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[Vol. I.]

Poetry.

RIVET THE LAST PACIFIC RAIL!

BY GEORGE W. BUNGAY

Rivet the last Pacific rail,
With a silver hammer and golden nail;
For over the hill and over the vale,
The iron horse is swiftly coming.
Along the prairie wild flowers sweet,
With red lips kiss his flying feet,
Wild eagles his wild scream repeat:
His hymn of praise the bee is humming,
Hail to the day and deed!
Hail to the iron steed!
Hail to the iron rail!
Hail to the West, all hail!

Now the rising and setting sun
Shall see the East and West are one,
Wherever the steed of steam shall run,
The Union shall be one forever.
State linked with State with iron bands,
Hearts linked with hearts, and hands with hands,
Hail to our broad free lakes and lands!
Hail to our free lands!
Hail to our free hands!
Hail to the gold nail!
Hail to the last rail!

Over prairies of gold and green,
Over rivers that roll between,
Plumed mountains of richest sheen,
The steam horse toils harder and harder,
Now scaring the wild herds and flocks,
Now thundering over granite blocks,
Now climbing the steep shalving rocks,
Now up to the Sierra Nevada.
Hail to the plains below!
Hail to the peaks of snow!
Hail to the hammer's stroke!
Hail to the echoes woe!

From ocean to ocean the rail
Runs over the mountain and vale,
Which echoes with blows on the rail,
Now heard by the listening races,
Hail to the pathway of nations here,
It runs to-day through the hemisphere,
The good time coming must now be near,
It shines on our hope-lighted faces.
Hail to the age of steam!
Hail to the iron team!
Hail to our iron bars!
Hail to our flag of stars!

A TASTE FOR READING.

A cultivated literary taste is one of the best safeguards for a young man exposed to the temptations of a life in a great city. When evening approaches, a feeling of loneliness will creep over the heart of a youth who has but lately left the joys of a loving home circle, now so far away. He feels himself "homeless amid a thousand homes." Then is his hour of peril. A hundred gilded doors are open wide to welcome him. The theatre blazes forth its manifold attractions, and coloured lights glance brightly from the many saloons and halls of pleasure. But, alas! "their steps take hold on hell." If he throws himself within their power he is lost forever, unless by a superhuman effort he is freed from their chains, and even the marks of his fetters will go down to the grave with him. To one thus far from home, in a land of strangers, a choice book is a friend indeed. Let him make the little room he calls home as cheery as possible. Place an easy chair in it, and hang up a tasteful picture on the wall. Do not think it an extravagance. It will pay a hundred per cent. interest in the refined, elevating pleasure it will give. Then, with a good book for a companion, the evening hours will pass all too swiftly, and he will feel that his close that he has been adding to his intellectual riches.

A cultivated literary taste has saved many a youth from ruin, and furnished society with able, intellectual men, who were an honour to their various professions. Always select the best authors, as time is too precious to waste in reading a poor book, especially since our best publishing houses have brought the best of literature within reach of even the humblest. What a change four hundred years have wrought. Then to own a little book required the sacrifice of a fortune. The purchase of one was considered so great a transaction that distinguished persons were assembled as witnesses, and most terrible denunciations were pronounced by the church against those who should dare to steal or deface a religious work. Now we have books without limit, and the greatest difficulty is in deciding which of the multitude to select. But whatever may have been the subject of the evening's reading, the day should never close without the perusal of a chapter, at least, from "the Book of books." Here we may always find a sure guide, a loving counsellor, and a friend who can supply the loss of every other.—S. S. Times

NEVER MARRY A DRUNKARD.

From reviewing the many corruptions of mankind, I am made to exclaim with the Psalmist, "Corrupt are they have done abominable iniquity." "Horror hath overwhelmed me," and "my heart is sore pained within me," and "all the evils I see under the sun, which is common among men," there is none to surpass the sin of drunkenness. That awful decree passed by Almighty God upon its slaves in death, we know is sure and unalterable. Let us therefore awaken every power and sympathy, to alleviate the misery felt in this life, by both the hell-bound victim and the bleeding kindred hearts. Due praise be given to the noble temperance societies for their efforts to rescue these sinking souls from damnation, and bleeding hearts, from dying grief; but allow me to plead a more speedy reformation, for "when a sinner is given over to hard heartedness and a reprobate mind," the gentle words of anxious friends are but the "casting of pearls before swine." "A rod for the fool's back," says the wise man, and they need the strong arm of the law to inflict it. Rulers lend your ears, your heart, and your hands. Pray, consider, make, and enforce, as the first step toward the great reform, this provision, viz.: That no license to marry shall be given to any man who is addicted to drunkenness. And I hope this resolution I now offer (which has long been formed, but recently encouraged by the acts of my sex in a distinct state) will be heartily responded to by the sisters of my native Georgia, viz.: Let us form a society, the members of which shall pledge themselves that they will not receive the attentions of any young man who uses liquor, tobacco, profane language, is a gambler, or practices any of those evils which are leading them down to perdition. O, woman, will you risk your life, which God has given you for his earthly service, and your soul, which God has given you for his heavenly praise, with one who descends lower than the lowest brute—one who cares as little for your soul as he does for his own, and will bring you in sorrow to the grave!

Secondly, make provision that every married woman be invested with power to prosecute the liquor dealer for selling her husband intoxicating liquors without the strict testimony of his physician, (who shall be bound to resort to its use as the last remedy) that it is alone for medical use. And in order that the reform be more complete, annex a heavy fine, with imprisonment, for every act of wilful drunkenness. Consider that—
"Like the fatal winds that sweep
O'er the deserts burning plain,
Is the deep and deadly poison of his breath;
While the aged and the young
He is binding with a chain
That will lead thousands down to death."

THE FLOWERS OF PALESTINE.

"The hills in the region of Mount Tabor," says Dr. Bellows, "offer better pasturage than any we have met in the Holy Land, and yet there seem fewer flocks upon them. But the flowers have taken advantage of this absence of cattle and people, to spring up in a variety and beauty I have never seen equalled. We gathered bouquets in a few moments by the path, which I defy any London or New York conservatory to equal in beauty, and freshness, and variety, or in rarity. Such feathery things, such fairy shapes, such delicate colours, such exquisite scents, such delicate odours, to me, combined in any nose-gar, and I felt then, and I do now, ashamed that my feeble botany could not name and place them. I make their beauty the *amende* of a most honorable mention. Could I have sent one of these Syrian bouquets to each of my best beloved friends at home, I would gladly have paid the highest New York prices for a hundred, and a hundred might have been plucked from a roof of ground. But their frailty was equal to their freshness and delicacy.
There is a solemnity in the houseless, treeless, unpeopled state of this fine country which is an affecting preparation for the approach to the great centre of Jesus' ministry,—the Sea of Galilee. Nature seems to say there is no room for anything in this sacred region but the memory of Him whose glory fills the earth. The hills are green, and flowery, and fragrant, but they refuse any meaner service than that of acting as the witnesses of Him who once put their lilies above Solomon in all his glory, and used them as His altar and His pulpit."

A WORKING CHURCH.

The following letter was addressed to the Second Congregational Church in Danbury, Ct., of which he had been a member,—by the late Rev. Henry Lobdell, M. D., missionary at Mosul. Its affectionate counsels and exhortations render it equally valuable to every church who desires to reap the honor and the fruits of being truly "a working church."

MOSUL, March 2, 1864.

DEAR BRETHREN AND SISTERS:—It has long been in my heart to write you a note expressive of my deep interest in you as members of the same Church as myself; and had I not presumed that you have occasionally listened to extracts from my letters to our dear pastor, I should have done so ere now.
I think I may venture to speak very freely to you, even as I used to do when among you. You will certainly believe that I have no desire but to make Christ more dear to you. He is to me, my life, my all. I could not stay in this wicked city a single month longer, and be at ease, without Christ to dwell within me. Faith in him,—a faith working by love,—is the only support of the soul. I say a faith that works, for all faith that is without works, is dead,—is no faith at all, any more than a corpse is a man. The missionary's joy arises from his labors for Christ; not that he feels they are deserving of anything good, but Christ reveals himself to all who try to please him, so that labors of love have their ever-present reward. It is not striving to secure hereafter the blessedness of heaven, that leads him to labor; it is the consciousness that Jesus is pleased with him while he is at work. No Christian can be happy unless he makes daily efforts to bless others; taking up the cross is essential to Christian joy.

And now, my dear friends, I do not wish you to infer that I suppose that I can labor in Mosul

to the glory of God any better than each one of you can in Danbury. Whoever has a heart to do something for human salvation, can always find opportunity to do it. And let me ask of you, do you work as earnestly and as faithfully as your Lord requires? "Ye are my friends if ye do whatsoever I command you," says Christ, and this implies that unless we make vigorous efforts to fulfil his commandments, we cannot be his friends. Christ's command is that "we go into all the world and preach the gospel."

Now, my dear friends, are you doing all that is required of you in this matter? I do not ask if you make pecuniary sacrifices to sustain your church services,—this I know you do. But I ask you if you engage in those personal labors for Christ, which are of more consequence than giving money to the Lord? The silver and the gold are his, you are only his stewards. Your own character is yours,—this only. Now, do you manifest the character of Christ? Do you make it a rule to attend to all the exercises of your church? Do you labor in the Sunday-school? Do you go into the highways to bring the people in? Do you pray as you ought, for the heathen at home, and the heathen abroad? Do you love to hear of the work of the Lord, as you love to hear news from California or Washington? Are you enough interested in the great moral revolutions now going on in Turkey, China, and India? Do you love the monthly concerts, as do the Protestants in Mosul? They esteem it a great favor to hear of the progress of the Gospel every month. They almost invariably attend all our prayer-meetings; and though when the church was first organized, it was thought a shame by persons outside of the church for some of them to pray publicly, they are all ready to pray, when asked, and at all proper times. They make it their chief business to preach Christ at their homes, at their neighbors', in their shops, whenever and wherever they may. They are a working church,—a sort of apostolic cell, if I may so speak; and I doubt not you theoretically agree with me, that this is the sort of Christians that is wanted everywhere.

Now you will not murmur, if I ask you to make your church apostolic. Stand by your pastor through good report and through evil report, till you have evidence of his unfaithfulness. How can you encourage him? You can be prompt in attendance at the church services, especially at the concert. The professed Christian that does not love the monthly concert, has little reason to think he is born of God. Do you not think the first Christians were always ready to pray for the Pagans and Jews,—that as they rejoiced to hear of the conversion of Cornelius and his Gentile brethren (Acts x. and xi.), so all Christians in all times should rejoice to learn what God is doing in all lands for the honor of his son, our Lord?

The only reason that led me to unite with others in organizing your Church, was that it was to be a missionary enterprise. If I had thought it was to be an ordinary church, spiritually dead a good deal of the time, I should have been much less earnest. But I know that its first members desired only that there might be a working church in Danbury. And shall it not be such?

Oh! I beg you, brethren and sisters, makes its interests dear as the apple of your eye, for these interests are but the welfare of immortal souls, and the well-being of the universe of God.

I shall always delight to hear from any of you, and especially to know that myself and mine are not forgotten in your prayers.

Your affectionate brother,
H. LOBDELL.

In connection with the above letter to the Church, Dr. L. wrote also more familiarly to his friend the pastor, as follows:

Oh, how much Danbury needs a genuine revival of God's work! May your little church be instrumental in the conversion of souls. May all its members be as earnest as the native Christians of the East,—every one deeming himself and herself commissioned to propagate the Gospel. The church will not fail to prosper, in which all the members toil earnestly for God. How much depends upon the hearty co-operation of pastor and people! My dear brother be thou faithful unto death, and entreat the members of our church to be up an doing while the day lasts, for the night cometh. Before this reaches you, I have confidence that a great work will have taken place among you; for it is true that God helps those who will help themselves, even in spiritual matters. The human seems necessary to the divine in this world. Let us not attribute any efficiency to ourselves, but make our bodies fit temples for the dwelling of the Holy Ghost. Then God will work through us, and his kingdom come. Let not a refreshing from on high be followed by indifference. How soon we shall have done, all we have to do,—and when our end comes, may we be conscious of having labored earnestly for our heavenly Father.

THE ROSES OF HEAVEN.—Katie, sweet girl, was gently passing away from earth, when one of her Sunday-school classmates called to see her, bringing the simple but well-selected offering of a white rose. The dying girl looked at it thoughtfully, toying with it in her thin fingers,

and remarked, "This rose is the emblem of purity. Through the blood of Christ, my heart has been cleansed and made like to this rose. Thank you, Maggie, dear," said she to the giver; "for this lovely flower has given me new and sacred thoughts. And when I reach the home of the angels, I will weave you a wreath of the roses that bloom in paradise. And tell my teacher that when I meet her in heaven, I will sing her a song far sweeter than that she asked me to sing for her when I saw her last." And when the day dawned, Katie's cleansed spirit passed away to the home of the angels. And Maggie has been waiting the summons to join her till her head is all silvered over with age, but her faith fails not.

RELIGIOUS LIBERTY IN SPAIN.

The magnificent oration, of which we here give a part, was delivered by Senor Castelar, in the Spanish Cortes, in answer to a speech by the Canon of Victoria, deprecating the toleration of any but the Roman Catholic religion in Spain. It has produced an immense sensation in Europe, and is an augury of good concerning the progress of religious liberty in the most intolerant country in the world.

Senores Diputados.—Immense is the misfortune for me, but greater for the Cortes, to find myself forced, by the duties of my position, and by duties of courtesy, to occupy almost every afternoon, against my will, the attention of this Chamber. I hope the Cortes will pardon me, and not contribute such long and continuous discourses to my intemperance of speech! I solemnly promise not to speak again for some time, and especially in the debate on the totality of the Constitution! The illustrious Senor Rios Rosas said with the authority which his speech, talent, eloquence, and character gave him, that he doubted if he had any right to give me counsel. Not only has he the right, but he has the duty to counsel a beginner, to counsel a youth. When Senor Rios Rosas counseled me that I should not treat the church with such acerbity, a great doubt filled my soul. I doubted if I had been just. I doubted if I had been prudent. But then, I attacked no belief; I attacked no worship. I only said that the church, organized as a power of the State, could not fail to bring about grand perturbations, for in its anxiety to subject the civil authority to its criterion of absolute and heavenly-revealed authority, it would constantly menace all rights, remove, and destroy them.

Senor Mantorola. The reverend deputy, with the authority which his knowledge, his virtues, his high representation in the church, his high representation in this Chamber gave him, has revealed to us what is the criterion of the clergy upon the modern rights, upon the national sovereignty, upon religious toleration, and upon the future of the nation.

* * * Gentlemen there are two ideas which have never been realized in history—the idea of one nation for all, and the idea of one religion for all. I have admired much the assurance with which Senor Mantorola affirms that Catholicism progresses in England, in the United States, and in the East. The progress, not religious, but social, which Catholicism has made, not in the consciences but in the laws, you owe to this liberal party whom you persecute every day with your reprobation and your anathemas—those Protestants condemned by you; those liberals cursed by you, proclaim as a right that the Irish rustic and the Catholic peasant should not have to pay from his pockets the English Church, in which his conscience does not believe. In the United States there are 37,000,000 of inhabitants and only 4,000,000 of Roman Catholics. When liberty comes, the material bonds are loosened, the moral bonds are tightened. Thus it is necessary for the society to live freely; it is absolutely indispensable that it should have grand moral bonds, grand bonds of ideas, rights, and duties—duties imposed not by civil authorities nor by armies, but by its own reason and by its own conscience. For this, gentlemen, I have not seen when I have been to enslaved peoples, I have never seen the festival of the Sunday kept! I have never seen it kept in Spain! I have never seen it kept in France! The Sabbath among an enslaved people is a Saturnalia. On the other hand, I have seen the Sunday celebrated with an extraordinary severity, with a severity of customs which astonishes, among the only two free peoples which I have visited in my extensive peregrinations throughout Europe—in Switzerland and in England. And low is this! I know how it is. It is because there are no bonds of custom and intelligence which do not exist where religion is imposed by force, by means of artificial and mechanical laws, upon the will and the conscience! So it is that a Russian and Prince once remarked to me in Geneva, that they had more liberty in St. Petersburg than they had more liberty in St. Petersburg than they had more liberty in New York; and on my asking him how, he answered, "For a very simple reason. I am very fond of music, and in St. Petersburg I can play on my violin on Sunday, while I cannot do it in New York." The separation of the Church from the state, like freedom of worship and religious liberty, engenders the grand principle—the voluntary acceptance of religion, of the metaphysics, or of the morality, such individual has in his conscience.

Senor Mantorola said he condemned all religious persecutions! Then His Reverence ought to condemn lively and energetically many pages in the history of the church. "We did not kill the persecuted ones," said Senor Mantorola, "the civil power killed them!" Miraculous defence! As if the assassin should say it was not

he who killed his victim—it was his dagger! The Inquisition, gentlemen—the Inquisition was the dagger of the church. The truth of the persecutions may be known by opening any page of ecclesiastical history. Does Senor Mantorola wish me to cite the Encyclical in which Innocent III condemned the Jews to eternal slavery. Does he wish me to bring the letter in which the holy Pius V charged Philip II to seek an assassin, to kill Elizabeth of England? Senor Mantorola has asked what I have to say of the Church when she has created great universities? I am just. The Church was once the centre of the unity and the ideal of life; for it was the only intellectual element in the chaos of barbarism. Then were born the universities under the favour of the Church. But compare the universities of the sixteenth and seventeenth centuries with the most illustrious of ours—Salamanca, for example. What illustrious foreign universities has Senor Mantorola cited? We have retrograded, not because we are inferior in intelligence and in talent to the Germans or the English, but because they acquired before us the great moral treasure of liberty of thought—because they have not remained, as we did so long, without light in the conscience, buried in the depths of Inquisition. * * * Does Senor Mantorola believe the terrible dogma that the children are responsible for the sins of their fathers? Does Senor Mantorola believe that the Jews of to-day are the same as those who crucified Christ? I do not believe it! I am more of a Christian to do so. Great is God in Sinai! The thunder precedes Him! The lightning accompanies Him! The earth trembles! The mountains are torn in pieces! But there is a God greater and grander. Not the majestic God of Sinai, but the humble God of Calvary. The God nailed to a cross, wounded, transfixed, crowned with thorns, gall on his lips, and yet saying: "Father, forgive them; forgive my murderers, forgive my persecutors, for they know not what they do." Great is the religion of Power, but greater is the religion of Love! Great is the religion of implacable Justice, but greater is the religion of pardoning mercy. And I, in the name of that religion—I, in the name of Gospel—come here to ask that you will inscribe on the front of your fundamental code "Religious liberty!"—that is to say, "Liberty, fraternity and equality among all mankind!"

ELOCUTIONISTS IN THE PULPIT.

Rev. Robert Collyer does not think much of through sermons. One summer evening, in reality in the pulpit tone, and I will add to this, to complete my illustration, the pulpit manner, too; and I mean by that everything a man puts on for effect compared with what springs spontaneously out of his nature. Dr. Wadsworth, of Philadelphia, was one of the most awkward and ungainly men in the pulpit I ever saw. Every action, as we call it, went in the face of the whole school of elocutionists, and was as unexpected as it was extraordinary; he caught you first by that, and then by and by you saw that every movement he made had a delicate kinship to the movement of his soul, and then you cared no more for the contortions. But I have often seen men whose movements were exquisitely governed by the elocutionists with the most exquisite grace, that I could not bear to look at. It was an elaborate lesson they had learned, and they were conducting an exhibition. It is always sad to see this, saddest of all in the pulpit.

GERMAN PROVERBS.

To change and to better are two different things. Poverty is the sixth sense. Better free in a foreign land than a serf at home. Better go supperless to bed than run in debt. There is no good preaching to the hungry. Charity gives itself rich, but covetousness hoards itself poor. It is not enough to aim, you must hit. The end of wrath is the beginning of repentance. The sun dial counts only the bright hours. Piety, prudence, wit, and civility are the elements of true wisdom. God's mill goes slowly, but it grinds small. High houses are most empty in the upper story. A hundred years of wrong do not make an hour of right. More are drowned in the bowl than in the sea. The fewer the words, the better the prayer. One has only to die to be praised. With patience and time the mulberry leaf becomes a silk gown. Take the world as it is, not as it ought to be. Revenge converts a little right into a great wrong. Speak little, speak truth; spend little, pay cash. Handsome is that handsome does. Handsome apples are sometimes sour. It is easier to blame than to do better. Our neighbour's children are always the worst. Forgive thyself nothing and others much. Truth may be suppressed but not strangled. What comes from the heart, goes to the heart. Little and often make a heap in time. He who blackens others does not whiten himself. Take care of your plough and your plough will take care of you. He who saves in little things can be liberal in great ones. He who avoids small sins does not fall into large ones. He that pats every barking dog: must pick up a great many stones. Would you be strong, conquer yourself. Where the hedge is lowest the devil leaps over.

"STABAT MATER."

Jews were wrought to cruel madness, Christians fled in fear and sadness; Mary stood the cross beside.

At its foot her feet she planted, By the dreadful scene undaunted, Till the gentle sufferer died.

Poets oft have sung her story; Painters decked her brow with glory; Priests her name have defiled.

But no worship, song, or glory, Touches like that simple story—"Mary stood the cross beside."

And when under fierce oppression, Goodness suffers like transgression, Christ again is crucified.

But if love be there true-hearted, By no grief or terror parted, Mary stands the cross beside.

The Daily Recorder.

TORONTO, MONDAY, MAY 31, 1869.

SUPERANNATED MINISTERS AND THEIR CLAIMS ON THE CHURCH.

Our friends generally know what the superannuated allowances are, when our ministers have claims upon that fund?

With a view of exciting renewed interest among our people and our ministers in regard to the great importance of this fund, as well as the duty of the Church to sustain it in a befitting manner, we have been led to examine its working from its inception to the present time.

In the Minutes of Conference, taken at Halliwell, August, 1832, we have this question:—"8. Who are the superannuated or worn-out preachers?"

"Answer.—Thomas Whitehead, Wm. Brown, James Wilson, Peter Jones, Kenneth Sexsmith, —5."

There were three preachers, and the number of members in the Church was 6,150. We find no notice of any superannuated fund; we suspect there was none. In 1825, the superannuated preachers were six.

We find this resolution on the minutes of that year:—"Resolved.—That our superannuated brethren be permitted to make collections in all places where they may labor, and where such collections do not interfere with the labors of the same, together with all which they may receive in consideration of their services."

Observe, they were permitted to make collections where they labored and where these collections would not interfere with the circuit fund. How far the danger of this interference existed may in some measure be gathered from this fact, that several years later, all that a good brother received for his year's labors, apart from his board, was "seven shillings and sixpence in cash, and cloth enough for a pair of trousers, the hand being of another color."

How much, therefore, could the superannuated preacher collect? This resolution seems so like the dispensation which the Church of Rome gives to its begging friars, that on reading it we felt at once pained and thankful—pained, that men, whose strength had been given to God's cause, should have had such uncertain provision for their support in their declining years, and thankful that the day had passed when such resolutions were necessary.

In 1826-7-8, the superannuated preachers averaged 6; in 1829, but 3; in 1830, 5; in 1831-2-3 they averaged 9.

In the Minutes of Conference of a later year we have this question:—"10. What is the number of members in our Societies, and what has been collected for the contingent expenses, and for making up the allowances of the preachers?"

"Answer.—Members, 16,039; Amount, £340 14s. 5d."

Here, then, we discover the origin of the Superannuated Preachers' Fund. As, however, the fund from 1833 to 1837 is sometimes called the "Contingent Fund," and again, the "Superannuated and Contingent Fund," it is difficult to say how much was devoted to the Superannuated Ministers. For these joint purposes we find the amount averaging 84c. per member, —a handsome average for those days.

In 1834, the superannuated ministers were 9. In this year we find a decrease of 1,109 members, the members in the society being 14,930; and we find a serious falling off in the Contingent Fund: the sum required being £375, or equal to 10c. per member, and the amount subscribed, £103 1s. 9d., or equal to only 2 1/2c. per member. This heavy loss had largely to be sustained by the superannuated men, to which we will after have occasion to refer. We have in the Minutes of that year the following resolution:—"That in order to the most effectual saving of funds for the support of

the superannuated preachers and the widows and children of those preachers who have died in the work, it shall be the duty of superintendents of circuits to see that the public collections required by the discipline be taken up in every congregation on the route round their respective circuits, commencing on the first Sabbath in February in each year."

In 1835 the superannuated preachers were 9; the amount collected £175 2s. 6d., or 4 1/2c. per member. At this Conference we find a collection made among the preachers which amounted to £6 15s. 1 1/2d., and appropriated as follows:—

To Mr. Madden £3 7 6 1/2
" " Slater 3 7 6 1/2
£6 15 1 1/2

In 1836 there were 3 superannuated and 11 superannuated men; 4 of the latter are stated as having no claim. Amount collected, £209 11s. 2d., or 5 1/2c. per member.

Question 15, of this Conference, reads thus:—"What can be done for the purpose of securing a more efficient support for our superannuated preachers, and for the widows and children of those who have died in the itinerant work?"

Answer:— 1. "Instead of the public collections which are now made in our congregations, (generally called the fifth collection) there shall be private collections and subscriptions made in the societies and among our friends throughout all our circuits during the month of May in each year.

2. "That into this fund each member of the Conference shall pay not less than one pound annually.

In 1837 we find eleven superannuated ministers, four of whom had no claim, the membership being 15,453. Here we have, for the first time, the superannuated fund in a distinct form, the amounts from the circuits and ministers being separately stated, viz:—

From Circuits £135 15 4
From Ministers 98 9 7
The contributions from circuits averaging 3 1/2c. per member.

In the Minutes of the same year we find, under head of "the privileges of the preachers," the following:—"That every travelling and superannuated preacher shall have one copy of the Annual Minutes of Conference gratis." This copy of the Minutes is the first thing which we find made absolutely certain to the superannuated preachers. For 1838-9 the superannuated men are 12 and 13, respectively, the income much the same as in 1837.

In 1839 we find the following resolution, "Resolved.—That the amount of the religious services connected with the celebration of the Centenary of Methodism, there shall be a general pecuniary contribution, to be applied to the following purposes, and in the following ratio, viz.: That five-tenths of all we collect be employed for the purpose of forming a fund for the support of our superannuated preachers, two-tenths to the Book Room, two-tenths to furnishing parsonage houses, and one-tenth to be left at the disposal of Conference, for missionary and other purposes."

1840 gives £129 2s. 3d. from the circuits, 3 1/2c. per member. The income per member in 1841 had fallen off to 3c. per member. There is also an item entered, "Interest on Centenary Fund, £46 10s."

In 1842 the income averaged only 2 1/2c. per member, although there had been an increase in the membership of 2461, the total membership being 19,478. No interest received this year from the Centenary Fund, unless it be the amount £64 15s. 4d., received from Book Room. We find these resolutions in minutes of this year.

6. Resolved. That the resolution on the journals of the Conference, in relation to the time of taking up the subscriptions for the Superannuated Fund, be rescinded, and the following substituted, viz.: That application be made to our members and friends, in behalf of the superannuated or worn out preachers' fund, some time between the months of November and February."

8. Resolved. That those lay members who have paid one pound to the superannuated fund annually, have their names printed in the Minutes of Conference."

As there were but seven, it may be interesting to have their names; here they are—

Elizabethtown, J. S. Both, Esq. £1 0 0
" " R. Coleman, Esq. 1 0 0
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In 1843 there were four superannuated, ten superannuated men, two of whom had no claim. An increase of members during the year of 3,833, making the total membership 23,311, and yet the contributions to the superannuated fund averaged only 2 1/2c. per member. The interest on Centenary money this year, invested in the Book Room, we find to be £98 11s. 8d.

From this year the contributions from the circuits appear to increase, slowly, it is true, but steadily.

From 1837, the year when the contributions from circuits were first given in separate form,

the income had in no year been as low per member as in 1843. This appears to be at once the point of greatest depression and of a better day.

In 1844 the contributions averaged 2 1/2c. The interest on Centenary money, invested in Book Room, £111 15s. 9 1/2d., which at six per cent. would represent a capital of £1862.

In 1845, contributions from circuits averaged 3 1/2c. per member. Interest on Centenary money had fallen off to £87 16s. 8 1/2d., although the membership in this year was 22,946, and the preachers numbered only 144, yet the subscriptions of the latter amounted to four-tenths of the whole amount.

The following figures will show the steady improvement of the fund from 1846 to present time:—

Table with columns: Year, Members, Dist. amt., Average. Rows include 1846, 1847, 1848, 1849, 1850, 1851, 1852, 1853, 1854, 1855, 1856, 1857, 1858, 1859, 1860, 1861, 1862, 1863, 1864, 1865, 1866, 1867, 1868, 1869.

We give also the contributions from districts for the year 1868, shewing the amount contributed per member, deducting contributions of ministers:—

Table with columns: District, Members, Dist. amt., Average. Rows include Toronto, Hamilton, Niagara, Brantford, London, Chatham, Cobourg, Goderich, Owen Sound, Barrie, Whitby, Guelph, Peterboro', Belleville, Kingston, Pembroke, Ottawa, Quebec, Stanstead, Hudson's Bay, Pacific Coast.

(To be Continued.)

APOLOGETIC.

We regret that, in the hurry of "making-up," a portion of Bro. Poole's article on the "Goderich District," went to press without correction, and consequently appeared in Saturday's issue full of typographical and other mistakes. In justice to our good brother, we will re-publish the article to-morrow carefully corrected.

OMISSIONS.

The Revs. Dr. Nelles and J. Gemley were announced to preach at Adelaide Street, and Dr. Evans and J. Borland at Elm Street, but no reports from these churches have come to hand up to three o'clock this morning.

CORPUS CHRISTI.—The festival of "the Body of Christ" was celebrated yesterday at St. Michael's Church, with a gorgeous pageantry of processions, banners, crosses, and religious paraphernalia. Hundreds of children strewed the way with flowers before the Host, and the strains of the organ, and of brazen instruments added to the pomp of the occasion. An immense crowd assembled to witness the idolatrous veneration of what Knox would have called "the bread-in-God."

SPEECH OF SENOR CASTELAR.—On our first page will be found extracts from the speech of Senor Castelar, in the Spanish Cortes, on "Religious Liberty." Although the speech has already been published in many Canadian papers, yet its importance will be a sufficient apology for its reproduction at the present time.

We have to apologise to our numerous correspondents for the non-appearance of their valuable communications. Several articles already in type are crowded out this morning, in order that we might publish the "Billets," which occupies the whole of our third page; and also the condensed reports of the sermons preached in some of our city churches yesterday. We trust this apology will be accepted by our numerous friends.

THE PULPITS.

THE CITY CHURCHES YESTERDAY.

The pulpits of the Methodist Churches in the city, and several in the country adjacent, were occupied by members of the Stationing Committee. We give brief reports of these services, only regretting that our space will not permit us to give the sermons in full.

RICHMOND STREET CHURCH.

At 11 a.m., the Rev. George Goodson, of Sarnia, preached from Acts xi. 26. "The disciples were called Christians first in Antioch." After a brief introduction showing the important position occupied by Antioch in Syria, as a centre from which the Gospel was disseminated among the Gentiles, he described the character of a Christian, as one who believes the doctrine, participates in the grace, and obeys the commands of Christ. By a searching and impressive application he enforced effectively the necessity of experimental and practical religion.

At 6 1/2 p.m., the Rev. William Pollard, of Cobourg, preached from 1 Cor. ix. 16. "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." The sermon was an able and practical elucidation of the grand elements of Divine truth which constitutes the gospel; also of what it is to preach the gospel; and why it is that glorying in self is excluded on the part of the true preacher. There were many fine points in the sermon—much wise discrimination of the true gospel from the false, and partially false, systems of men. The whole was improved by an earnest and hearty exhortation to all to accept the "glad tidings" now and be saved.

As is usual in Richmond Street the house was well filled both morning and evening.

YORKVILLE.

The Rev. Charles Lavell, A.M., Chairman of the Guelph District, preached in this church in the morning to the edification and delight of many friends of former days. Mr. Lavell took as his text Heb. 4: 1.—"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it," and in an eminent and lucid manner illustrated the nature of 1. Of the Rest; 2. Of the Promise; and 3. Of the Caution, referred to in the text. He showed that this blessing might be enjoyed now, and that when a man received it his intellect, his heart and his conscience were all at rest. Furthermore such an one enjoyed exemption from the burden of caring care and anxiety which preyed upon other men. Even in the hour of death he had rest, and after death entered into the rest of heaven. The preacher then went on to show that the "Promise" included all that God had spoken in His Word, the authenticity of which was sustained by the most abundant evidence—external, internal, and experimental. He next illustrated the nature of the Caution—"Let us fear," &c. showing that it was not the abject fear of a slave, but the

firmness of a warrior, that he who was in the very appearance of evil, and to maintain all holiness of life and conversation, and concluded with an earnest exhortation to those who had forsaken this rest to return, and to those who had never sought it to seek it now. In the evening, the Rev. Wm. Price, Chairman of the Goderich District, officiated. The evening was somewhat unfavorable, yet a fair congregation assembled, and listened with pleasure and profit to an eloquent discourse on 1st Kings 6: 7. The building of the temple at Jerusalem in which "there was neither hammer nor axe nor any tool of iron heard in the house," was used with fine effect in illustrating the process by which God is rearing that spiritual house that is to endure for ever. Altogether the services of the day were deeply interesting, and we doubt not that the seed so faithfully sown will yet bring forth fruit to the glory of God.

QUEEN STREET CHURCH.

Rev Dr. Aylesworth preached in this Church. The text was the 13th verse of the 1st chap. of Ephesians:—"In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation, in whom also after that ye believed ye were sealed with the Holy Spirit of Promise."

Paul was truly a master builder, had great advantages, was well acquainted with the foundation, the chief corner stone, and the other materials to be used in God's building, or the habitation of God through the Spirit. In the way of instruction and encouragement by a little examination, gold and precious stones might be found in the text, and a closer examination might disclose admittance.

The first topic noticed was, "The Salvation for man, in the Gospel of Christ, declared by Paul to be the Word of Truth."

Christ came to save man from ignorance, guilt, pollution, weakness, the fear of death, to raise him from the grave and rescue him eternal rest.

The second topic was, "The process by which this salvation is to be effected."

This word of Truth, these glad tidings were to be heard—so be brought to bear upon mankind, in the reading of the Scriptures, the preaching of qualified men, and in the conversation and lives of true Christians.

The third topic noticed, "The comforting assurance of salvation."

The Holy Spirit of Promise fastens the truth in the understanding, or seals instruction on the souls of men; also witnesses in the blood, and tells us we are born of God. Seals God's covenant with his people was noticed, &c., &c.

All should accept this salvation at once in all its provisions. A great mistake is made by those who neglect it.

The preacher concluded with a hearty invitation to seek salvation now.

BERKELEY STREET CHURCH.

A very practical and appropriate sermon, was preached by the Rev. D. C. McDowell, chairman of the Pembroke District, from the text:—"But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head," Psalms 3 verse 3. He commenced by saying, "The material universe has dependence broadly stamped upon its surface, its very existence proves not only the necessity of the Creator, but that He is present as the powerful upholder. And this reliance is true, not merely with regard to vast systems, but even inferior parts. The smallest atom avoids its obligations to law, and thereby its dependence upon the Great Law Giver. Nor is this more certain in physical than in spiritual subjects. The church, in her various relations, is the most important institution of which we have any knowledge; the divinity and certainty of her origin, the solidity of her foundation, the variety and character of her ordinances, the beauty, spirituality and power of her doctrines, and the marked purpose and efficiency of her services present her to the world as complete in all essential parts, and eminently adapted to her work. Add to this that the promise of Jehovah guarantees her 'growth' and 'increase,' that she shall 'extend from sea to sea' and from the rivers to the ends of the earth. And yet this universal triumph is not secured because of anything peculiar to the mere ordinance, nor by the drapery of the altar, but arises out of her reliance upon God. Some, by forgetfulness of this part, separate themselves from Him, rely upon the formula of an outward service, and the vision fades, the glory departs from them. This was not the course pursued by the Psalmist. The power and prosperity of his kingdom, excited the jealousy of surrounding nations, which caused them to unite in hostility against him. But in the midst of raging strife and commotion, he could say, 'But thou, O Lord, art a shield to me; my glory, and the lifter up of mine head.' He elucidated the subject by shewing the relationship which Jehovah sustains to the church, and to individual members of it, as being a shield and a protector to his people. This was further shewn by a reference, first, to the wisdom and penetration employed for their safety; secondly, the numbers engaged in their defence; and, thirdly, the favourable situation which they occupy. These various points were strikingly and appropriately illustrated by a reference to many wonderful deliverances which God had wrought for His people in seasons of adversity and trial.

II. My glory—dignifier—ornament. The great mass of mankind admitted that the Christian required protection; but few allowed him glory. This, however, the Psalmist claimed as his right. "The lifter up of mine head," implies to be raised higher, and to be rendered more honorable. Religion was by many considered a melancholy subject, causing the head to droop and the heart to faint. This the text triumphantly refuted, and the illustrations by the preacher shewed to be entirely false. In concluding, the rev. gentleman pressed home the inquiry upon his audience. Is Jehovah your defender? are you assured of his presence and favor? Is he your glory and joy? Do you say with the apostle Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Has he lifted up your head through the redemption that is in Christ Jesus. Forget not that you must one day come to him, and your destiny for eternity will hang upon his word. That sentence will lift you to the highest joys of heaven, or sink you into the deepest miseries of the lost."

DAVENPORT.

The Rev. J. Masson preached at this appointment in the morning, and the Rev. J. G. Laird in the evening, to large and interested congregations. Bro. Masson also preached at Seaton in the afternoon.

THE NEW CONNEXION CHURCH.

Services were conducted in this church yesterday, in the morning by the Rev. H. Davis, who preached a very earnest and practical sermon from Isaiah lvi: 1, showing the necessity of the out pouring of the Holy Spirit upon the world, the duty of Christians to pray for this, and the glorious results that will follow. In the evening the Rev. T. Cosford, discourse from the deliverance of the three Hebrew children, and the honor God parts upon attachment to religious principles.

Correspondence.

THE SILVER QUESTION.

DEAR SIR,—By the vote of the London District Meeting, the following resolution—having received the unanimous vote of the Stewards present—was ordered to be sent to the Recorder and Guardian for publication.

As, at the Conference, the subject on which it treats will likely claim attention, it may not be amiss to prepare the mind for its consideration. That loss has been sustained by the ministry in the receipt of depreciated currency will not be doubted. And certainly something might be done to provide against such loss until such time as the eagled coin reaches its former value.

Moved by Wm. McKeen, seconded by Daniel Shaw and resolved.

"That the Stewards of the District meeting approving the loss and inconvenience to which our ministers are subject by the superabundance of silver, and the depreciation of its value take this opportunity of expressing the opinion that in settling with their ministers the stewards should allow the usual discount on silver whenever it is possible to do so."

I am, Yours truly,

H. CHRISTOPHERSON, Secretary.

TREASURE SEEKER.—Motto: Lay up for thyself treasures in heaven.

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Vertical list of names on the right edge of the page, including Baker, Isa, Barker, W, Barras, E, Bawtling, Baxter, M, Benson, M, Berry, F, Bigger, H, Bishop, J, Blackstock, Bland, H, Blanshard, Bond, S, Borland, J, Breidin, J, Brethour, Brewster, W, Brimman, W, Bridgman, Briers, W, Briggs, J, Brigg, W, Brock, J, Brock, T, Broley, J, Brooking, Broome, G, Brown, G, Brown, N, Brown, W, Brown, W, Beynn, C, Bryson, W, Burns, W, Burwash, Burwash, G, Byrne, C, Cairns, H, Campbell, Campbell, Campbell, Campbell, Carr, G, Carroll, J, Case, G, Chapman, Chambers, Chalmers, Christy, Clappison, Clarkson, Coghorn, Clement, Clerceny, Clarke, R, Clarke, J, Cobb, T, Cason, V, Cochran, Cole, Ben, Coleman, Coleman, Collins, T, Colling, J, Comoly, Constable, Cookman, Cooney, B, Corbett, J, Cornish, G, Corson, R, Cosford, T, Craag, E, Crane, I, Creighton, Creighton, Cross, W, Culbert, T, Culen, T, Davis, G, Davis, J, Dewars, J, Dingman, Dickson, Doel, J, Douglas, Douse, J, Dosses, J, Drennan, Dyer, J, Dyre, W, Edwards, Elliott, J, English, English, Evans, E, Evans, J, Fawcett, Fisko, P, Ferguson, Ferguson, Fossant, Field, G, Fish, C, Fletcher, Forman, Fowler, Fowler, Freshman, Freshman.

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STAR

LIFE ASSURANCE SOCIETY,

ESTABLISHED 1842.

Annual Income, \$800,000.

Reserve Funds, 4,000,000 Dollars.

Claims paid, 3,000,000 Dollars.

Profits divided, 2,250,000 Dollars.

Chairman: Secretary:

Wm. McARTHUR, Esq., M.P. | J. HOBSON, Esq., F.R.S.

CANADA BRANCH OFFICE.

78 KING STREET EAST, TORONTO

(OVER THE WESLEYAN BOOK ROOM.)

ASSURERS should select an Office that possess the elements of Security and Future Stability.

These are furnished by Companies whose calculations are based upon ascertained and well-tried statistics, whose risks are carefully selected, and whose funds are honestly and efficiently managed.

The policy of the Directors of the "Star" has always been to have regard essentially to the future welfare and stability of the Society.

Ninety per cent. of the profits is divided amongst the Policy-holders in the "Star."

One Hundred Thousand Dollars, in cash, is deposited with the Dominion Government for the

Security of Policy Holders in Canada.

Agents appointed where not represented, and every information furnished, on application to

J. GREGORY,