

# THE DAILY RECORDER.

FIRST GENERAL CONFERENCE OF THE UNITED WESLEYAN METHODIST CHURCH OF CANADA.

No. 5.]

TORONTO, ONTARIO, MONDAY, SEPTEMBER 21, 1874.

[Vol. III.]

## Poetry.

### Better.

That haunting dream of Better,  
Forever at our side!  
It tints the fair horizon,  
It sparkles on the tide.  
The cradle of the Present  
Too narrow is for rest;  
The feet of the Immortal  
Leap forth to seek the Best.

O beauty, trailing sadness!  
Despair, hope's loftiest birth!  
With tears and aspirations  
Have ye relieved the earth.  
The opening buds of April  
Untimely frost may chill;  
The soul of sweet October  
Faints out in mystery still.

What buried thee, gay childhood?  
Swift youth, what fled with thee?  
Laughs't at our losses, Sorrow,  
As in some god-like glee?  
Away, away, forever  
Our vessels seem to sail;  
The Eternal Breath o'erakes them;  
Home speeds them every gale.

The filmy gold and purple  
Swathed not the hill we trod;  
Twas hard the common climbing,  
The bramble and the clod.  
The bitterness we tasted  
Was Truth's most wholesome leaven;  
The friends that left us lonely  
Are opening doors in heaven.

And now the deeper midnight  
Uncovers larger stars;  
And grafts of glory burgeon  
From earthly brights and scars;  
And now the mists are lifting—  
The tides are rushing in—  
'Tis sunrise on the mountains!  
Lo! life is yet to win!—*Lucy Larcom.*

## Literary and Religious.

### EARLY METHODISM IN CANADA.

BY JOHN CARROLL.

In our first article, we glanced over the first seven years, and anticipated one event seven years later. Within those fourteen years, many circumstances of interest might be narrated.

Under the second sermon in the church, a gentleman was converted, who became the first class leader. This was Wm. P. Patrick, Esq., for a life-time almost a writer in connection with the Provincial Parliament. A native, I think, of England, at least of English parentage; brought up in Kingston; well-educated, ardent in mind, prepossessing in manners, and a most melodious singer. I never knew him at fault in an attempt at anything however difficult. He carried his characteristic enthusiasm into religion. He was an ardent Methodist, almost to bigotry, and became one of the most lovable and intensely beloved of class-leaders. He was long the leader of the class five miles out on Yonge street, whither he used to tramp, coat on arm and stick in hand, once a fortnight the circuit preacher taking it the alternate Sunday. Pity, pity, that the troubles of the church in 1834, predisposed his susceptible mind to the infection of Irvingism and he was lost to a church the older members of which will ever cherish his memory with fondness. Let the governing powers in our present colonial Methodism steer clear of offending and outraging the people's political partialities.

Under Brother Patrick's surveillance, the infant Society was noted for plainness of dress to an extreme. Alas, for the wearers of bows, artificials, feathers and jewelry, who came to class, or presented themselves at the lovefeasts, they were always held in the morning before public service, and with "closed doors." "Doors opened at eight o'clock, closed at half-past eight," was the announcement.

Some of the early Toronto Methodists were very demonstrative, or as it was then phrased in plain English, "very noisy." Loud praying—all praying together—shouting, and "falling under the power," were of frequent occurrence. One instance of religious catalepsy, or "trance," as it was called, lasted for several days. The subject was a good, and not weak-minded young woman, who has served God to extreme old age, and given a son to our ministry, who not unworthily wears the degree of M.A., and is likely to influence the educational interests of his denomination for many years. Two young, zealous sisters often hugely tried the forbearance of old, unexcitable members, English, Scotch and Irish, with their uncontrollable demonstrations, when, as the phrase

ran, they "got happy." A young man of the York Society, while singing in the "stand" at an adjacent camp-meeting, an institution which this Society was famous for sustaining, under the energy of the "power," sprang aloft in the air, and pitched off the platform, over the people's heads to the ground, receiving no harm, but remained in a blissful sort of doze for about twenty-four hours. He "came to" very happy and solemn. I give no opinion as to the pathology, or psychology of the case; but must say that young man, now "in age and freshness extreme," still "stands fast in the Lord."

The first Sunday School of the town was commenced in the Methodist chapel, in the fall of 1818. It was organized by the Rev. Thaddeus Osgood, "Sunday School Missionary;" and the first teachers were, Wm. P. Patrick, Jessie Ketchum, Hugh Caffry, and T. D. Morrison. This writer, a boy not ten years old, was present the first day and hour, and indeed before the hour; for he and some other children picked up the chips and shavings around the new-built meeting-house, and made the fire in the sheet-iron stove, which was very much like some professors of religion, quickly hot, "but strait is cold again."

The first "stationed preacher," strictly speaking (for he had little, if any work besides the town), was the then portly and personable Samuel Belton, a bachelor, much esteemed. His term was the year 1818-19. His successor for the next two years was vastly the superior of any one who had appeared in the York pulpit before. This was the Rev. Fitch Reed, whom a later generation in Toronto made the acquaintance of as an aged minister at one of the Toronto Conferences, some years ago. He was then young, well-educated, refined in his manners, and consistently pious, and was greatly respected by all classes. He had not room for enlargement, his ministry coinciding with the advent of the Rev. Henry Pope, British Missionary. 'Twas pity that two such personable, talented, and right-hearted young ministers should have been pitted against each other. Such, however, is one of the beauties of Methodist sectionalism, so ardently held fast to by some. May all reasonable pretences for its continuance be swept away by an enlightened energy! Amen.

Then came days when York was united with Yonge street and other county circuits, and we had plainer preachers, such as Shepherdson, Culp, I. B. Smith, and others, with such local, or located preachers, for intermediate supplies, as Father Youmans, Cornelius Flummerfelt, James Bosefield, John Cushman, &c. When I became a member, in 1824, we had two promising young ministers on the Yonge street circuit, namely, John Ryerson and Wm. Seaton, who supplied the term ordinarily, two Sabbaths out of the four, the Ancaster preachers usually taking the other two. The appointees from Ancaster were Messrs. I. B. Smith and Culp; but Mr. Smith's health failed before the year was out, and he never did full circuit work in Canada again. I cannot recall him, if I ever heard him, but he had the fame of being "very deep" and logical. His place was supplied for the balance of the year by a neophyte who has since made full proof of his ministry, and still lives a venerable and much revered superannuate. This was the then modest and raptly devotional Joseph Messmore, whose preaching was unctious to my young heart.

I might speak of W. H. Williams, Joseph Atwood, James Richardson, Egerton Ryerson, John Beatty, &c., but I forbear, for the present. In my next, I may say something of the palmy days of the next two twin pastors—Wm. Ryerson and Franklin Metcalf, two preachers who stood "head and shoulders" above all the rest for pulpit ability, but that ability each of it own peculiar type.

### Satan a Bad Paymaster.

"What does Satan pay you for swearing?" said the deacon to one whom he heard using profane language.  
"He don't pay me anything," was the reply.

"Well, you work cheap: to lay aside the character of a gentleman; to inflict so much pain on your friends and civil people; to suffer, and, lastly, to run the risk of losing your own precious soul, and (gradually rising in emphasis) and all for nothing! You certainly do work cheap—very cheap indeed."

## Our Portrait Gallery.

### THE DELEGATES TO THE GENERAL CONFERENCE.

REV. JOHN POTTS,

Pastor of the Metropolitan Church, where the Conference is held. The short, unpretentious name at the head of this sketch, undecorated with academic titles, would not promise much of the person who bears it to those who know him not. But to those who do know him, and, though comparatively young, he is already extensively and favorably known throughout the Dominion and the United States, that name stands as the synonym for commanding personal beauty, manly sense, unfeigned piety, great ministerial ability, fidelity, and success, and a combination of qualities which go to make up the urbane Christian gentleman, and the simple, dignified Christian minister.

Old Ireland has the honor of giving natural birth to this fine specimen of physical manhood, namely, Maguire's Bridge, County Fermanagh; and Hamilton, Ontario, of being his spiritual birth-place. The Rev. Charles Lavell, A.M., his spiritual father, is more than repeating his own valuable ministry in this his promising son. Mr. Potts' natural birth took place only thirty-six years ago—his spiritual birth eighteen years ago. He entered the ministry one year after his conversion, the intermediate year having been spent at Victoria College. His early education, natural discernment, and diligent study have led him to acquire a large amount of knowledge proper to the ministry, and to make an effectual use of it when gained. His circuits and stations have been as follows: Markham; Aurora; Thorold; London city; Yorkville; Centenary, Hamilton; Great St. James Street, Montreal; Metropolitan Church, Toronto. He was Financial Secretary of the Hamilton and also of the Montreal Districts.

Few preachers have so many things in their favor as Mr. Potts. First, commanding person, standing as he does six feet and a half inch in height, being well proportioned and weighing two hundred and ten pounds, his fair skin, with open countenance, handsome face, smooth and spacious forehead, mild blue eyes and blonde hair, constitute an ensemble possessed by few. Secondly, strong, clear, well-balanced mind, he having no idiosyncracies or eccentricities that we know of; thirdly, sound, sure, practical judgement; fourthly, just that fair share of memory, fancy, imagination, fervor, invention, and extempore talent, which furnish an aptitude and adaptation for preaching, not reading merely; fifthly, his voice being very agreeable, strong and flexible, adapt him for reading as well as speaking. Then he has good business talents and tireless industry as a pastor. He is plain, affable, and artless, and yet polite and attentive to conventional proprieties. A person so well balanced will not startle you as a genius, or surprise you by his originality, but he will earn your respect, confidence, and love, as a pastor, and satisfy you as an earnest, varied, ever appropriate preacher. It was an unspeakable blessing, that the great Metropolitan Church, with its numerous and fashionable congregation, so early, fell into the hands of one who has ably and fearlessly "declared the whole counsel of God," who has met with such marked success in the work of saving souls, and who is impressing a character for piety and evangelistic zeal on the Metropolitan Methodists.

Some will say we have been too eulogistic, but in all honesty, if we knew of any darker lines, we would certainly put them in. If we did not believe him unspoilable, as so far, despite his unbounded popularity, he is unspoilable, we should not have said what we have; for we should be very sorry to contribute to spoiling him. He will no doubt unite with us in ascribing this assemblage of excellencies to the "Giver of every good and perfect gift." Mr. P. is not forward in controversial matters, considering his strong position; but, if spared, he will one day fill the very highest offices of the united church, and fill them well.

JOSEPH LISTER, Esq., HAMILTON.

Is a compact, short man, of fifty-one years of age, with a large head, indicating a massive mind. His parents before him were Methodists. He has been a member of the Wesleyan Church since 1839, and a steward almost ever since. He is now recording steward of the Centenary Church, trustee of

John-street Church, and has been a director and treasurer of the Wesleyan Female College, Hamilton, since its commencement, also director of Dundas Wesleyan Institute. He is not a ready public speaker, but he is capable of writing well, and of forwarding measures of any kind which require business talent. He is a son of the late Dr. Lister, and went into business early and succeeded. Has retired from merchandise for the last twenty years.

He has been an Alderman for the city of Hamilton on several occasions, and is much respected in the community. While a Catholic minded Christian gentleman, who loves all who love our Lord Jesus Christ in sincerity; he is to all interests and purposes a Methodist, and will make a valuable member of the General Conference.

REV. WILLIAM BRIGGS

Is among the younger members of the General Conference. His known talents and the personal esteem in which he is held by his brethren have had more to do in giving him this position, than any forwardness in taking part in the debates of the Annual Conference Sessions. He is of medium height compactly, but not stoutly built, genial and sociable in private life, with something more than the ordinary enjoyment of wit and humor. Mr. Briggs unites in a high degree two distinctions that are not often found combined. He is both ready and capable as a business man, and an eloquent and poetic preacher. In other words he is a master both of figures of speech and figures of arithmetic. Mr. Briggs' strong point is his gift as a preacher and platform speaker. He has a natural taste for beauty of thought and language, with a special facility of illustration, which added to a vigorous and well stored mind makes him a most attractive and impressive preacher. Since he first entered the ranks of the ministry he has steadily grown in popularity and power, till he now stands in the front rank of the preachers of his Conference.

He is native of the north of Ireland, and still seems to be some years on the sunny side of forty. He came in childhood to England, and while yet quite a youth was converted to God in Liverpool, and united with the Wesleyan Church. He exercised his gifts first as a Sabbath school teacher, and afterwards as exhorter and local preacher, in the North Liverpool Circuit. He received his education in that town, first at the Mount Street public school, and afterwards at the Collegiate Institute, of which the celebrated Dean Howson was then Head Master. After leaving school, he spent some years in a prominent commercial firm, where he obtained that practical knowledge of business which makes him so capable and correct as a District Financial Secretary.

At the recommendation of the Rev. Dr. Stinson, Mr. Briggs came out to Canada with a view to enter the ministry of the Wesleyan Church. His first year was spent in Lower Canada. His ability as a preacher soon attracted attention, and secured for him fields of labor of more prominence than usually fall to ministers at the same period of ministerial life. He has occupied such stations as Toronto, Hamilton, Montreal, London and Belleville, where he is now stationed. On all those fields he has been useful and highly appreciated as a preacher. Mr. Briggs is warm and faithful in his personal friendship, and consequently makes many strong friends on his circuits. At the organization of the Toronto Conference he came within a few votes of being elected Secretary. We pray that he may have many years of usefulness in the future.

JOHN ADAMS, Esq.

Here is a gentleman so modest he will never declare his history. We thus recite it for him. He was born on the beautiful banks of the St. Lawrence, in the township of Edwardsburgh, opposite several very picturesque islands, and near the noble rapids, called the Gallops (pronounced "Galloos.") His parents were of the U. E. Loyalist stock, and father and mother were members of the Rev. Mr. Pope's (British Missionary) Society in 1817 and 1818. After the arrangement of 1820 between the American and the British Conferences, Mrs. Adams (the elder we mean) joined the American Society; but elder Adams (Joel was his name) never, although he was friendly. In 1833-34, under the labors of the venerable Healy and Rev. I. B. Howard, about a dozen young people were converted

in Edwardsburgh, and stood fast, among whom was young John Adams and Miss Ruth Fenton, his affianced bride. The Revs. John Carroll and George Playter succeeded in the circuit the following year, and principally through the instrumentality of these newly converted young people, a still larger number, mostly young, were added unto the Lord. The circuit preachers, finding that they were very unfounded in Scriptural matters, set up a Bible class, which they conducted in town, on a week-night, in their fortnightly rounds. At first the young people were very timid and would scarcely answer; but they were gradually drawn out, and became very much interested in the study of the Bible. These young people became exceeding intelligent and steadfast members of the church. When a circuit difficulty, some years after, shook the steadfastness of the old members, these stood fast; and the young men became the various office-bearers in the church; and at this day they may be found at the head of large families in such capacities there, and in the surrounding circuits whither they have moved. Among these young persons John Adams was, at first, one of the most retiring, and Miss Fenton one of the best and readiest and best to answer. They now live together on the old Adams' homestead; she one of the best read women in these parts; and he, one of the most well-to-do and shrewdly, prosperous, and influential man in the community. As a retired farmer he gives much of his time to the interests of the church, as well as to township and agrarian matters. He is the Recording Steward of the Edwardsburgh Circuit; and now, what his first Bible preceptor has not the honor to be, a member of the General Conference. He is now sixty years of age, but not looking so old, rather below than above the medium size. He will not be forward to speak in the Assembly, of which he is a member; but will be quietly, observant of measures, and will give an intelligent vote. His practical sense would make him valuable on committees. By looking at his answers to our publisher's circular, we see that he gives the date of his "identification with the church, September 21, 1834." That would place it within Mr. Carroll's superintendency, and not Mr. Healy's, and make this length of his membership exactly forty years.

REV. W. TINDAL

was born in West Gwillimbury, County of Simcoe, Ont. Ancestry English. Many of them connected with Methodism almost from its commencement. His cousin, the Rev. John Tindal, is now superannuated in Manchester, after forty-two years service, for long a member of the "Legal Hundred," is a personal friend of Punshon, having being one of his superintendents.

W. T. was converted under Wesleyan instrumentality, and joined that church when a lad. Subsequently removing from Wesleyan ordinance, he united with the Methodist New Connexion.

Entered the itinerant work at the age of nineteen. At different times has declined openings into the ministry of other denominations in Canada and the United States, under the impression that he had a providential mission where he had been called. Was led, upon acquainting himself with Methodism, to deplore its unseemly divisions. Was one of the earliest advocates of Union, into which movement he threw his whole sympathies and prayers and influence. His friends, after playfully declaring that he had "Union on the brain," Moved the first resolution which led to action in the New Connexion on that subject. Was Secretary of Conference in 1865, and in that capacity communicated to the Wesleyan and other Methodist bodies the resolution which led to the appointment of committees, of which has grown the present happy consummation. Was a member of the Union Committee during the negotiations, and with some of his brethren visited the last Wesleyan Conference as a deputation on that subject. Has been for several years a District Chairman. Has served on most of the Connexional Committees, and is now a member of the Executive. The last revision of the Discipline fell solely on him in 1866. Successfully managed the preparation and passing through the Legislature of two "Bills" respecting the property and funds of the Connexion. Had the New Connexion remained intact he

(Concluded on fourth page.)

Travellers' Guide—Toronto Time.

GRAND TRUNK EAST.			
DEPART	A.M.	P.M.	P.M.
9 27	10 27	5 27	7 27
ARRIVE			11 27

  

GRAND TRUNK WEST.			
DEPART	A.M.	P.M.	P.M.
7 30	11 45	3 45	6 15
ARRIVE			11 45

  

GREAT WESTERN RAILWAY.			
DEPART	A.M.	P.M.	P.M.
7 00	9 40	12 40	3 25
ARRIVE			6 00

  

NORTHERN RAILWAY.			
DEPART (City Hall)	A.M.	P.M.	P.M.
7 00	11 00	4 15	4 15
ARRIVE			9 30

  

TORONTO AND NIPISSING RAILWAY.			
DEPART	A.M.	P.M.	P.M.
8 05 a.m.		11 30 a.m.	
Express at 4 00 p.m.		Express at 6 15 p.m.	

  

TORONTO, GREY AND BRUCE RAILWAY.			
DEPART	A.M.	P.M.	P.M.
8 00	8 00	3 00	3 00
ARRIVE			10 25

  

HOUR OF CLOSING OF MAILS FROM TORONTO POST OFFICE.			
Per Grand Trunk West.	A.M.	P.M.	P.M.
Grand Trunk East	6 00	2 30	
Per Great Western Railway	1 00	5 00	
Per Northern Railway	6 00	3 00	
Western States	6 00	3 00	

The Daily Recorder.

TORONTO, MONDAY, SEPT. 21, 1874.

In consequence of the early hour at which we have to go to press, (3 o'clock), we have been unable to give as full report of the morning session as we would otherwise do. To meet the desire for a more extended report we will hold it over till the following day, and give it as fully as conditions of time and space will admit. Hence the absence of the account of this morning's proceedings in to-day's paper.

A RELIGIOUS DAILY.

JOURNALISM is becoming more and more the great power that moves the world. Its influence reaches every nook and cranny of society. Like the sunlight of heaven it shines upon the evil and the good. But much of the journalistic literature of the day has no specific moral character. It is often neutral as to influence for good, and it is sometimes positively pernicious. Now if the press diffused "sweetness" as well as "light," no more potent moral agent could be employed.

With scarce an exception however the daily press is a political and partizan press. It views every act and every person through a distorting medium. Political passion or prejudice warps its moral judgements. The exigencies of party and not lofty ethical principles determine its praise or blame.

Christian men of both political parties are often disgusted with the virulence of their party journals. They require something that shall teach their families a noble patriotism, not an intense Gritism or Toryism. Journalism should be a power above party, instead of being harnessed as a political hack to drag the chariot of party through the mire. It should denounce wrong wherever occurring. It should encourage right by whomsoever wrought.

However it may be in the eastern provinces, the Methodist Church in Ontario has never had fair play from the political press. Its grand successes have been belittled, its institutions opposed, its literature ignored or reviewed with carping criticism, and some of its foremost men, notably that Christian patriot whom it has just crowned with its highest honors, pursued with a malignity of persecution that outrages all decency, as well as all justice. If a man dares in his higher loyalty to his country to exercise an independent judgement and refuses to obey the dictates of party in obedience to his conscience, he is hounded to infamy as a traitor and a renegade. Nevertheless the political press can fawn upon the Methodists when it needs their political support, as it fawns upon the Romanists for the same purpose.

Another objectionable feature of the secular press is its frequently irrelevant if not anti-religious character. It is filled with details of horse races, boat races and foot races. It daily chronicles with minute and almost always approving criticism, the various frivolous and often immoral amusements which are current,—the circus and theatre with their salacious and immodest exhibitions, their buffoonery and folly. It parades, often with a seasoning of vulgar would-be wit, the disgusting details of the police and criminal courts. It flaunts its advertisements of quack medicines and pernicious literature before our families. A pagan reading it would be apt to conclude that the Christian's God was emphatically the god of this world.

We have had a conspicuous example of what individual Christian enterprise can accomplish in the *Daily Witness* of Montreal and of Brooklyn, the only religious dailies, we believe, in the world. These papers are a moral power in the communities where they circulate. The Church, the Sunday-school, Sabbath Observance, Missions, Temperance, every thing good is advocated

and everything evil is denounced, even at the risk of libel suits and civil prosecutions. No man need examine these before giving them to his family. No maiden need blush at reading their pure pages. They carry the gospel of God's saving grace in every number. And they carry it everywhere, to the counting house of the merchant and the lady's boudoir, to the workshop of the artisan and the abode of humble poverty. They are cherished visitors in thousands of homes, and a personal blessing to thousands of hearts. Their ministry of righteousness in the midst of abounding iniquity, of religious ignorance, and Romish superstition shall never be fully estimated till the day shall reveal it.

Cannot we have such a paper in Western Canada? We are well able as a denomination to sustain it. But it need not be denominational, but Christian. The common friend of all who fear God and love righteousness. The common foe of every thing that works iniquity.

It need have no politics but the politics of the kingdom of heaven. It must not be the Adallams' cave, to which shall fly political outlaws and fugitives, for refuge or for the rehabilitation of their tattered reputation. It should be rather the Pizgah's height from which to view the goodly land of promise of the future.

Such a journal as we describe would be a mighty agency for good—a lever of more Archimedean power wherewith to raise the world. But it should be a first class journal. It should command the best literary talent in the country. If such a man as Professor Goldwin Smith, one of the greatest living thinkers and writers, could be secured as its editor, with an able staff of assistants, it would at once take the foremost place in the country.

This project need not in the least interfere with the establishment of the *Connexional Magazine*. The spheres of the two would be entirely different. The magazine would be denominational, with an editor appointed by, and responsible to the General Conference. The daily should, we think, be non-denominational—the property of a joint stock company—and capable of the utmost independence of action, but guided by high toned Christian principles. It might have affiliated but not official relations with our excellent *Christian Guardian*, which might derive economical advantage therefrom. But that is no part of the plan. While so many of your leading laymen are present, the project might receive careful consideration and assume some practical shape.

THE SABBATH SERVICES.

Yesterday was a red letter day in the annals of Toronto Methodism. Never have our congregations had the privilege of enjoying the ministrations of so many eminent and honoured brethren. We doubt not spiritual fruit of these services shall appear unto the glory of God. Such a result these beloved ministers, we are sure, all covet with a godly avarice, and with such a reward they will feel amply repaid for all their labours.

The Metropolitan Church was at 11 o'clock crowded to its utmost capacity. Dr. Sargent led the devotions of the congregation, with spiritual fervour and divine unction, in the opening prayer. The anthem of the day was the grand old *Te Deum*, which has voiced the ascriptions of God's people from age to age since the fifth century.

The preacher, Rev. Gervase Smith, M.A., took for his text the 27th verse of the 12th chapter of Hebrews, "And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things that cannot be shaken may remain."

The sermon was a noble specimen of Christian eloquence. It was in the expository vein in which our English brethren so greatly excel. It was full of the marrow and fatness of the gospel, bringing out the deep and latent meaning of the text. It was illuminated by passages of most felicitous diction and imperial power, and by the pictures of a poetic imagination. We will attempt only the merest outline, as we hope to give the sermon in full in a future number.

The general theme of the discourse was the spirituality of the gospel our guarantee of its glorious success. The divisions of the subject were three. I. There are certain things that can be shaken. II. There are certain things that can not be shaken. III. There is an irrepressible conflict between the two: the first shall be removed, the second shall remain and abide forever.

Under the first head the preacher pointed out that the things that may be shaken are things that are made, those appointed and ordained for transient duration as opposed to the spiritual and eternal.

The Pauline application of the passage, it was true, was to the effete and moribund Jewish economy; but it was equally applicable to all systems of ritual and outward observance. Judaism expired in giving birth to Christianity. The ancient mould of thought having served its purpose, was broken forever. Judaism passed away because it lost the spiritual life it once had, and so every church or religious organization can exist only as it possesses spiritual life.

In contrast with these mutable things the preacher spoke of the abiding character of the Christian economy. It possesses those elements of supreme excellence and universal adaptation, which alone can secure permanence.

The irrepressible conflict between the transient and eternal, between mere ritualism and spiritual worship, and the final triumph of truth over error, of God over Satan were graphically described. The entire discourse was characterized by a freshness, and sustained grandness of thought that held the hearer entranced to the very close.

THE SABBATH-SCHOOL.

Held an open session in the afternoon, the children in the galleries, and a large audience of adults occupying the body of the church. The meeting was addressed in his own vivacious manner by Hon. Judge Wilnot, Dr. Lavell, of Kingston, giving some touching incidents of criminal life at the Provincial Penitentiary, of which institution he is physician; and by Dr. Sargent, of Baltimore. We believe that similar services were held at the other Wesleyan Sunday-schools.

THE EVENING SERVICE.

Another vast congregation filled the church long before seven o'clock, to hear the Rev. Jesse T. Peck, one of the Bishops of the M. E. Church of the United States. Dr. Douglas, read the lesson, the choir rendered with great effectiveness Mendelssohn's beautiful aria, "I waited for the Lord, he inclined unto me and heard my complaint."

The venerable Bishop took for his text John xiii. 32: "And I, if I be lifted up from the earth, will draw all men unto me." His theme was Christ's accomplishment of this fact, both in the domain of law and the domain of love. He showed that the first demand of law is obedience; yet the whole race had despised, violated, trampled under foot that law which was righteous, just and good. But Christ, the incarnate God, had raised this spurned and broken law, had magnified it and observed all its requirements as had never been done before.

The violation of the law led to the penalty of death—death temporal, death spiritual, death eternal. But Christ grappled even these and was victorious over them—and redeemed the race for ever from the curse of a broken law.

Christ was exalted also in the domain of love—mighty, all-powerful, all-conquering love. This was the explanation of the world's greatest mystery, that the cross, once the symbol of shame and ignominy, had become the symbol of the world's redemption; and that Christ lifted up was every where drawing the nations around that cross, transforming society, elevating the race, and giving the keys of empire into the hands of his church on earth.

In grand peroration the preacher described the coming glory of Messiah's kingdom, when the rage of battle shall cease, the lion lie down with the lamb, the nations learn war no more, and the Lord God Omnipotent reign.

He closed by a solemn reminder of the Judgment to come, when all men shall bow before him, sinners under the curse of the broken law, the saved in the kingdom of his love; and with an earnest application to his brethren in the ministry to exalt not themselves, nor any human philosophy or teaching, but Christ the crucified, who will draw all men unto himself.

This meagre outline, however, gives no idea of the cumulative power and grandeur of the entire discourse to its sublime climax, which must have thrilled every soul not dead to every moral emotion.

"THE CATHOLIC REVIVAL."

It is unquestionable that there is a reactionary movement towards mediævalism both in Great Britain and America. This is shown in variety of ways. The so-called Gothic Revival, led chiefly by Pugin and Gilbert Scott, although Ruskin has somewhat assisted, is only manifestation of the movement. But it is chiefly in ritualistic service, and, if we may use the word, Romanistic doctrine, that the manifestation is most striking. This is what its friends call "The Catholic Revival." It appeals chiefly, not to the intellectual, but to the

aesthetical and poetical instincts of the human mind. It delights in stained glass windows, with their dim religious light, in surpliced altar ministrants, processional, recessional, and retrocessional hymns, and intoned prayers, things not without an attraction to a certain order of mind. Its adherents speak of the Romish Church, not as Antichrist, but as the "erring sister." They desire not its overthrow, but reunion with it.

We cannot feel the alarm about these Romanizing tendencies that some entertain. We believe that they are a mere transient fashion, and not a great religious movement. Such movements are born of intense convictions, and prove their rugged strength in fighting against error. The Catholic Revival is the offspring of æsthetic sentiment, of luxury, and love of scenic pomp and splendor. But the hands go not back on the dial of time. The might of the middle ages has forever passed away. The sun of liberty goes not down at noon. The emancipated human mind can no more be reimprisoned in the religious bondage of the past, than the frit of the Arabian tale could be conjured back into the magic flask from which he had escaped.

The staunch Protestantism, to say nothing of the sound common sense of Great Britain and America, will never be overthrown by such puerilities as those of "The Catholic Revival." The memory of the English martyrs is still a mighty spell. These heroic witnesses for the truth stretch from their honoured graves their hands, and hold in mortmain still the land for which they died. Never since Cromwell's time was Nonconformity the power in England that it is today. In Canada and the United States, the Methodist Church alone, with its camp meetings, its revivals, its Sunday Schools—to say nothing of the powerful sister churches—is sufficient to negative for ever the possibility of enslavement to the nummeries and superstitions of Rome.

CONTINGENT FUND OF THE W. M. CHURCH IN CANADA.

In the *Guardian* of 11th inst. the treasurer of the above Fund, Rev. J. Gray, proposes a scheme for the relief of that Fund. The principal features of the scheme are, that each minister of the above body stationed on a self-sustaining circuit pay at least five dollars, and that all ministers collect by subscription on their circuits for the following objects: 1. To relieve the Fund from its present embarrassment; and 2. To supplement the grants, *pro rata*, made to claimant circuits for this year. It is deemed necessary to the success of this movement that at least 25 ministers should send in their names to him during the present General Conference as willing to co-operate in securing these objects. We are authorized to state that he has already received the names of a number of ministerial subscribers ranging from \$5 to \$10, but still requires quite a number to justify him in continuing the movement. The objects are certainly worthy of general approval and co-operation. It is designed to be perfectly voluntary. Who will be among the list of honourable volunteers in carrying out these confessedly necessary and praiseworthy objects? The treasurer is prepared to receive names, and will, if he receives a sufficient number in time, have them published in the *Guardian* next week.

THE REV. GERVASE SMITH.

We are quite sure that our numerous readers were gratified to learn that the Rev. GERVASE SMITH had been appointed as a representative from the English Wesleyan Conference to our General Conference. We are pleased that our English brethren have thought well to send a representative to express their fraternal greeting at this time, when no special relations between them and us require adjustment. We are gratified to enter on the new phase of our church life in relations of fraternal friendship with our English Wesleyan brethren. And we are specially pleased that one, whom we may now regard as an old friend, should be the first representative to our General Conference. Mr. Smith's former visit to Canada won him many friends, who will heartily welcome him back again. We trust his visit will be as pleasant to himself as we have no doubt it will be to his many friends in Canada. A correspondent of the *Methodist Recorder*, writing from the late Conference at Camborne, thus speaks of Mr. Smith's appointment to visit Canada:—"The diligent and amiable Secretary of the Conference has more work cut out for him, and we hope that his voyage across the Atlantic will do him good. No man has better earned a freshening sail across the sea, and when he does visit the Canadian Methodists he will carry with him the prayers and good wishes of his friends and brethren at home. The Metropolitan Chapel Building Fund will be a blessing to future generations, and few know how much that Fund owes to Sir Francis Lycett and Gervase Smith. No

wonder that Mr. Smith's journeyings and anxious labors have tried his constitution to the uttermost. He must take things easier for a year or two. He is a good type of an administrative Methodist preacher. His sympathies are with the concrete and practical in ecclesiastical statesmanship, rather than with the philosophical and the abstract. But if the Canadian Wesleyans wish to know the tendencies of British Methodism in relation to the future, their guest will never be wide of the mark in the opinions he may think it wise to give. For the rest, both on the platform and in the pulpit, his word will be with power, and have a sweet savour of Christ."

ONTARIO LADIES' COLLEGE.

At the general meeting of the shareholders of this Institution, held on the 31st ult., the prospects of the College were found very good. There are now over \$35,000 of stock taken, with a prospect of securing the balance of the \$50,000 required, so soon as our agents shall be able to visit the remaining circuits. The following gentlemen were elected Directors: Messrs. W. D. Matthews, Toronto; A. Ross, Prince Albert; Thomas McClung, Bowmanville; James Holden, W. Coulthart, N. G. Reynolds, J. L. Smith, J. Richardson and G. Y. Smith, Whitby. Provision is to be made for the Conference to elect its own proportion.

CORRECTIONS.—We regret that, from causes beyond our control, a few clerical and typographical errors have occurred in our columns. In the notice of Rev. Gervase Smith's lectures here four years ago, we said "received with such favor," instead of "received with favor." Hon. Judge Wilnot, was, doubtless to his great surprise, described as the author of the "Star Spangled Banner," instead of being the author of a patriotic song, by some regarded as analogous to that famous lyric. For the word "paternity," in one of our recent sketches, read "ancestry."

The struggling missionary on the Leslieville Mission has at length, after long delay, obtained from the architect the plans and specifications of the intended new church, to be called Wood-Green, near Don Mount Builders and others interested, will please examine the advertisement for tenders, to be found in another column. Those who have subscribed and not yet paid, and those who have not yet subscribed, will please remember the heavy liabilities which rest on the missionary alone.

We trust that Bro. Eby's articles in the *Guardian* on the claims of our Canadian German work have been carefully read by our readers, and especially by members of the General Conference. If we are to be successful in the prosecution of this work we must conduct it in the way best adapted to ensure success. Mr. Eby's suggestions deserve careful attention. We see no good reason why the German work should not be put under special supervision, as has been done in the case of our French work.

A Devotional meeting will be held this evening at half-past seven o'clock in the lecture room of the Metropolitan Church, to be conducted by the Rev. Dr. Savage, Editor of the *Evangelical Witness*. It is exceedingly fitting that the Conference meet in this service. It has need of the wisdom which cometh down from above in the transaction of the important and sometimes difficult business to which it is called.

We would call attention to the highly interesting articles in this and the first number of the *Recorder*, on early Methodism in Toronto, by our Canadian historiographer, Rev. John Carroll. It is exceedingly instructive at this juncture in our Methodist history to observe from what humble beginnings, under the Divine blessing, so great results these we see to day have flowed.

We find that several of the Conference Delegates have not received our circular of inquiry as to age, birth-place, official position, secular business, if any, and other matters of fact as to their personal history. We would be glad if they would furnish us with the data on which to found our sketches, especially our brethren from the Eastern Provinces and those of the New Connexion.

Our old friend E. Lawson, Esq., just opposite the Wesleyan Book Room, makes a specialty of teas, of which he has a large stock of high classed and fine flavored grades. Our readers who have a penchant for the unmeasuring cup, will doubtless find it to their advantage to give him a call.

We would take the liberty of suggesting to our friends of the Metropolitan Church, the propriety of restoring to perpendicularity the gill vane and spire, on the north-west spire. Such a conspicuous departure from uprightness in their church, is calculated to make an unfavorable impression upon their visitors.

Any one wishing a souvenir of Bishop Peck's visit to the General Conference, will find his masterly and philosophical "History of the Great Republic" an admirable one.

LITERARY NOTICES.

CASE AND HIS COTEMPORARIES; OR, THE CANADIAN ITINERANTS' MEMORIAL. By Rev. John Carroll. 4 vols., 12mo. Price \$3 90.

The reputation of this Biographical History of Canadian Methodism is so well established that no words of ours are needed to recommend it to the members of the General Conference.

OPINIONS OF THE PRESS.

"Mr. Carroll has performed a valuable service. Around the Rev. William Case, as the principal figure, he has grouped a large body of the founders and leaders of Canadian Methodism."

"Mr. Carroll wields a ready pen, and his style is popular and pleasing. 'Case and his Cotemporaries' are the common property of Methodism."

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"We take pleasure in ranking the author among our choice friends. The book merits an extensive sale."

"It gives a very graphic, interesting, and entertaining account of the origin and early history of the Methodist Church in Canada. The typography and the binding are creditable, and the style is Mr. Carroll's—easy, racy, lively and graphic."

"Our esteemed Brother Carroll appears to have an especial fitness for the work he has chosen. His delineations of character are of photographic vividness and fidelity. It is fitting to lay a wreath on the graves of those who have fallen on the field, and to twine a garland for the silvery locks of those who are left behind."

Correspondence.

THE CHURCH ALL THE MISSIONARY SOCIETY NEEDED.

MR. EDITOR,—Not being a member of the General Conference, and in no official position that will call for the administration of higher matters, there are a good many details of the connexion machinery now being set up, to which I have paid but little attention; and one of these is our so-called Missionary Society, with its ample funds and treasury boards, officials and doings, but I have observed that there is a world of discussion, perplexity and worry about how matters shall be finally adjusted.

If each Circuit, District, and Annual Conference has its own local treasurer, the duties of a General Treasurer and Secretaryship will be far more simple and inexpensive than by any plan which contemplates an outside society.

Throwing out the above hints as germs of thought, I remain, with all my imputed novelties, a thoroughly Constitutional and Connexional Methodist.

JOHN CARROLL.

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Has resolved himself into a Committee of the whole, and begs leave to present his report:—

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(Continued from first page.) would have doubtless been the next President. Preaching abilities more than average. Method—expository, and always tries to be useful without aspiring to be eloquent. Aged about forty. Is now a widower. Bids fair to stand high and do much to carry out the plans of the united body. He is medium in size, and well proportioned and well filled up. Dark skin, hair, and beard.

MICHAEL LAVELL, Esq., M.D., Of Kingston. This gentleman is a pleasing instance of an orphan Irish boy, (born in Quebec), who, early coming under the influence of religion in the form of Methodism, received such an impulse in the right direction, was furnished with such friends and advisers, and surrounded by such restraints, as have enabled him to make his way, first, to a clerkship in the Guardian office, or Wesleyan Book Room; then to the knowledge and practice of a learned profession; next to a very respectable matrimonial settlement in life; further, a lucrative practice of medicine, first in Peterboro, and then in Kingston; then Professorship in Queen's College; and lastly, Presidency of the Council of the College of Physicians and Surgeons of Toronto.

All this has come upon him since his conversion, in Weston, at the age of fifteen, by sticking to his class and prayer-meeting, while passing on through the several grades of Sunday School teacher, S. S. pioneer, at the Don Bridge, Steward (in 1848), Leader (in 1851), until now he fills the position in the church of his choice, of leader, steward, trustee, S. S. superintendent, member of Victoria College Board, and member of the General Conference. Dr. Lavell is a good writer and ready speaker, with no lack of nerve, who will be no silent voter in our General Assembly. He is scarcely up to medium size, dark complexioned, lithe and active, grave enough when gravity is required, but playful as a boy when the time comes to unbind.

REV. I. B. HOWARD. This gentleman needs very little to be said to make him favorably known to the Methodists, at least, of Ontario and Quebec; but as he is now an ecclesiastical legislator for all the Provinces of our wide Dominion, we give him a line. The several events of his history and the salient points of his character may be briefly given.

He is a native of Grimsby, Ontario, with an admixture of English and German blood in his veins. He is now up to the age of fifty-six, but bating the silvering of his once raven locks and beard, there are a few appearances of age, being straight, lithe and active, with the uprightness of youth in his manner and conversation. He was a very handsome young man, and is still a comely senior. He is slight made, and seemed rather delicate when young; but he has endured his 34 years of ministerial labor well. He is a laborious preacher and diligent pastor, and has succeeded in building up the several churches to which he has been appointed. Few ministers can make a sermon readier, or put more vim into it when it is made.

Passing a brief period in rural circuits, he has filled nearly all the important town and city appointments, such as Hamilton, Toronto, Kingston, in each of which he was stationed twice. His other appointments have been Woodstock, Brantford, Dundas, St. Catharines, Port Hope, Peterboro, Belleville, Brockville, Montreal West, Montreal Centre, and Guelph, where he is now; and where he has had a good ingathering and is building the second fine church. He has been chairman of five several districts, Montreal, Brockville, Cobourg, Toronto, Niagara, and Guelph.

Mr. Howard combines condescension with gentility, and dignity with ease. He is fearless and firm, yet good-natured. He is the friend of economy, and not afraid to attack venerable abuses. We opine that he will not stop to ask in the General Conference, "What will please the dignitaries?" but, "What is right?" "What does duty require?" He will never do mischief, but will be likely to do a great deal of good.

MR. STEPHEN WASHINGTON, Of Salina, township of Darlington, a native of Westmoreland, England, sixty-one years of age, one of a worthy family which came over in 1829, and settled in Scarborough, near Washington Church, which they contributed largely to build, and to which they gave name: He and his brothers, all of whom are local preachers, as well as himself, were converted along with many others, in a revival which broke out in harvest time, in 1833, and was zealously pushed by the much loved "Sammy Richardson." Mr. M. is a well-to-do yeoman, labors hard for the church as leader, and local preacher, and recording steward of his circuit. This

brother has had two sons in the Wesleyan ministry; one has gone home, the other is on the walls. And now our friend has the crowning honor of a seat in the General Conference, an honor of which he is well worthy.

REV. JOHN SHAW, Pastor of Berkley street Church, Chairman of the Toronto District, and Secretary of the Toronto Annual Conference, will make a sage, cautious, peaceable, and also efficient member of our new ecclesiastical General Assembly.

Mr. Shaw is of Irish parentage, but born in Canada. His age is only forty-three, but his connection with the Church covers the last quarter of a century, twenty-three years of which time he has spent in the ministry. His manner is quiet and unobtrusive, and he had a long period of retired, though good, rural circuits. Within a few years, he has been coming more and more to the front, it being now the second year of his pastorage in Toronto, and the third of his chairmanship of the Toronto District. His personal appearance is much in his favor, being comely in looks, and a stalwart man of "six feet in his stocking vamps," as the Irish woman said of her husband, and coming up to nearly 200 pounds in weight. His voice is clear and strong; his manner of speaking being deliberate and impressive. He is developing himself fast as a preacher, and lately as lecturer, also as editor of "Earnest Christianity." Mr. Shaw may be pronounced a safe man, and is sure to make his way to higher positions. His modesty prevents his being the subject of envy. He is brief in his own exercises, and we give him only this short notice.

H. E. YOUNG, Esq., St. Thomas. It is pleasing that so many of the descendants of the early Bay of Quinte Methodists, how widely soever scattered, stand true to their conditional antecedents religiously. Here is a son of Mr. Arthur Young of Picton, brother of the Rev. Dr. Young, and remote relation of the late venerable David Young, himself a native of Prince Edward county, where he was converted at the early age of ten years, under Rev. W. McFadden's ministry; now, at the age of thirty-three, is found a Trustee of two Churches, Recording Steward of his Circuit, Class-leader, Sunday-school Superintendent, and one of the Lay-Delegates for the Methodist District in which he lines in the General Conference. He received a good commercial education, and is a book-seller and stationer, being, also, Manager of the Dominion Telegraph Company for St. Thomas. He has the fair an florid complexion of the family.

The Heart Shining in the Face. I love a minister whose face invites me to make him my friend—a man upon whose doorstep you read "Salve—Welcome." Give me the man around whom the children come around like flies around a honey-pot; they are the first-class judges of a good man. When Solomon was tried by the Queen of Sheba, as to his wisdom, the rabbi tell us that she brought some artificial flowers with her, beautifully made and delicately scented, so as to be fact similes of real flowers. She asked Solomon to discover which were artificial and which were real. The wise man bade his servants open the window, and when the bees came in they flew at once to the natural flowers, and cared nothing for the artificial. So you will find that children's have their instincts, and discover very speedily who is their friend, and depend upon it, the children's friend is one will be worth knowing. Have a good word to say to each and every member of the family—the big boys, and the young ladies, and the little girls and everybody. No one knows what a smile and a hearty sentence may do. A man who is too much with men must love them, and feel at home with them. An individual who has no geniality about him had better be an undertaker, and bury the dead, for he will never succeed in influencing the living. —Spurgeon.

Pere Hyacinthe Again. Dr. Cuyler in a letter to the Evangelist, dated at Geneva, Aug. 13, says: Pere Hyacinthe's resignation makes much talk. The eloquent priest is a man of good impulses, but lacks "back bone." He is not such stuff as great reformers are made of. I still hope that he will drift into the line with Rein-kens, and may even die a Protestant. But at present he only sees the truth "as through a glass darkly." The cause of evangelical religion on the Continent does most woefully lack men, MEN. Here and there is a Christlieb, or a Dornier, or a Merle D'Aubigne; but no Luther rises yet above the horizon. When shall yonder royal Mont Blanc look down upon new heroes, and a second and a grander Reformation?

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We don't pretend to deny that there is less profit to us in selling these Warranted Waltham Watches! —BUT— WE SELL MOST OF THEM. WE SELL THEM REGULATED WITHOUT EXPENSE. WE PAY NOTHING FOR REPAIRS TO THEM. WE HOLD NO BAD STOCK OF THEM. WE INCREASE OUR TRADE BY THEM. WE BELIEVE IN SMALL PROFITS AND QUICK RETURNS.

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