

THE WESLEYAN DAILY RECORDER.

CONFERENCE OF 1870.

No. 1.]

TORONTO, ONTARIO, FRIDAY MORNING, MAY 27, 1870.

[Vol. II.]

Poetry.

WHAT MAKES A MAN!

Not numerous years, nor lengthened life,
Not pretty children and a wife,
Not pins and chains and fancy rings,
Nor any such like trumpery things;
Not pipe, cigar, nor bottled wine,
Nor liberty with kings to dine;
Nor coat, nor boots, nor yet a hat,
A dandy vest, or trimmed cravat;
Nor all the world's wealth laid in store;
Nor Mister, Reverend, Sir, nor Squire,
With titles that the memory tire;
Not ancestry, though back to Will,
Who went from Normandy to kill;
Nor Latin, Greek nor Hebrew lore,
Nor thousands volumes rambled o'er;
Nor Judge's robes, nor Mayor's mace,
Nor crowns that deck the royal race.
These all united, never can
Avail to make a single man.

A truthful soul, a loving mind,
Full of affection for its kind;
A helper of the human race,
A soul of beauty and of grace.
A spirit firm, erect and free,
That never basely bends the knee;
That will not bear a fetter's weight
Of slavery's chain, for small or great;
That truly speaks of God within,
And never makes a league with sin;
That snaps the fetters despots make,
And loves the truth for its own sake;
That worships God and him alone,
That trembles at no tyrant's nod—
A soul that fears no one but God,
And thus can smile at care and ban,
That is the soul that makes a man.

MEMORABLE CONFERENCES IN CANADA.

BY JOHN CARROLL.

THE LITTLE CONFERENCE AT BEAVER DAM.
The first Methodist preachers who labored in Canada were from the United States. Appointments were made to this country before the division of the work in America into Annual Conferences (by that name at least), with fixed boundaries. Before that the Bishop travelled over the country and gathered the preachers at convenient points, examined their characters, ordained deacons and elders, took on any new laborers who offered themselves, and made the appointments for the country around for the ensuing year. These were sometimes called District Conferences. The District Conference which made the first appointment to Canada in 1791, sat in New York.

The first year the several Annual Conferences are mentioned by name in the Minutes was 1802; and the Canada appointments stood in connection with the New York Conference for that year. In that relation they remained till 1810, when the Genesee Annual Conference was organized, and Upper Canada was comprehended within the new Conference boundaries. In that relation they remained for fourteen years, that is, till the formation of the Canada Annual Conference in 1824.

While this relation continued, no less than three sessions of the Genesee Conference were appointed to be held in Canada. The first appointment of this kind, we may naturally infer, was anticipated with eager expectation by the Methodist preachers and people in Canada. This Conference was appointed to be held in Niagara, July 23, 1812. This did not mean the town of Niagara, for there was no church erected there till eleven years after that date. The house in which it was appointed to be held was Warner's Meeting-house, which stood on the spur of the mountain, a mile or more west of St. David's. In that vicinity one of the original societies of the province flourished, with the venerable and holy Christian Warner at its head.

But, alas! the eager and loving laborers from both sides of the dividing waters who longed to embrace each other at that annual assembly were denied the anticipated pleasure by the outbreak of the fratricidal war between Great Britain and the United States, which raged from June, 1812, till 1815.

The preachers who labored in New York State did not presume to cross the Niagara River, but turned aside with their Bishop Lyons, whose their Conference had been organized two years before, and held their annual meeting there. The twelve or thirteen laborers in Upper Canada, at the close of their ecclesiastical year, converged toward the appointed place of meeting at the proper time. One authority says they met in the Chapel where the larger assembly would have met; another says they withdrew further from the army lines, and assembled in the house of a Mr. Swazey, at Beaver Dam. To this latter statement I myself incline as authentic.

The curious will say, who were the men who composed this Conference? the unfinishing ones who stood to their post; who organized, though a little hand, to maintain and carry on the work of God in those stormy times? We answer, the staff of laborers appointed the previous year to the Province consisted of the following preachers:—Henry Ryan, Thomas Whitehead, Edward Cooper, Joseph Gatchel,

THE MANNER OF CHINESE TRAVEL.

BY BISHOP KINGSLAY.

The vehicles used for the journey are carts, one to each man; and each cart drawn by two mules. The hubs of the carts, although designed to carry but one man and the driver, are as large as those of our strongest drays in the United States, and the wheels are strong and full of rivets as the wheels in Ezekiel's vision were of eyes. Through these ponderous hubs the axle project for a distance of seven inches, being three inches in diameter where they come through. What good this projection of the axle does, except to hit against everything in the way, belongs to Chinese civilization to determine. On to these axles, which are very heavy and strong, are attached heavy frames made of two scantlings, running from the mule heads across the axle, to which the frame is made fast by strong bands and bolts of iron. There is nothing in the shape of a spring, or through brace, or any such thing. The Chinese have not got along to these things yet in their civilization. On to this frame is fastened the thing in which you are to be imprisoned during your trip to the capital of the Celestial Empire. It is only large enough for one person, who is expected to sit with crossed legs on the bottom of the machine.

This strange cage is a kind of cross between a hen-coop and a dog-kennel. It is made of hard wood, and very strong, the sides being made to resemble the windows in a penitentiary, the checkered bars being of hard, strong wood instead of iron. There is no seat of any kind, nor anything in which you can lay hold to steady yourself, as a protection against the terrible jerks you suddenly get from side to side as your cart drops into the ruts of ages, and is jerked out again by mule-power. Your prison somewhat resembles an old-fashioned Pennsylvania or Kentucky freight wagon, bating the size, only the ribs of your enclosure are much nearer together and stronger. Then over all is placed a covering of strong, blue cotton muslin, to prevent the rain or dust from coming in, or you from seeing out except in front. This cover is made to come down in front of you, so that you must crouch to see out even in front, like a dog looking out of his kennel, or a chicken looking out from under the old hen on a rainy day. You must first get on to the shaft, and then crawl backward through this hole to your quarters. Bed and bed-clothes, carpet-sacks and shawl are packed away in this little cramped concern, and you endeavor to adjust them so that your bones may escape being broken against the rough sides of your narrow cage. But the roof is so low that if you put in enough to make anything like a comfortable seat, your head will hit against the top, and if your head barely escapes the top of the roof in the middle, it will be sure to hit the sloping sides as soon as the lateral motion begins, and that is the moment that car gets under way.—*Western Christian Advocate.*

PRISONS OF THE INQUISITION.

A writer in the *Galaxy*, who appears formerly to have been a Roman Catholic priest, thus describes the horrible prisons of the Inquisition at Rome:

As late as 1825 new prisons were built for the Holy Office in lieu of those humbly destroyed by the French. These gloomy piles excite the wonder of the traveler who comes suddenly upon them after visiting St. Peter's and the Vatican close by. For this blood-stained prison is under the Pontifical roof. When the present Pontiff fled to Gaeta in 1849, the populace burst open the prison. No instruments of torture were found, for they were all destroyed by the army of the Republic. In one cell was a furnace, a woman's dress, and long tresses of hair pulled out by the roots. The furnace was of peculiar construction, and suggestive of horrible things, being large enough to contain a human body. The general impression of the people was that it had been used to consume the remains of victims. Near the luxurious apartment of the Vice Custode, a Dominican friar was found in a deep trap, a shaft opening into unknown depths. This was the *cade in pace*. As soon as the accused had confessed his offence, he was sent to the Commissary, the *ombudsman* lying directly in his way. The words "Go in peace" were a signal to lose the catch, which at the least pressure opened a yawning tomb. The earth found at the bottom of this pit was chemically analyzed, and proved to be a compost of common earth, decayed bones, etc., fetid to the smell, and horrible to the sight. At one time (1840) it was thought necessary to examine the prison, as the foundations had become insecure from the constant overflow of the Tiber. The architect was not allowed to go alone, lest he should make plans, so two priests, one of whom was myself, and two guards escorted him. The most superstitious person could not tremble more than I did on entering these dread portals. The apartments of the jailers are common and mean, and generally these are all that the visitor who obtains a special order from the Pope to inspect the Inquisition is allowed to see. Antonelli once remarked of these applications, "Show your gold to the thief," referring to the "chief among you taking notes," of which the Vatican has a great hoard. Dr. Maitland, author of "The Church of the Catacombs," had permission to take copies from the inscriptions in the Lapidarian Gallery, but after two days it was revoked and Dr. Maitland had to surrender the papers he had about him on pain of search. But to return to the

Inquisition. Leaving the custodian's department, we entered a vaulted corridor, very dirty, gloomy, and damp. It was a *cul de sac*, leading nowhere. The friar who accompanied us was more initiated, and opened what appeared a gargoyle made of a hideous grinning head, probably some defunct inquisitor. It yielded to his key, and a small door opened leading to the door of the newly arrested. The cells were small, six by four, of stone grained with age and dirt, horrible as the dens of wild beasts in the Coliseum. There was no window except a little grating high up in the wall about the size of an octave volume, no outlet but the little, low door. Through this grating food and water were passed to the captive. The "State of Prisons" records no worse dungeons. They are living sepulchres. In one of them a large number of skeletons, minus the skulls, was discovered buried in lime. This is supposed, with every probability in favour of the surmise, to have been the bath of quicklime. In it the sufferers were immersed up to the neck, and it was slowly increased until, with the suffocation of the smoke and the anguish of oppressed breathing, they died in unspeakable agonies. After a little time the heads would roll off into the hollows left by the shrinking of the lime. These were found collected in a lampy. The first tier of cells seemed to complete the prison, but our Chorus pulled an iron ring in the stone floor, and revealed a small cavernous pit with an iron ladder to it. It looked like descending a coal shaft. We hesitated, lest the ladder should prove rotten; and truth to say, being so wholly in the hands of this friar, we were somehow apprehensive of treachery. The architect told me afterwards that the same thought had occurred to him and under its impulse he had noted every peculiarity of the way we had come, and was fully prepared to strangle the friar at the least approach of danger. We insisted with much politeness that he should descend first. We followed cautiously, and found ourselves in a low corridor which baffles description. Damp dripped from the slimy walls; vile reptiles and horrible vermin held carnival. Rats emboldened by impunity, scampered about, and stopped to stare at us. The cold that hot day penetrated the skin. As before, we could see no cells and no openings in the wall as above. The plashing of the river was audible. The friar pulled one of a line of rings inserted in the wall, and a small door opened. By introducing the legs first, we managed to get in. Imagine a cell level with the bed of the river. A small grating looking upon it, but far above reach, admitting light enough to reveal a foul den of torture. The odor was horrible. Into these prisons the condemned were sent. At the least enlargement of the capricious river, the cell was filled with water and the prisoner drowned. The despairing cry for help and mercy died away unheard. Or worse than this, rats entered from the river and devoured the victim. No inquiry was made for them after imprisonment. The technical word in the records for these dungeons was *gehenna*, sufficiently expressive. We breathed a secret prayer for the unhappy victims once confined there, recalling the prime maxim of the tribunal, "as much punishment as can be inflicted without killing." Truly, they made hell felt in life.

CHRISTIANITY NOT DEPENDENT ON BUILDINGS.

The Church building is not primarily a missionary instrument. The early Christians preached the Gospel to the entire known world. It became the faith of the universal empire. And all this before they made general use of churches. The itinerant preacher converted the people; the church edifice gathered them for nurture and discipline in the new life and its activities.

It is most irrelevant then to attribute the failure of the Church to reach the masses, in any age, to the want or misuse of buildings. Christianity overspread and controlled the world without them. They are the consequence, not the antecedents of evangelism. The masses can only be reached by missionary work. The proclaimer of the Gospel must go to them. They will not come to him. They do not feel their need of his message. They, in ignorance or perversity, avoid his proclamations. They do not want to be stirred to thought, to be quickened in conscience, to be "pricked to the heart," to be disturbed by fears. They shrink from the atmosphere of a sacred house, the society of good men; they recoil from committing themselves to the position of anxious, or fearful, or earnest seekers after God and salvation. The Church must, therefore, go to them, awaken in them a sense of need, disarm their opposition, relieve them from the dead of ridicule and jeers from their evil companions and neighbors. The building is, accordingly, not a missionary instrument. It does not "go." The pulpit invites people to come. The Master says, "Go, preach." Human nature responds, "Come after us, we will never come to you." This the Apostles knew. They did not wait for buildings. They went to the people.

The mistake of our day is the confinement of preaching to ministers, and the shutting of ministers into pulpits. The failure to reach the masses is to be laid at the door of the Christian men who will not send ministers to the people, and do not go themselves. The Church is waiting for the people, and the people are waiting for the Church, and consequently they never get together. We should preach everywhere, in homes, in shops, in tenement

houses, on wharves, in halls, in chapels, whenever the people are or can be gathered. When once they feel a need of pastoral care and nurture they will go into church buildings, be they free or not free. And we have faith in the Christianity of our day, to assure us that when the people ask for permanent places, they will have them at such rate as it is best, on their own account, for them to pay; or at such rate, if they are unable to share the burdens of their spiritual home and school.—*Dr. Duryan in Christian at Work.*

BUNKUM REPORTS.

Be it far from us to charge any one with intentionally and knowingly making *bunkum reports* to our Church papers. We fear, however, that sometimes wrong impressions are made. For example, a brother says—no particular brother is meant—"I have increased my periodical list one hundred per cent." It is owing to circumstances whether such a statement implies diligence, and that duty is fully discharged. Having sometimes followed pastors who had been diligent and faithful in circulating our Church papers, we have found it difficult to increase the subscription even *five or ten per cent.* On the other hand, we have been in charges where there had been great neglect of this work for three or four years, or more, and it was comparatively easy to enlarge the list for the *Advocate or Repository* fifty or one hundred per cent. We have, therefore, learned from experience that a pastor may have done only *half* his duty when he doubles a periodical subscription.

The same may be said of raising missionary money. A few years ago, with but little effort, we raised in a certain charge an amount equal to the aggregate for six previous years, and the next year, in the same charge, we trebled our first collection. During the eight years these had been but little change in the Church's financial ability.

In another charge, the following year, with equal effort, at least, we barely increased the amount for missions six per cent, over the previous pastor's report.

The explanation is, in the former charge the duty of the Church in regard to missions had not been explained as it ought to have been, in the latter it was otherwise.

Again, we have learned from experience that a donation is not always a sign of a "duck's nest," as the boys used to say. First, it is not always safe to infer that a pastor is generally popular because he has been "donated." Secondly, it is no infallible indication that a charge making a donation is very liberal. Once or twice the writer's salary was not paid, nor likely to be; a few friends determined to get up a donation: said donations were more the result of *unpopularity* than the contrary.

Some charges we have heard of have been in the habit of voting pastors small salaries with promise of donation, the amount of which must be regulated often by contingencies—such as price of wheat, cut-worm in the corn, cholera, and last, but not least, "if we like the preacher," perhaps, after the salary and donation have been paid the case stands thus:—
Salary + donation = great stinginess.

We have had but little to complain of in such matters, yet are fully persuaded that some pastors have had much. Brethren, let us guard against "bunkum."—*Ec.*

FOLLIES OF GREAT MEN.

Tycho Brahe, the astronomer, changed color and his legs shook under him on meeting a hare or a fox. Dr. Johnson would never enter a room with his left foot foremost; if, by mistake, it did get foremost, he would step back and place his right foot foremost. Cesar was almost convulsed by the sound of thunder, and always wanted to get into a cellar or underground to escape the noise. To Queen Elizabeth the simple word "death" was full of horror. Even Talleyrand trembled and changed color on hearing the word pronounced. Marshall Saxe, who met and overthrew opposing armies, fled and screamed in terror at the sight of a cat. Peter the Great could never be persuaded to cross a bridge; though he tried to master the terror, he failed to do so; whenever he set his foot on one, he would "kick out in distress and agony. Byron would never help any one to salt at the table, nor would he be helped himself; if any of the articles happened to be spilled on the table, he would jump up and leave his meal unfinished.

TREASURES IN HEAVEN.

We read of a philosopher, who passing through a mart filled with articles of taste and luxury, made himself quite happy with this simple, yet sage reflection: "How many things are there here I do not want?" Now, this is just the reflection with which the earnest believer passes through the world. It is richly furnished with what is called good things. It has spots of honor and power, to tempt the restless uprisings of ambition of every grade. It has gold and gems, houses and lands, for the covetous and ostentatious. It has innumerable powers of taste and luxury, where self-indulgence may revel. But the Christian whose piety is deep-toned, and whose spiritual perceptions are clear, looks over the world, and exclaims: "How much there is that I do not want! I have what is far better. My treasure is in heaven."—*Dr. Tyng.*

Travellers Guide—Toronto Time.

GREAT WESTERN RAILWAY.			
Depart	A.M.	P.M.	P.M.
Active	7 30	12 00	4 30
Depart	9 30	10 00	4 50
Active	12 00	12 00	4 50
GOLDEN TRUNK EAST.			
Depart	A.M.	P.M.	P.M.
Active	7 30	12 00	4 30
Depart	9 30	10 00	4 50
Active	12 00	12 00	4 50
GOLDEN TRUNK WEST.			
Depart	A.M.	P.M.	P.M.
Active	7 30	12 00	4 30
Depart	9 30	10 00	4 50
Active	12 00	12 00	4 50
NORTHERN RAILWAY.			
Depart	A.M.	P.M.	P.M.
Active	7 30	12 00	4 30
Depart	9 30	10 00	4 50
Active	12 00	12 00	4 50

The Daily Recorder.

TORONTO, FRIDAY MAY 27, 1870.

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

UNION OF METHODIST BODIES IN CANADA.

No one can carefully study the signs of the times in the Christian world, without being struck with the extent to which a spirit of union has superseded the tendency to division and disintegration, which prevailed in former times. It has become an undeniable feature of modern Christian society, the fruit of the growing intelligence and charity of the times, in which it is our privilege to live. This tendency may be distinctly seen in various manifestations. We see it in greater forbearance and charity between those denominations, that are most widely apart in their theological creeds. It is very common now, to see a Methodist, representing Arminianism, and a Presbyterian, representing Calvinism, exchanging pulpits, without either entertaining any fears that his people will be poisoned by heresy. Indeed, as in all reactions, there is now a tendency to an extreme opposition to creeds in many quarters, that does not sufficiently estimate the importance of confiding earnestly for the faith which was once delivered to the saints." Another sign of this change in the feeling of Christian people at present, as compared with the past, is the strong indisposition to divide or form new sects. For many years there has been scarcely a split or division in any of the churches. In former times, if some leading popular preacher was slighted and chagrined by the action of the church authorities, he raised the banner of independence, and found no difficulty in obtaining followers, and organizing a new society. Nearly all the offshoots of Methodism had their origin through the influence of some "brother offended." But it would be something very serious that would now induce any body to divide and form a new sect. And the most influential minister in any religious body would have little success in attempting to divide his church, and form a new society. The grounds that were once thought quite sufficient to justify such a movement, would no longer be deemed satisfactory. The principle of toleration and differences of opinion has gained ground sufficiently to neutralize the tendency to disintegration and division. Men are beginning to realize that they may differ in judgment on minor points, and yet hold the great central truths firmly, and have a common experience of the divine life in the soul. They begin to see, that prejudice and sectarianism have a wonderful power to exaggerate differences and distort the truth respecting those with whom we disagree. But the change of which we speak manifests itself in more direct forms, than in the arrest of the tendency to disintegration. There is a positive and widespread movement, for the healing and repairing of the breaches of the former generations. The Presbyterians have taken the lead in this movement. In Canada Presbyterianism has greatly strengthened itself, by the union of the Free and U. P. Churches. In the United States the two great bodies of Presbyterians have consummated their union. In Scotland the United Presbyterian and Free Churches will probably be united before long. In England the Established Church has waked up to the desirability of absorbing the Wesleyans into itself; though they forget that Methodism does not owe its existence to any schism or division, but is the outgrowth of a revival of primitive Christianity. The Bible Christians and New Connection Methodists in England are taking steps towards a union of the two bodies. In the United States a commission was appointed by the last General Conference of the Methodist Episcopal Church, to open negotiations with all bodies of Methodists desiring union. The overtures of this commission have so far given promise of progress in the direction of union. Even the old Roman Church recognizes the tendency of the times, and seeks to utilize it in her own way, by calling on the Protestant churches to secure the unity of Christendom, by taking shelter under her wings. In short the tendency to union is universal.

Under these circumstances, is it not high time that Canadian Methodism was taking steps to present an unbroken front to the enemy? There are doubtless hindrances and difficulties in the way of such a union; but if they are ever to be overcome, the sooner they are looked in the face the better. The main practical difficulty will be found in determining what portion of the distinctive peculiarities of each body is to be incorporated in the United Methodism of the future. It is also very probable that the feeblest preachers, in all the different bodies, would oppose union; lest in the readjustment they might be eliminated, or at least their importance

diminished. Some indeed say, that such dissatisfied ones would probably form new societies, which would defeat the object aimed at. There is not much to be feared from any movement of this kind. The state of popular feeling is not favorable to such divisions, unless they can be shown to be justifiable and necessary. But the greatest hindrance to Methodist union will be found in the want of a strong desire for union, among the different branches of the Methodist family. As long as the sectarian feeling is strong, it does not require any formidable obstacle to prevent union. But as soon as all jealousy and irritation dies out, and there is a deep and general conviction, that union will increase and consolidate our influence for good in the country, the hindrances shall melt away before the influence of the spirit of union.

It will hardly be questioned that there are differences between the different bodies of Methodists, sufficiently important to justify and necessitate permanent separation. And there is just as little ground to question, that the union of all the Methodist sections—if a real and not a formal one—would increase the efficiency of Methodism in Canada. We cannot here argue this point, or attempt to enumerate these advantages; they will occur to all who impartially examine the subject, as neither few nor small.

The most important step towards union, that could be taken at present, is to cultivate mutual fraternal feeling. It is not, perhaps, best to commence by discussing the terms of union, before we are sure that it is generally desired. As in a marriage, the formal and legal union, must be preceded by the ratification of a union of feeling and sentiment, which previously existed. We have sometimes heard it hinted that the Wesleyans wanted to swallow up all the minor bodies. No feeling of the kind exists. We regret to say, that we are by no means sure the desire for union is as strong and universal, as we could wish; and we therefore write to promote and strengthen it. We hope, that at our approaching Conference, arrangements will be made to exchange fraternal greetings with the Methodist, and other ecclesiastical bodies, which meet at the same time in this city. Though no organic union may ever be the result, fraternal Christian relations should be maintained between all who hold the same faith and love the same Saviour.

NOTES AND COMMENTS.

THE STATIONING COMMITTEE held its first session last night, in the large Committee-room of Elm Street Church. The duties of the Committee promise to be unusually difficult the present year. Under the most favorable circumstances it is no easy task to station some five hundred preachers so as to give satisfaction to all parties concerned, and at the same time secure the best interests of the whole work; and the difficulty is this year increased by the fact that changes have to be made in nearly all Circuits in the cities and large towns. The members of the Committee will need all the wisdom and patience they possess; and we trust they will have an unstinted interest in the prayers of both ministers and people.

THE Battle for the Bible in Common Schools is being waged with considerable vigor, both in Europe and America. Roman Catholics and Infidels (Herod and Pilate having made peace for the nonce) are fighting side by side against the Book, and not a few "Liberal Christians" (!) are associated with them in the unholy crusade. Strange that many Protestants cannot see that the exclusion of the Bible from the Public Schools means a godless education, and that a godless education means the ultimate ascendancy of Popery and Infidelity.

In another column will be found the advertisement of the New York Life Insurance Company, to which we call the attention of our readers. This is an old and well established Company, having been chartered in 1841. The last report, issued January 1st, 1870, shows assets to the value of \$13,025,561, with a divisible surplus of \$1,670,750. The Company being a mutual one, the greater portion of the profits are divided among the policy holders. A Canadian Board of Directors gives evidence that the interests of Canadian assurers in the "New York Life" will be carefully guarded. Thos. Gilroy, Esq., the general agent, will furnish all desired information at his office, King Street East, Toronto.

PRESENTATION.—On Wednesday evening last Mr. Edward Stephenson, of this city, was made the recipient of a handsomely framed "Conference Group" by the members of his class in connection with Elm Street Wesleyan Church. Mr. Stephenson has occupied his present position as class-leader for several years past, and has always discharged his duties with fidelity and zeal. An address was read by Sister Ryan on behalf of the class, and the Group presented by Bro. E. C. Rutherford. A suitable and feeling reply was made by Bro. Stephenson.

THE overtures of the General Conference of the M. E. Church to the M. E. Church South, on the subject of Union, have failed for the present. The delegates from the Church North were treated with great kindness and courtesy; but resolutions were adopted adverse to Union.

A NATIONAL Camp Meeting for the promotion of holiness is to be held at Hamilton, Massachusetts, commencing on Tuesday, June 21st.

THE STATIONING COMMITTEE.

- This Committee is composed of the Officers of Conference, Chairmen of Districts, and the following Representatives elected by the May District meetings:
- Toronto District..... Wm. McFadden.
 - Hamilton..... W. S. Blackstock.
 - Niagara..... J. S. Clarke.
 - Brantford..... J. Wakelind.
 - London..... J. Leary.
 - Chatham..... H. Johnston, M.A.
 - Sarnia..... J. W. McCallum.
 - Guelph..... W. H. Poole.
 - Goderich..... Wm. Irwin.
 - Owen Sound..... Wm. Hay.
 - Bradford..... Wm. Hanford.
 - Barrie..... T. Cosford.
 - Whitby..... R. Jones.
 - Cobourg..... Wm. Burns.
 - Peterboro..... N. E. Willoughby, M.A.
 - Bellefleur..... Wm. Scott.
 - Kingston..... Wm. Morton.
 - Brookville..... E. Fessant.
 - Perth..... John Howes.
 - Pembroke..... Chas. Taggart.
 - Ottawa..... John Douce.
 - Montreal..... J. H. Johnson, M.A.
 - Quebec.....
 - Stanstead.....

The Missionary Districts are represented by the Missionary Secretaries.

LITERARY NOTICES.

LOTHAIR. By the Right Hon. D. ISRAELI D. Appleton & Co., New York.

The great literary sensation of the season is Mr. DIsraeli's *Lothair*. The announcement that it was a political and religious novel made many anxious to see what the ex-Premier, in the maturity of his experience, would say on these questions. Its literary merit fully sustains its reputation, but those who expect any light upon the political questions of the hour will be disappointed. The statement made in some quarters that he had shown up the Marquis of Salisbury, and other political rivals, has also a very slight foundation. Those who are familiar with the English aristocracy will, doubtless, recognize the "Duke of Brecon," and several others; but there is hardly anything that can be said to amount to ridiculing opponents under fictitious names. The leading idea of the book is to trace in the history of "Lothair" the wily efforts of the Romish priests to get him into their clutches. Lothair is just the kind of person that would attract such attention. Frank, unsheltered in religious opinion, confident and impressive, with a devout turn of mind and immensely wealthy, he was a prize worthy of their most untiring efforts and consummate finesse. The main interest of the book consists in the narration of these efforts. This is certainly well done. Most similar works are caricatures that awaken a revulsion of feeling by their coarse and unjust exaggeration of facts. But there is nothing of the kind here. No special badness or wickedness is ascribed to Roman Catholics. No cunning villain wears the priestly robe as a cloak. All is delicate and respectful. There is scarcely from first to last a sentiment ascribed to any Roman Catholic to which any intelligent member of that communion could justly repudiate. The tact and cunning with which the scheme of the Jesuits and their friends is pursued are wonderful. Two or three times the nose seems around his neck, and nothing remains but to draw the cord; yet he slips out and ultimately escapes. Mr. DIsraeli betrays no special enthusiasm for Protestantism. The High Church receives some delicate attentions. Nor has he any fixed principles or satisfying faith into which to lead the restless and impressive Lothair. He leaves him in that respect little better than he found him. Yet coming from one so intimately acquainted with the highest English society, and the efforts of Popery in that sphere, it will be read with profound interest in these circles, and cannot fail to deal an effective blow to the machinations of the Jesuits in that quarter.

CASE AND HIS CONTEMPORARIES; OR, THE CANADIAN ITINERANTS' MEMORIAL. Constituting a Biographical History of Methodism in Canada, from introduction in the province till the death of the Rev. William Case, in 1855. By JOHN CARROLL. Published by the Rev. Samuel Rose, at the Wesleyan Book Room. Price \$1.00 for the two volumes.

This work is published in duodecimo form, and for a provincial publication, very well executed, mechanically. Two volumes of it are out, which cover the space between the years 1790 and 1824.

The author, speaking of the design of the work, says:—

"It is not a history in the ordinary sense, much less a single biography, nor a bundle of biographies; but a biographical history. The primary design of the work is to give a presentation of one particular public man, the Rev. William Case, and a secondary one of all the Methodist ministers and preachers who have laboured in the two Canadas from the first to the time at which the work comes down, all of whom we have, in one way or another, connected with Mr. Case. His life is the principal stream, the others are the tributaries."

For reasons, not necessary to mention, it has been presented to a very limited portion of the public press; but all that have seen it have spoken well of the work. Very brief extracts from those conductors of the press who have had a chance to know it are given below:

"Mr. Carroll has performed a valuable service in thus far collecting and arranging the existing materials into a history of Canadian Methodism. As such a history must in a great degree be an aggregate of the histories of individual persons, he has not inappropriately given it the character and form of a 'biographical history.' Around the Rev. William Case, as the principal figure, he has grouped a large body of the founders and leaders of Canadian Methodism. This plan has enabled him with propriety to range below the right dignity of history, and give us minute details and pointed anecdotes."—*Methodist Quarterly*.

"The contents cannot fail to be of interest to every Methodist in the Dominion. Mr. Carroll wields a ready pen, and his style is popular and pleasing. As stated in the title, the book is a biographical sketch of the pioneers of Methodism in the Provinces of Upper and Lower Canada; and the author has done excellent service to the Methodist Church by placing in this permanent form these reminiscences of those Christian heroes who planted, amid many difficulties, dangers, and privations, the standard of Episcopal Methodism in Canada. *Case and his Contemporaries* are the common property of Methodism, and their memories are embalmed in its heart. We commend the volume to Methodists of every name. The first volume closes at 1815."—*Canada Christian Advocate*.

"It gives an interesting account of the first labors of the well-known and devoted Missionary, Case, during the early years of Methodism in Canada; and weaves in, in a most charming way, a little history of all the ministers who were in any way associated with him,—thus supplying in this work what must be a very interesting history of that church in this country. Mr. Carroll's style is chaste, racy, and

exceedingly natural; and he will not lack a host of readers."—*Cobourg World*.

"It is very neatly got up as regards the typography and binding. The style is strikingly characteristic of the writer, and it will be read with peculiar pleasure by those who are acquainted with him. In all his pulpit and platform addresses, when Mr. Carroll has anything to say (and we have never known him at a loss in this respect), he says it in a plain straight-forward manner, without any effort at what might be termed polished diction; but at the same time entirely free from monotony, and eminently calculated to arrest the attention. He writes in precisely the same style. We anticipate for the work an extensive circulation in this and the adjoining counties, not only on account of its own merits, which are considerable, but because the scene of the labors of the pioneer Missionary was to a great extent upon the shores of the Bay of Quinte, and also because of the universal estimation in which the writer is held."—*Hastings Chronicle*.

"The narrative is detailed, and in a simple, perspicuous style. As the Methodists of Canada were till 1828 in connection with our General Conference, the sketches are, many of them, of persons familiar to us, and very much of the rise and spread of Methodism along the American border is incidentally brought to view."—*Western Christian Advocate*.

"We take pleasure in ranking the author among our choice friends. The book merits, and we trust will have, an extensive sale."—*Guide to Holiness*.

"It gives a very graphic, interesting and entertaining account of the origin and early history of the Methodist Church in Canada, including many personal sketches, and adventures of thrilling interest connected with the heroic and laborious lives of the early pioneers in that cause of whom, the late Hon. W. H. Merritt said, 'Canada owes more than to any other agency whatever.' Every Methodist in Canada ought to have a copy of Mr. Carroll's book, which we have no hesitation in stating, gives the best and most reliable history of those early times which has yet been offered to the public. The price is only one dollar. We heartily endorse the following from the *Guardian*. It is not to the credit of Canadians that works of this kind have not been properly appreciated. We bespeak for this a sale of, at least, ten thousand copies. The typography and binding are creditable, and the style is Mr. Carroll's—easy, racy, lively, graphic."—*Waterloo Chronicle*.

"Our esteemed Brother Carroll appears to have an especial fitness for the work he has chosen. Those who have 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 racy 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 labors 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 silver 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."—*Wesleyan Daily Recorder*.

The author has a third volume ready to go to press, which covers the great crisis of our Canadian Methodist History. Many are clamouring for this; but the publisher would be the more encouraged to invest capital in compliance with their wish, if the laity and ministers to assemble at the approaching Conference, and all others friendly to Canadian literature, would unite to empty the shelves in the Book Room of the unalloyed volume of former impressions of the first two volumes.

Our Home Work.

BRADFORD DISTRICT.

In describing the geographical situation of the Bradford District, it will be sufficiently accurate to say, it extends over the Ridings of North York and South Simcoe—a territory in which the village of Bond Head occupies nearly a central position. In forming the District a year ago, nine Circuits were set off from Barrie, viz., Bradford, Newmarket, Aurora, Bond Head, Lloydtown, Cookstown, Innisfil, Sharon and Mount Albert, and Horning's Mills; and one from Toronto, viz., Mono. At the same date, a portion of the Cookstown charge was formed into what is now the Aliston Circuit; and the Mission was divided into two charges, Mono and Rosemount—the latter to be self-sustaining. Thus a new diocese, embracing twelve Circuits, was organized, and Bradford took its place in the list of Districts.

The business of our first annual meeting, lately held in the town of Bradford, was promptly and harmoniously discharged, and the returns from the several Circuits, on the whole, very encouraging. Two successful camp-meetings were held last summer, one on the Cookstown Circuit, and one, more particularly for the benefit of the Indians, on Georgian Island. Most of the Circuits and Missions have been favored with revival influences, more or less, during the year. These have been especially vouchsafed on the Aurora, Bradford, Mount Albert, Cookstown and Aliston Circuits. After making up heavy losses occasioned by close pruning and removals, the increase in the membership over last year is about two hundred. Nearly three hundred dollars have been raised for missionary purposes, over what was collected on the same ground last year; and all the other funds are pleasingly in advance.

By the erection and improvement of churches, by paying off church debts, and by providing and furnishing suitable parsonages, the ministers and membership on the different Circuits have manifested a becoming zeal. A heavy debt on the church in Bradford has been cancelled during the year, and the Official Board of that station has purchased a very commodious brick parsonage, one of the best, as far as my knowledge extends, in our entire work. The former proprietor, Mr. Robert Parker, doubtless designed to confer a permanent benefit on the church when he consented to give the property for two thousand dollars. A new church is very much needed in Newmarket. Our friends there are talking about it, and when they begin to act in the matter, will, no doubt, display their accustomed energy and liberality. Aurora, Bond Head, Cookstown, Sharon and Mount Albert, and Rosemount, have added greatly to the comfort of the ministers and their families by generous additions to the parsonage furniture. The Bond Head Circuit has done itself great credit in

the erection of a very comfortable brick parsonage, just finished, at a cost of two thousand dollars.

On visiting Lloydtown lately, I found ministers and people engaged, heart and hand, in collecting material—most of which was already on the ground—for a substantial brick church. The contract had been given out, and when the building is completed, it will, doubtless, by the Divine blessing, give a fresh impetus to our cause in that section of country. It is, I think, matter of regret that the Quarterly Official Board has decided to request the appointment of but one minister to the Circuit next year. Rosemont and Horning's Mills have each a new church almost ready for dedication, and Mono has added to the convenience of the principal congregation by building a new shed worth one hundred and twenty-five dollars. A new brick church at Thornton, Cookstown Circuit, costing two thousand five hundred dollars, has been dedicated to the worship of God in the course of the year, and the Superintendent of that charge is now residing in a very convenient and respectable frame parsonage, lately purchased for eleven hundred dollars. On the Innisfil Circuit over three hundred dollars have been expended in painting and furnishing the Victoria church and improving the parsonage, nearly all of which was paid for as the work proceeded.

The appropriations for the ministers' support are generally not large, but, for the most part, they have been honorably met. Deficiencies were reported from but two Circuits on the District, and in both cases, it is to be hoped that an effort will be made to pay up in full prior to the meeting of Conference. There is no ground, upon a survey of the past year, for a boastful parade of our performances, nor is the above statement designed to look at all in that direction. We have all abundant cause of deep humiliation that more has not been accomplished. Perhaps no one has done or given what he could. Still we ought to mark and be grateful for the tokens of God's approval which he is pleased to bestow, and I am confident we can all join in saying, "Now, therefore, our God, we thank thee, and praise thy glorious name. . . . that thy people should be able to offer so willingly after this sort, for all things come of thee, and of thine own have we given thee."—KENNEDY CREIGHTON.

Religious News.

MISSION WORK IN SPAIN.

Some time ago the Rev. Prof. Knapp was sent to Spain as a Missionary, by the American Baptists. After laboring for some time with considerable success, some special circumstances of the work induced him to connect himself and his work with the Presbyterian Church. A Committee has been sent out from the Baptist Church in the United States to inquire into the case. The last N. Y. Independent gives the following particulars respecting Mr. Knapp's Mission:—

"While waiting for the report of the committee sent by the Baptists home to Madrid, to see what can be done about Professor Knapp and his mission, which has suddenly stamped itself with its leader to the Presbyterians, we condense from his last letter his explanation of the affair. When Professor Knapp came to Madrid, in last July, he found evangelical activity limited to one hall, capable of holding 800 or 900 people, where pastors Ruet and Carrasco held services, twice on the Sabbath and once on Thursday. Besides this, there were three small Bible classes and some energetic Bible and tract distribution. In two months after beginning among the poor, Mr. Knapp had two halls and four evangelists preaching every night to 500 people. A third hall was afterwards taken and filled. Then he thought of forming a church, and received before February the names of 1,325 persons who wished to identify themselves with the movement. The Baptist style was totally opposed to the habits of the people and the tendency to open communion. Meanwhile, the Plymouth Brethren, who had attempted a similar work in imitation of his, did not succeed well, and attacked his work there and in England; so that at one time work money passed by without an answer, and he felt obliged to look elsewhere. When he determined to form a Baptist church, and so wrote to the Baptists here, he had given in earnest to prepare for it, and had given up two of his four chapels. But five days later, while announcing that one of the smaller halls would be closed, and the congregation in the larger hall in which he was speaking, one of the evangelists who would thus be thrown out of employment strode in and began haranguing the ignorant people most violently, and excited them against Mr. Knapp as a foreigner. They hissed Mr. Knapp, and threw out no moderate epithets. But he succeeded in quieting them, but went home under guard. Next day he closed the chapel and dismissed the ringleader of the revolt; but the rest of the evangelists left, hoping that he would be obliged to leave the work in other hands, to be carried on by foreign aid. Mr. Knapp now had two halls, capable of holding 900 people, but no evangelists. He now fell back on his training school, under the charge of Mr. Moore, and selected a young man of talent to preach three times a week in one while he preached the other time in the other. The confusion and the secession reduced the congregation to 200 or 300. The chaff was sifted away. Believing this the time when prompt action must be taken, Mr. Knapp proposed to two Scotch Presbyterian clergymen there the establishment of a Presbyterian church, not believing that American denominational differences should be transferred to Spain. They telegraphed to Scotland, and were commissioned to form a presbytery and ordain Mr. Knapp, which they immediately did. A church was organized of 50 members, and on the first Sabbath in April Mr. Knapp administered the sacrament in the presence of a large audience. The cause of the revolt, he says, was 'foreign gold in the hands of Christians.' Every one of the evangelists were engaged by the Plymouth Brethren, and one of his missions taken up by them. He hastened to reopen the work in another hall, a church of 100, crowded halls, new evangelists, and order. He has taken a new hall, that will seat 1,000 people, where Carrasco will preach. He has established two day schools, and the evangelists are required to attend the theological school. So it appears that the Baptist deputation will find their mission of no avail, as the die is irrevocably cast."

ENGLISH CHURCH IN JAMAICA.

In Jamaica the recently disestablished Church has been addressing itself to the task of reorganization. But has encountered difficulties at the outset. The Government having laid down no plan of procedure, the Bishop convened a Synod of the clergy and of representatives of the laity, leaving the qualifications of electors to the congregations themselves, but also nominating by circular a considerable number of the best qualified lay communicants, men whom he considered

to be a valuable addition to the Synod. The result was that nine tenths of the clergy assembled—about 80—and about half that number of the laity. The name of the church was declared by the Synod to be the Church of England in Jamaica; and the rules and standards of faith, declarations of doctrine, orders and the government of the English Church were adopted. The government of the church matters was restricted to the right of voting in church matters was restricted to communicants by a vote of 58 to 46, a measure supported by the majority of delegates, one of whom made a comic speech. For other details, each congregation is to elect a church committee of ten, five of whom, through elected by communicants, may be non-communicants; besides the General Synod and local committees, the bishop is to nominate a corporate body of four persons to hold property; the election of a bishop is to rest with the Synod, and on the Synod's failing to elect, the Archbishop of Canterbury, who is to be the appeal court in all cases, is to nominate one; and the patronage of benefices is to be with the congregations, subject to the approval of the bishop.—All this having been settled, the authority of the Synod was suddenly repudiated by the congregations of the Cathedral and Trinity Chapel, Spanish Town, which had been endowed by the ex-Chief Judge of Jamaica to the amount of \$5,000. Refusing all overtures to come to terms, the Fenians have so embarrassed the formation of the new Synod that its bishop—after vainly assuring them that they could look for no recognition from the Archbishop of Canterbury—now seeks a delay in the declaration of the separation of Church and State, until some adjustment of the difficulty can be devised.

ANOTHER SCENE IN THE GERMANICAL COUNCIL.—According to reports received at Vienna, a speech made at a recent sitting of the Council by Cardinal Prince Schwarzenberg created even a greater uproar than the famous one of Bishop Strosmayer. He said that the time for religious wars was past, and that the only condition was at hand. It was equally unchristian, unintelligible and incorrect to place the Protestants in the same category with heathens and atheists. The Roman Church and the Roman bishops must accept a word of advice on this subject from the German and Austrian prelates. The latter are in daily communication with the Protestants, and know them better than those who never see them or read their books. The presiding legate, Cardinal de Angeli, here interrupted the speaker, and a warm dispute between the two cardinals ensued. The president strove repeatedly, but in vain, to silence the cardinal who held his well, and at length the bishops drowned his protests in a storm of hisses, in the midst of which the cardinal was carried from the tribune, half-fainting from excitement to his seat.

MISSIONARY LABOURS IN CHINA.—The first Protestant missionary to China was Dr. Morrison, who arrived in September, 1807. Since that time 338 missionaries have labored in that country. Their literary labours can be judged from the fact that they have printed 490 works in Chinese, 232 in English, 9 in Malay, 8 in German, 6 in Dutch, 2 in Japanese, and one each in Mongolian and Siamese—total, 749. Among these are 28 translations of the Bible or portions of it. Dr. Medhurst published 63 works in Chinese, 29 in English, and 7 in Malay; and 10 others have published more than 20 volumes each.

Enormous Emigration from Liverpool.

The exodus from the Mersey has commenced this year with unusual rapidity, and the number of emigrants leaving the Mersey during the past week has been in excess of that of many years. The Germans and Swedes are taking the place of the Irish in numbers; the latter, though emigrating in small numbers from Liverpool, preferring the advantages offered them by Cunard, Guion, Inman, Allan, and National lines of steamers embarking from their own shores to the west. Another feature in the exodus from the Mersey is, that for two or three years past a great number of Danes arrived in Liverpool from Copenhagen and other ports, en route to America and Canada. This portion has now almost ceased, the Danish Government preferring that emigrants from that country should, if possible, go direct to their homes in America. In order to meet the wishes of the Danish Government, we understand that the National Company have sent one, and intend at intervals, to send others of their steamers to Copenhagen, for the chief purpose of embarking emigrants for New York. Returning to the week's exodus from Liverpool, on Tuesday last three large steamers sailed from the Mersey for the United States and Canada. The Allan Company's steamer *Leopold* had on board about 300 emigrants, amongst whom were 312 of the most sickly and debilitated looking people that the East London Emigration Society could possibly be selected for Canada. The unfortunate people, of course, will soon "pick up," and with a sea voyage and nourishing food, will, upon arriving in Canada, be stronger and better. On the same day, the Cunard steamer *Maia* and *Siberia* left for New York, each with between 700 and 800 emigrants on board. On Wednesday the Guion steamer *Manhattan* sailed for New York with 820 passengers, calling at Queenston to embark 270 more; and the National Company's steamer *Holland* left with 390, to which number 345 would be added on her arrival at Queenston. On Thursday the Allan Company's steamer *Prussian* left Liverpool for Quebec and Montreal with a large number of passengers, which, including those which she would take on board at Greenock, would reach 800; and on the same day the Inman Company despatched the *City of Anvers* with a full complement of stowage passengers, and fifty cabin—the total of the two steamers making about 1,600 emigrants. On Saturday, the Cunard steamer *Jess* left Liverpool with 70 cabin, and 330 stowage passengers, for New York; and the Inman Company's steamer *City of Cork*, for Halifax and New York with 300 passengers. On calling at Queenston, the latter vessel will take on board 300 more, making a total of 600 emigrants. The emigration so far for one week has been one of the largest ever known from the Mersey.

SPENDY TOYS.—A correspondent of the Queen newspaper wishes to know, "Can any lady recommend any Sunday toys for very young children—fourteen years old? I find Noah's ark is not safe, as they break off the limbs from the figures, and put them in their mouths." It is, perhaps, a little difficult to give an opinion on so important a question, indeed, some dippant people would say that such small folk don't know the difference between Noah and any of the animals he sheltered. But there is no doubt that great impressions may be made on children by the introduction of scripture toys and games. A good effect might be produced if a sofa cushion, for instance, were laid across the parlor door-way, so that, when the head of the family came home, he might stumble over it—this would typify the "Fall of Man." Or, the children and parents might get into an empty bath, and then all the water-works be turned on—this would be a good illustration of "The Flood." Again, with a water-jug, a lighted candle, and a poker each, a few persons might get up a good imitation of Gideon's assault on the Midianites. Many more games might be suggested, but these would be sufficient, at any rate to begin with.—*Ch. Union*

It has just become known that the Greek brigands headed by the notorious outlaw who murdered the English and other prisoners, made confessions before being executed by the troops sent to capture them, that their leaders insisted upon a ransom being paid for the lives of the English and Italian secretaries, and wielding great influence with the Government, and wielding great influence with the Government of Greece. This information produces a feeling of deep concern at the diplomatic headquarters; and it is thought serious complications will grow out of it.

THE FENIAN RAID.

Fenians Crossed the Lines.

A SKIRMISH AT PIGEON HILL.

HUNTINGDON, May 26.
At ten o'clock a body of Fenians crossed the line, and after destroying the telegraph wires in Mr. Hallbrook's store, they advanced as far as Hendersonville, two miles on this side. Reinforcements are just coming in, and it is probable an advance will be made. It is not known whether the Fenians are in full force or not.

ST. ALBANS, May 26.
It is reported that the Fenians have twenty-five pieces of artillery, one battery consisting of five breech-loaders. Veterans of the American army estimate the armament and arms in the neighbourhood sufficient for at least 5,000 men. Gen. J. Donnelly, of Springfield, Mass., is in command of the Fenians. He is said to be energetic and skilful, having made an honorable record in the late civil war.

HUNTINGDON, May 26.
The night has passed quietly. The Fenians at Trout River line have been reinforced during the night, chiefly by arrivals from Massena. They are now so strong that it is thought that they may venture across. Colonel McEachran is prepared for such an event.

A special despatch from Fredericton, about noon, says that the volunteers, under Col. Smith, attacked the Fenians last evening, drove them from their cover among the houses and routed them completely. They lost some five or six killed and a good many wounded. Not a single volunteer was hurt. During the night the Fenians retreated in great disorder to their camp at Hubbard's Corner, four miles distant, and afterwards fell back upon St. Albans. Yesterday the Fenians held the cluster of houses in the hollow on the line, and were under the command of Gen. O'Neill and Col. Donnelly. After the arrest of Gen. O'Neill, P. O'Brien and Reilly, an escaped convict from Australia, assumed command under the name of Gen. Dwyer, and with a reinforcement of the 4th company New York Irish, they mustered about 350 men under arms. The second firing by the Fenians was resumed about half past four o'clock. The 60th corps and the Independent corps returned the fire. About six in the evening Col. Smith prepared to attack and dislodge the enemy from their cover among the houses in the hollow ground on the American side. The Independent and company of the 60th Battalion were deployed in a skirmishing order, and advanced steadily towards the boundary line. The enemy observed the move and cleared out of the houses, and began firing while retreating across the fields. The volunteers opened fire upon the Fenians, and quickly converted their retreat into a regular skedaddle. They fled to the woods on the east side, while some took the road towards their camp at Hubbard's and St. Albans.

The Victorias under Capt. Crawford were held in reserve, and were posted in the woods which skirted the base of the volunteer camp. No sooner did the Fenians leave their camp than the Victorias opened fire upon them. The steady advance of the Independent and the men of the 60th to the boundary line was capital. For about ten minutes the firing was kept up with great spirit; and, for the time, sounded like the commencing of a battle. Five or six Fenians were shot before they reached the woods, and could not be seen from the line, and a good many were wounded. After dark the Fenians removed their dead and wounded, and retreated upon St. Albans.

COLLAPSE OF THE RAID.

BOERX, May 26.—The United States troops from Forts Warren and Independence left by a special train late last night for St. Albans.

General O'Neill is in the common goal in Burlington. The Fenian bubble, as far as the movement in this direction is concerned, has burst. Soon after the arrest of O'Neill, the Fenian officers held a council of war, and decided it was useless, with the small number of men at their command, to make any further attempts at invading Canadian soil.

In consequence of their decision, the roads leading from here to Franklin are lined with returning Fenians. A gentleman, just returned from Franklin, brings intelligence that guns, ammunition, blankets, and other paraphernalia of war, are scattered about in great abundance, and are being picked up by whoever chooses. The rank and file complain bitterly of their officers, and there is very great dissatisfaction on all sides in regard to the management of the affair.

NOTICES OF MARRIAGE, to insure insertion, must be accompanied by Twenty-five Cents sent to the Book Steward.

MARRIAGES.
On Tuesday, April 26th, at the residence of the bride's father, by the Rev. E. Chumet, Mr. William W. Craig, to Miss Mary E. Leuty, eldest daughter of Henry Leuty Esq., all of Toronto township.
On May 8th, at the residence of the bride's brother, by the Rev. B. Sherlock, Mr. Atkinson, con. of Sparta, Ont., to Miss Martha Sherlock, of Tyroneville.

DEATHS.
On the 24th instant, at Quebec, Joseph Fessant, uncle of the Rev. E. Fessant, aged 82 years.
On the 6th inst., at the Wesleyan Parsonage, Arkona, Mary Jane, only daughter of the Rev. James Watling, aged 11 months and 15 days.

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Circuit Intelligence.

London District Meeting.

DEAR BROTHER DEWART.—You will be glad to learn that your old district of last year—the London district—

The Toronto District Meeting.

The annual meeting of the Toronto District was held in Brampton on the 15th and 16th inst.

GLANFORD CIRCUIT—CAMP MEETING.

The Camp-Meeting will be held on the old ground in Barton, near the city of Hamilton, on Mr. Jacob Terrybury's farm, to commence, June 24th, 1870.

COOKSVILLE CIRCUIT.

Zion Church, on the Cooksville Circuit, will (D.V.) be re-opened for divine service on Sabbath, May 29th,

CAMP MEETING.

The Camp-meeting on the Cookstown Circuit will be held on the old ground near the village of Thornhill,

Connexional Notices.

PLAN OF THE PUBLIC RELIGIOUS SERVICES IN CONNECTION WITH THE WESLEYAN METHODIST CONFERENCE—Toronto, 1870.

Conference Prayer Meeting.—Adelaide Street Church, Wednesday, June 1st, at Twelve o'clock.

Conference Sacramental Service.—Elm Street Church, Wednesday, June 1st, at half-past Seven, P. M.

Reception of Delegates from Other Conferences.—Richmond Street Church, Thursday, June 2, at half-past Seven, P. M.

Public Reception of Candidates into Full Connection.—Adelaide Street Church, Friday, June 3rd, at Seven o'clock, P. M.

Conference Love-Feast.—Richmond St. Church, Sunday, June 6th, at Nine o'clock, A. M., conducted by Rev. R. Jones.

Ordination Service.—Richmond St. Church, Sunday, June 6th, at Ten o'clock, A. M. Sermon by the President of the Conference.

ADELAIDE STREET CHURCH. Sunday, May 29, at 11 a. m., Rev. W. R. Griffin; 6:30 p. m., Rev. G. R. Sanderson; Tuesday, 5, H. F. Bland; Thursday, 6:30 a. m., Rev. A. C. Wilson.

ELM STREET CHURCH. Sunday, June 5, at 11 a. m., John A. Williams; 3 p. m., S. S. Addresses (Adelaide St. and Berkeley St. Schools) Revs. W. Hall, E. A., and Manly Benson; 6:30 p. m., Rev. Gervase Smith, M. A.

RICHMOND STREET CHURCH. Sunday, May 29, at 11 a. m., S. S. Nelles, D. D.; 6:30 p. m., E. E. Harper, M. A.; Tuesday, 3 p. m., John Leary; Thursday, 6 a. m., A. L. Russell.

QUEEN STREET CHURCH. Sunday, May 29, at 11 a. m., James Preston; 6:30 p. m., James Elliott; Thursday, 6 a. m., W. H. Poole; 3 p. m., S. S. Addresses (Elm Street and Yorkville Schools) Samuel B. Phillips, and George Brown; 6:30 p. m., J. W. Lindsay, D. D.; Tuesday, 7:30 p. m., Alfred McCann; Wednesday, 8 p. m., Samuel Wilson.

BERKELEY STREET CHURCH. Sunday, May 29, at 11 a. m., E. B. Ryckman, M. A.; 6:30 p. m., Kennedy Creighton; Tuesday, 8, G. M. Meacham, M. A.; 6:30 a. m., John S. Fisher.

YORKVILLE CHURCH. Sunday, May 29, at 11 a. m., J. C. Slater; 6:30 p. m., D. C. McDowell; Tuesday, 8 p. m., J. E. Hets. Sunday, June 5, at 11 a. m., Dr. Fowler; 6:30 p. m., W. S. Blackwood; Tuesday, 8 p. m., John Shaw; Wednesday, 8 p. m., W. W. Holmes.

CLAREMONT ST. CHURCH, (Colored). Sunday, May 29, at 6:30 p. m., George Goodson. Sunday, June 5, at 3 p. m., Joel Briggs. Session—Sunday, June 5, at 2:30 p. m., A. B. Chambers; 6:30 p. m., D. E. F. Cox.

LESLIEVILLE CHURCH. Sunday, June 5, at 11 a. m., George Robson; 6:30 p. m., Wesley Cassan. Eglington—10:30 a. m., and 6:30 p. m., J. W. McCallum. York—10:30 a. m., and 6:30 p. m., John Burwash, M. A. New Church—10:30 a. m., and 6 p. m., James Graham. Weston—10:30 a. m., N. F. English; 6 p. m., E. A. Ward.

BURWICK CHURCH. Sunday, June 5, at 11 a. m., E. A. Ward. Claremont—2:30 p. m., N. F. English.

OPEN AIR SERVICES.—Sunday, June 5, Queen's Park 3 p. m., Peter Addison. Bethel Service—3 p. m., Robert Mark, M. D.

SCARBORO' CIRCUIT.—Sunday, May 29, Washington, 10 a. m., C. H. Davis; Highland Creek, 2 p. m., G. H. Davis.

TOWN LINE.—6:30 p. m., William Pollard. Sunday, June 5, Zion Church, Toronto, (Congregational) 11 a. m., H. F. Bland; 6:30 p. m., James Brock.

COLLECTIONS will be made on Sunday, June 5th, in all the Wesleyan Churches, towards defraying the incidental expenses of the Conference.

WESLEYAN MISSIONARY SOCIETY. The Treasurers acknowledge, with thanks, the receipt of the following, viz:—

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Wesleyan Mission Rooms, Toronto, May 23, 1870.

Ottawa District.

Mr. Horton.—The May meeting of the Ottawa District has just been held. The state of the District is healthy and prosperous under the management of our respected brother, as you will see by the following resolution passed by the meeting:—

Moved by Bro. D. Chalmers, and seconded by Bro. C. Daggart, "That in view of the contemplated removal of our beloved Chairman, Rev. E. B. Harper, M. A., from the District, the members of the District Meeting would take this opportunity of expressing their high appreciation of the business ability uniformly manifested by him in his official capacity, and the brotherly kindness and urbanity which has characterized his intercourse with his brethren; and while submitting to the Conference his resignation, and feeling regret at the prospect of separation, and that if called upon to part would earnestly pray that the Divine presence and blessing may accompany him to his new field of labour, and that a copy of this resolution be inserted in the CHRISTIAN GUARDIAN.

Geo. H. KERRY, District Secretary.

Marmora Mission.

DEAR SIR,—This mission, which has been the arena of many of the hardships and heroic labors of some of the many worthies of Canadian Methodism, has enjoyed a good degree of prosperity during the last three years. During that time, Methodism (which here has had in former years a great many drawbacks, and in latter years a great deal to contend with) has advanced to the front of the King's army. Progress is visible in all the departments of the church. When the Rev. A. Doxsee, our beloved pastor came here, scarcely could he get a place to shelter himself and family; but by the blessing of God, the exertions of Brother Doxsee, and the almost united effort of the people, a commodious parsonage has been erected, so that we now enjoy the pleasure of knowing that our ministers, at their introduction among us, shall not be tormented with the anxious thought, how, or where shall I get a dwelling place for my family. The spiritual building has been rising steadily; but the blessing of God rested upon us in a very gracious manner during the past year, in the conversion of over fifty souls, and the building up of believers.

In conclusion, permit me to say in behalf of the Quarterly Board, and the entire mission, that if the Conference rules will allow, we will be heartily glad to receive both our ministers, Brother Doxsee, and Brother Ryan, for another year, in the mean time we do most sincerely regret their removal. Praying that the blessing of God may attend them, and commending them to the loving regards of those among whom their lot may be cast another year. Yours truly,

Recording Steward.

Weston Circuit.

DEAR BRO. DEWART.—The ecclesiastical year having nearly closed, it may not be amiss to give your readers some facts in reference to this field of labor.

We are glad to be able to report progress. The people have more than maintained their reputation for kindness and liberality in those qualities: they are surpassed by none on the District.

Through the praiseworthy efforts of my predecessor, Rev. N. F. English, I found the walls of a new brick Church partly up at Condon's appointment (now Claremont). It was dedicated on the 31st of October. The President very kindly came to our aid, and preached a most masterly and profitable sermon on "Our sufficiency is in God." In the afternoon, Rev. A. Sutherland reminded us of the blessedness of the people who know the joyful sound in the evening. Rev. J. Bredin delighted us with a walk about Zion! Collections during the day were \$114.50. The meeting the following evening was very successful.

It will not be deemed invidious for me to say that we feel deeply indebted to James Duncan, Esq., for the interest which he has taken in the erection of the church, in addition to the large amount subscribed by himself and family. The building, including a school, cost \$2,300 or nearly so.

Special services have been held, and a large class formed. Our western friends have decided to alter and increase their pew accommodation.

At Burwick, on Sabbath evenings, it is sometimes impossible to seat all the people who attend.

The minister has been paid in full without any complaining, and without the questionable aid of teas, socials, &c. We "thank God and take courage."

J. SHAW.

COASTVILLE.

A cordial and affectionate address was adopted at the last Quarterly Meeting of the Coastville Circuit to Rev. J. E. Richardson, expressing regret at his removal, high appreciation of his fidelity, and kind wishes for his future prosperity.

MONTREAL EAST.—At the last Quarterly Meeting of the Montreal East Circuit, it was unanimously resolved, that they could not permit the Rev. S. J. Hunter to leave the circuit without expressing their high appreciation of his services, during the three years he has so ably and efficiently filled the appointment.

PENETANGUISHEN.—The last Quarterly Meeting of the Mission adopted a cordial resolution acknowledging the extent to which the labors of the Rev. Thomas Atkinson had been blessed in advancing the spiritual interests of that Mission during the year, and earnestly requesting his return another year.

SARON AND MOUNT ALBERT.—At the May Quarterly Meeting on this Mission, as the Rev. C. Hamilton's three years of pastoral labor are closing, a resolution was unanimously adopted expressing gratitude for

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THOSE PARTIES who desire to subscribe for the London (England) Watchman or the Methodist Recorder will find it to their advantage to remit their subscriptions to the Rev. S. Rose, who will see that they are duly sent to England. These papers are the organs of the Wesleyan body in England, and will be found to contain full reports of the religious state of that body there. He will furnish the Recorder at \$2.40 per annum; and the Watchman at \$4.00. Address REV. SAMUEL ROSE, Wesleyan Book Room.

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Others, in Press, will be announced as soon as ready. Brethren, please aid us to scatter them broadcast.

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A MOST EXTRAORDINARY CASE! The following statement of a most extraordinary case ought to convince the most skeptical of the efficacy and power of this most remarkable remedy for lung diseases:

Lucid, N. Y. Jan. 2, 1867. Dear Sir:—For the sake of the vast numbers of people who are suffering and dying with that dire scourge of our land, CONSUMPTION (trusting they may be induced, by reading these lines to peruse your great remedy and "be healed,") offer this testimonial as to the extraordinary merits of your medicines:

For many years I was troubled with Catarrh, which finally culminated in a settled cough. My lungs had several spells of profuse bleeding, and soon became very badly diseased. I faithfully used one kind after another various advertised nostrums, and at different times took treatment from some of the best physicians in our section, but instead of receiving any permanent benefit I continued to grow worse, and was evidently sinking into a helpless decline. I suffered greatly from night-sweats, extreme nervousness, pleuritic pains in the lungs, cancer sore throat, coldness of the feet and hands, disordered and morbid condition of the stomach and bowels, and excessive weakness. I expectorated terribly. The last stage of consumption was apparently reached. With but little hope (or life) remaining, I commenced using your remedies, March 1st, and by the 15th of the following June I took the last dose of the seventh package, and had then become a well man. It was two years ago, and since then I have worked steadily on a farm, all the time in good health. My age is 62, and my present weight 150 pounds.

Very gratefully yours, LOY CARLENE. Holly, Oakland Co., Mich., Jan. 10, 1868.

Dr. R. K. HORTON & Co. Gentlemen.—I wish to express my sincere thanks to you for the great benefit Rev. Mr. Harrison's Consumptive Remedy has done for me. In the spring of 1867 I took a severe cold; I doctored for it, but to no effect; my case became more and more dangerous, attended with a severe cough, copious expectoration, and dreadful night-sweats. I became much emaciated; the best physicians of our place were in attendance, and they soon despaired of my recovery, and stopped prescribing for me. They pronounced my complaint quick consumption, and said I could live but a short time. At this critical period a friend from the State of New York came to visit me, and as he had been in a like situation, he could speak from experience. He recommended your invaluable Remedy; it was soon procured, and I am happy to say before one package was taken, I felt its beneficial effects, and by the time I had taken four packages I felt positive I was a well man. I desire this statement to go before the public in order that all those who are similarly afflicted may be relieved.

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