The taking the foremost man in the enemy's ranks, and placing him in such a position. But God did this, and the right man was found in the right place.

men. He was of the Pharisee sect, and like the rest of his brethren, prided himself upon a strict adherence to all the outward rites and ceremonies of the Jewish Church. The Jews were proverbially tenacious of their religious opinions. The proudest of their sects were the Pharisees, amongst whom even Saul of Tarsus shone conspicuously for his bigotry and exclusiveness. He was instructed from his childhood in their peculiar tenets, and educated with great attachment to the national faith.

But a great change was about to take place in this man's character and conduct, and in the pursuits of his life. After the ascension of Christ, his apostles, in compliance with his parting injunction, entered upon the great work of preaching the doctrine of salvation by his cross. As this doctrine implicated those who had put to death Jesus of Nazareth, they affirmed, was a mere pretender to the Messiahship, and contradicted the notions which the Hebrew divines entertained concerning the Son of God, its propagators incurred the displeasure of the Jews, and there were soon arrayed against them the most formidable efforts of enraged power.

Amongst the most furious of the persecutors was Saul of Tarsus. Having received authority for a general arrest, he proceeded to seize upon both men and women, so far as possible, compelling them to blaspheme the name of Christ. When that holy man Stephen suffered martyrdom, Saul was present, consenting to his death; and so inveterate was he against the Christians, that his very breath is represented as having been "threatenings and slaughter" against the followers of Jesus. "I punished them oft," himself said, "in every synagogue, and being exceedingly mad against them, I persecuted them even to strange cities."

The Apostle, "that I was not disobedient unto the heavenly vision; but showed first unto them at Damascus, and at Jerusalem, and throughout all the parts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance, therefore the Jews caught me in the temple and went about to kill me." The conversion of this man was a signal defeat to the enemies of Christianity, and the occasion of triumph to the Christian Church.

Let us inquire what obstacles in pursuance of this mission, the Apostle had to encounter. These were twofold, moral and physical. Under the former were classed: 1st, the civil authority, vested in heathen officers; 2ndly, pagan priests, naturally invested in maintaining systems which Paul laboured to overthrow; 3rdly, a host of passions and prejudices existing in the minds of the people, arising from a variety of causes, and which the new religion was calculated at once to arouse and inflame, taking the form of the most bitter persecutions; and, 4thly, the enmity and active opposition of the various schools of philosophers, who were jealous of the claims of Christianity, and of the readiness with which many of the people embraced it.

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Correspondence.

HOW TO BECOME A FASHIONABLE PREACHER.

To the Editor of the "Recorder."

In all your circuits pay special court to the wealthy and influential—never mind the poor, they cannot do much towards filling your pockets, or advancing your popularity. In your pastoral visits you need not bore the people too much with religion. Prattle with the young ladies and joke with the young men, and be sure to fall in with all their whims and projects, whether conducive to piety or not. Don't press any one too much relative to his personal religious state—it isn't liked. Prayer in families is not often convenient. Banter the young folks about getting married, and in a delicate way pledge them to get you to do the job.

Get the parties to pay for its publication in a paper, that will spread your fame all the wider. Never reprove any one of respectability, it hurts their feelings and will hurt your popularity—unless, indeed, it is some poor falling person whom everyone is down upon; in which case, get up a character for plain dealing upon him. Follow the same rule with regard to public preaching, don't come out on evils that prevail in your own congregation, but be especially bold against errors and vices a long way off. A sermon on the errors of Romanism among a certain class of fighting Protestants might, by chance, get you an address and a presentation. Be careful not to put too much theological matter into your sermons, it will fatigue the most of people to follow you, as they don't come to church to learn anything. While you avoid going deep, you may be as dark as you like. Many will think you are a "great learned man."

In a general way, skim on the surface, it will be easier for both you and your hearers. The matter is mostly in words, whether there are any ideas corresponding with them or not. Therefore, pick up all the high sounding ones and all the sentimental terms you can find; they will be your best stock in trade. Don't oppose any corrupting innovation or laxity in public worship, if you find it is generally popular, no matter though it may outrage the feelings and sadden the hearts of some of the most devout in your congregation. Don't mind the execution of discipline, that is a matter now obsolete; instance those exploded prohibitions of our "General Rules" relative to the "wearing of gold and costly apparel" (although it is contained in the Bible) and the singing those songs and reading those books which do not tend to the knowledge and love of God. To act on the latter might spoil the "penny readings." Keep your class-neglecting, worldly-minded stewards in your highest courts of discipline if they are liberal contributors. As there are some men of decided talents who do much good and receive great applause by popular lecturing, it might add to your fame (never mind the good) by getting up a few lectures with high sounding titles, whether there is anything more than "words of learned length and thundering sound" in your lectures when delivered or not. Play "fast and loose" with half-dozen circuits just before Conference time, it will bring you into notice as a very popular preacher who is in great demand. Keep yourself as young as you can, for if you don't your game is all up. Don't talk about anything which happened twenty-five or thirty years ago—the people will say "that old fellow ought to be superannated." If you can't conceal grey hairs any other way, dye your hair and whiskers. Look around and see if you could not "bring grist to your mill" by writing with some secret society. Hadn't you better join the Masons?

The above is as much advice as you will be able to digest for the present; when you are in want of any further counsel apply to yours, faithfully, SAGE.

Ontario, May, 1870.

GODERICH DISTRICT.

To the Editor of the "Recorder."

The annual meeting of this District took place in the town of Goderich, on Tuesday, the 17th May. Every member of the District was present. The business moved along admirably under the judicious supervision of our respected Chairman, Rev. Charles Lavell. The investigation of moral character, &c., was satisfactory except in one case. The returns of the Circuits and Missions were of a gratifying character. The District will return an increase of members. There is a demand for extension in our work. Several new churches have been erected and others enlarged during the year. Clinton asks to become a station this year, the country work to be constituted a Circuit with two men. There is a proposition to create a new Mission in Colborne and Ashfield. There is another proposal for a new District. This is highly desirable for the more efficient management and supervision of the work.

One pleasing feature of our second day's session was the large number of intelligent laymen present. Men of real mental force, solid judgment; and business tact. We valued their suggestions and honest contributions. Another special feature of our meeting, was the blessed union that attended the spiritual exercises, and the unanimity which characterized the deliberations of the brethren.

T. CLAWORTH, Secretary.

THE OPPONENTS OF THE INFALLIBILITY IN THE COUNCIL.

The opponents of the infallibility in the Council were to hold a conference in Rome, preparatory to the opening of the debate on the 10th.

The Pope sends his Lenten golden rose, this year, to the Emperor of Austria, as having manifested the most religious zeal. Last year it went to the famous Isabella, whom Spain spent out for her services.

The Congressionalist says that on a late Sabbath some 40 of the cadets at the Annapolis Naval Academy, who had been deficient in their lessons, were marched off to the recitation room and compelled to study two hours under the eye of an officer.

Cardinal Antonelli has replied to the vote of the Austrian Prime Minister, Baron von Beust, and while holding still to the position assumed by the Court of Rome, exhibits annoyance at "the spectacle of Austria looking the opposition among the powers."

And matters are leading the same way even in Spain. In reply to the anxious inquiries of certain Deputies of the Cortes, the Spanish Ministers of the Justice and Finance declare that the State will no longer pay salaries to those Bishops who refuse to take the oath to the new Constitution.