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[Vol. I.]

## Poetry.

### THE WATCH AT THE SEPULCHRE.

From east to west I've marched beneath the eagles;  
From Pontus into Gaul,  
Kept many a watch, on which, by death surrounded  
I've seen each comrade fall.

Fear! I could laugh until these rocks re-echoed,  
To think that I should fear—  
Who have met death in every form unshrinking—  
To watch this dead man here.

In Dacian forests, sitting by our watch fire,  
I've kept the wolves at bay;  
On Rhetian Alps escaped the ice hills hurling  
Close where our legion lay.

On moonless nights, upon the sands of Libya,  
I've sat with shield firm set  
And heard the lion roar: in this fore-arm  
The tiger's teeth have met.

I was star-gazing when he stole upon me,  
Until I felt his breath,  
And saw his jewel eyes gleam: then he seized me,  
And instant met his death.

My weapon in his thick-veined neck I buried,  
My feet his warm blood dyed;  
And then I bound the wound, and till the morning  
Lay coiled upon his side.

Here, though the stars are veiled, the peaceful city  
Lies at our feet asleep;  
Round us the still more peaceful dead are lying  
In slumber yet more deep.

Low wind moaning o'er the olives  
Till every hillside sighs;  
But round us here the morning seems to muster  
And gather where He lies.

And through the darkness faint, pale gleams are dying  
That touch this hill alone; [shadows  
Whence these unearthly lights? and whence the  
That move upon the stone?

If the Olympian Jove awake in thunder,  
His great eyes I could meet;  
But His, if once again they looked upon me  
Would strike me to his feet.

He looked as if my brother hung there bleeding,  
And put my soul to shame;  
As if my mother with his eyes was pleading  
And pity overcame.

But could not save. He who in death was hanging  
On the accursed tree,  
Was he the Son of God? for so in dying  
He seemed to die for me.

And all my pitiless deeds came up before me,  
Gazed at me from his face,  
What if he rose again and I should meet him;  
How awful is this place!

### AN INSTRUCTIVE ANECDOTE.

Most young people are very fond of display in dress. Rings, breastpins, and similar superfluities are in great demand among them. We have known a girl to spend a month's wages for a single article of this kind, and a young man to run into debt for a cane when he had scarcely clothing enough to appear respectable. The following story of a successful merchant will show to such, how these things look to sensible people. Said he:

"I was seventeen years old when I left the country store where I had 'tended' for three years, and came to Boston in search of a place. Anxious of course to appear to the best advantage, I spent an unusual amount of time and solicitude upon my toilet, and when it was completed I surveyed my reflection in the glass with no little satisfaction, glancing lastly and approvingly upon a seal-ring which embellished my little finger, and my cane, a very pretty affair, which I had purchased with direct reference to this occasion. My first day's experience was not encouraging. I travelled street after street, up one side and down the other, without success. I fancied toward the last that the clerks all knew my business the moment I opened the door, and that they winked ill-naturedly at my discomfiture as I passed out. But nature endowed me with a good degree of persistency, and the next day I started again. Towards noon I entered a store where an elderly gentleman was talking with a lady near by the door. I waited until the visitor had left and then stated my errand.

"No, sir," was given in a crisp and decided manner. Possibly I looked the discouragement I was beginning to feel, for he added in a kinder tone. "Are you good at taking a hint?"

"I don't know," I answered, and my face flushed painfully.

"What I wish to say is this," said he looking me in the face and smiling at my embarrassment. "If I was in want of a clerk I would not engage a young man who came seeking employment with a flashy ring upon his finger, and a swinging cane."

"For a moment mortified vanity struggled against common sense, but sense got the victory, and I replied, with rather a shaky voice, 'I'm very much obliged to you,' and then beat a hasty retreat. As soon as I got out of sight I slipped the ring into my pocket, and walked rapidly to the Worcester depot. I left the cane in charge of the baggage master 'until called for.' It is there now for aught I know. At any rate, I never called for it. That afternoon I obtained a situation with a firm of which I am now a partner. How much my unfortunate fiery had injured my prospects on the previous day I shall never know; but I never think of the old gentleman and his plain dealing with me, without always feeling, as I told him at the time, very much obliged to him."

## THAT BOY.

Who will tell the boy who reads this, what he will do? When he becomes a man will he do many things? Will he read and so be intelligent? Will he bring the powers of mind

and body into exercise, and so be useful and healthful and strong? Will he pray, and be pious, and good—a noble and virtuous soul? Will he write, and so be graceful in speech, ready in communication, and of a strong influence? Say, my boys, what are you going to do? What you like to do now, you will be very likely to do by-and-by. Do you swear now? Do you cheat, deceive, lie, steal? Do you do dishonorable things? Are you disrespectful to, or do you disobey your parents and teachers? Remember the boy makes the man.—If the boy is bad, the man will be. Fix it in your mind which you will be.

## WHAT A GENTLEMAN DOES AND DOES NOT.

He is above a mean thing. He cannot stoop to a mean fraud. He invades no secret in the keeping of another. He betrays no secrets confided to his own keeping. He never struts in borrowed plumage. He never takes selfish advantage of our mistakes. He uses no ignoble weapons in controversy. He never stabs in the dark. He is ashamed of innuendoes. He is not one thing to a man's face and another behind his back. If by accident he comes in possession of his neighbor's counsels, he passes upon them an act of instant oblivion. He bears sealed packages without tampering with the wax. Papers not meant for his eye, whether they flutter at his window or lie open before him in unguarded exposure, are sacred to him. He invades no privacy of others, however the sentry sleeps. Bolts and bars, locks and keys, hedges and pickets, bonds and securities, notice to trespassers, are none of them for him. He may be trusted by himself out of sight—near the thinnest partition—anywhere. He buys no offices, he sells none, he cringes for none. He would rather fail of his rights than win them through dishonor. He will eat honest bread. He tramples on no sensitive feeling. He insults no man. If he have rebuke for another he is straight-forward, open, manly. He cannot descend to surliness. In short, whatever he judges honorable he practices toward every man.

## LOST YOUNG MEN.

When we see a young man associate habitually with tipplers and rowdies, is not there "a young man lost?" Such young men we have, and they are not confined to the families of the poor, the ignorant, and the degraded. We know them. Our citizens generally know them. It is known that these young men are "lost" that they are squandering their time, their health, their opportunities, their virtue, their industry, their honor, that unless they turn from the road they are pursuing, it will lead them to ruin. They might be honorable, virtuous, and industrious, laying the foundation of a career of industry, honor and wealth; but instead they are making such a career more and more impossible, and wasting a life at the onset. The glory of a community is in its young men. It is to them it must look for its future position and achievements.

Shall the young men of this community bring it shame instead of honor? Shall they forfeit all their opportunities for honorable and successful life? Shall our young men be lost because of our rum traffic? It is this that is ruining our young men. Men, who have sons, to be happy or miserable; to be virtuous or depraved; to be honorable or despised; to be industrious or loafers; to be sober men or drunkards: will you permit a few men devoid of conscience, to carry on a criminal traffic by which your sons may be lost, and by which some of them are being lost?

Men of property and influence, who have your dearest interest at stake, why will you not take the sword of justice and judgment into your hands and execute the law. Is the man who will see his son and his neighbor's son, tempted and led by the rum traffic and not lift his hand to put down the iniquity doing his duty? Men and fathers will you submit to this crime longer? We pray you say No! and then we may no longer say, as some youth goes reeling and brawling through the streets, "There goes a young man lost."

## "DAY WITHOUT NIGHT:" A SERMON

Delivered in Queen Street Church, on Sunday Evening, June 6.

BY REV. T. W. JEFFREY.

TEXT.—And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever.—Rev. xxii. 5.

"God is Light and in Him is no darkness at all." How beautiful is light! When sparkling on morn's multitude of Dewdrops, or gilding the beautiful shower with all its glittering radiance or weaving the clouds of day into a shroud for its departing lord when rushing in beams of heavenly beauty, falling as dew upon the needy earth. How quiet is its advent! how noiseless is its power! Behind it in its march it leaves no hurricane footprint's desolate tread. The tottering infant step, the trembling foot of age it stirs not, and yet its quiet power's so vast, nor might of armies, nor rage of storms can turn on sunbeam from its past, nor check its speed, nor force it back again to the pure Fountain Head from whence it came.

Its Birthplace who can tell? Whence sprang it?—that glad and happy thing—the very soul of joy. Its touch is like the touch of God when He puts on the form of Christ; what'er it looks upon it cheers, even death it beautifies; the very church-yard brightens as its ray lights on the tombstones, and at its kiss the very soil seems trembling into life, as if preparing to up-heave and let the covered dead get up to greet the coming of the Sun of Righteousness.

And then, *How pure and lovely is the light!* In no exclusive pride it folds itself; but in its freeness nothing like, but God so free. It falls upon the city Arab's cheek, or lonely wretches heart, with love as soft and free as on the form where wealth and beauty sit as queens, or round which friends in tireless numbers crowd. Its touch so pure it soils not purity itself. The purest thing in nature, so pure that heavenly loveliness feels not itself polluted by its touch, nor God the absolute in all perfection from it shrinks. 'Tis like Himself, nay, 'tis Himself, for God is Light.

And once, long, long beyond the ages of the present, ere time began,—there nothing was but God, then all was light, nowhere was lightlessness or shade of darkness, 'twas day and all that day, all holy bright and glad some Sabbath, and God out of this Sabbath sweet began a work so vast as only He can e'er conceive who did conceive Creation, Forth from his wondrous mind and heart, thought after thought in calm procession came in garb material clothed, a fitting emblem of some mighty thought within, and each an emblem of some grander thought within, and each a work of sacrifice and tribute to Himself. These call we worlds, stars, systems, and sent them rolling round His Throne each in its orbit vast of light. The Alphabet of God they were with which in future periods (distant perchance) to spell to beings yet unknown His great mysterious character, as each performed its part in glorious harmony, then broke upon the silence the music of the spheres, the prelude of a never ending psalm proclaiming that God was power and progress, action, life, and unity in thousand times ten thousand variations, for ever changing, for ever still unchanged.

But nobler work than this did God create, angels He made, and these were the first. Where? is revelation for the future; beings with life and thought and power, beings of intellect and if you know the meaning of that word you know their character. In light they dwelt themselves, the "morning stars" gathering around them each its beautiful folds, and as they gazed He said, "Where? is revelation for the future; beings with life and thought and power, beings of intellect and if you know the meaning of that word you know their character. In light they dwelt themselves, the "morning stars" gathering around them each its beautiful folds, and as they gazed He said, "Where? is revelation for the future; beings with life and thought and power, beings of intellect and if you know the meaning of that word you know their character. 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own figures snapped its cords. Yes, thou shalt see heaven, its joy, its rest, its peace, its love, but not for thee!

Hell will be to thee a world of fearful light shining for ever on the worm that never dies, the fire that is unquenchable,—on wrath most terrible, wrath of the Lamb, and for ever to prevent escape, before thee thou shalt see a great gulf—fixed!!!

Oh, this is hell of hells! 'Tis outer darkness! Up! Up! my hearer, life's brief day is near the parting hour. Night's hope forlorn marshalled by death is close upon thee. Lay aside every weight, the sin which doth so easily beset, run with patience the race that's set before thee. Look unto Jesus, Behold the Lamb of God! Then thou shalt see light in His light who died for thee, and when the fight is fought,—finished the course, to thee shall be administered abundant entrance into His everlasting kingdom where thou shalt reign for ever and ever.

## The Daily Recorder.

TORONTO, WEDNESDAY, JUNE 9, 1869.

McGILL SQUARE.

Don't forget the Demonstration in McGill Square to-night. Let us have a general rally of the Methodist element in Toronto, in connection with this important denominational movement.

### TEMPERANCE DEMONSTRATION IN McGILL SQUARE.

Notwithstanding the cloudy sky and bleak wind, the Temperance Meeting, under the auspices of the Wesleyan Conference, at McGill Square last evening was a magnificent success. We should judge that over 2,000 persons were present. E. Coatsworth, Esq., occupied the Chair. Rev. E. Clement gave out a hymn, and Prof. Burwash led in prayer. The Meeting was then addressed, in fifteen minute speeches, by Revs. Dr. Mark, A. Campbell, J. A. Williams, E. Barraes, B. Sherlock, W. Stephenson, and J. Nasmith, Esq. The platform was nearly filled with Wesleyan Ministers.

The following Resolution was unanimously carried:—That this Meeting, being deeply convinced that intemperance is one of the greatest evils existing among us, and the most powerful obstacle to the moral progress of Society, hereby express its approval of the Temperance movement.

The Meeting was of a most successful character, and cannot fail to give the cause of temperance a great impetus in this city.

### CHRISTIAN PERFECTION.

SECOND ARTICLE.

The opponents of this doctrine are remarkably fastidious in the use of the words *perfect* or *perfection*, when applied to the Christian graces, or to the Christian character. Why is it that they show no such squeamishness when speaking of the works of nature, or the works of art? They speak of a perfect child, a perfect man, a perfect plant, a perfect animal, a perfect flower, a perfect fruit, a perfect machine, a perfect artist, and they are not so over-nice in the use of words when quoting scripture language speaking of "perfect weights," "perfect measures," "perfect lots," "perfect gold," "perfect ways," "perfect hatred," "perfect day," "perfect beauty," "perfect understanding," "perfect knowledge," "perfect soundness," "perfect will," "perfect in weakness," "perfect law," "perfect gift," "perfect work," and a thousand other things spoken of a perfect. But the moment we quote the word of God on "perfect love," perfect peace, or apply those terms, or their equivalents to any of the christian graces, or fruits of the Spirit, they show a surprise and a disdain as if you were mis-quoting the scriptures, or falsifying the word.

They willingly admit the proper and legitimate use of the word when applied to the kingdom of nature; but refuse that same meaning to the term when it is applied to the kingdom of grace, or the work of the Holy Spirit. It is equal to an admission that God the creator has stamped perfection on the ten thousand forms of beauty and loveliness in the material world; but that God the Holy Ghost, the sanctifier, has left his work imperfect; that in creating a new heart and removing a right spirit, "old things" are not *all* passed away, and *all* things do not "become new." Has He stamped perfection on the violet and the oak; on the insect and the elephant; on all forms of vegetable and animal life, and made no provision for *completeness* in the life of God in the human soul. Is man to look out every day on beauty and perfection in every dew-drop and every sunbeam; to meet perfection in every path of human life and of human love, and yet to be forced to the conviction that however desirable it may seem, he cannot hate sin with a perfect hatred, nor can he exercise a perfect faith, producing perfect love, or perfect peace.

There are few words of importance in our theological systems that occur in the Holy Scriptures, as frequently as this word "perfect" and its synonyms or equivalents.

It is in the *commands* of God to his people, "Be thou perfect," "thou shalt be perfect with the Lord thy God." "Serve God with a perfect heart and a willing mind." "Hear O Israel, thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." "Be ye therefore perfect, even as your Father which is in heaven is perfect." "Be perfect, be of good comfort, go to perfection." "But as he which hath called you is holy, so be ye holy in all manner of conversation." "It is written, be ye holy for I am holy." "Keep thyself pure," "Wash you, make you clean," "circumcise thine heart." Can any one for a moment suppose that God commands an impossibility? All the requirements of God are based upon man's ability through grace. There are no impracticable orders issued from his throne.

It is in the *promises* of the divine word. A precept without a promise would not efficiently encourage us, nor would a promise without a precept properly bind us. So we have a divine precept and a divine promise that our faith may rest upon a sure foundation. "Whereby are given unto us exceeding great and precious promises; that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust." "Then will I sprinkle clean water upon you, and ye shall be clean." "from all your filthiness will I cleanse you," "cause you to walk in my statutes, and ye shall keep my judgments." "He will fulfil the desire of them that fear him." "Blessed are they that do hunger and thirst after righteousness; for they shall be filled." "That we, being delivered out of the hands of our enemies, might save him without fear, (that is with perfect love) in holiness and righteousness before him all the days of our life."

The promises for entire sanctification, are among the most full and express promises in the Bible, and like the commands they are in the present tense. Let none suppose that the promises of "circumcision" of "cleansing," of "clean water," of the "Spirit," so often mentioned, and by which the hearts of believers are to be made new, belong only to the Jews, for their full accomplishment belong to the christian dispensation. Moreover, if the sprinklings of the Spirit were sufficient under that dispensation to raise the plant of Jewish perfection in Jewish holiness, how much more will the out-pourings of the Spirit raise the plant of christian perfection in faithful christian believers.

This doctrine was in the *prayers* of God's people, "Create in me a clean heart O God; and renew a right spirit in me." "Wash me," "Cleanse me," "Purge me," "Whiter than snow" "Blot out all mine iniquities." Could human language be more explicit. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Paul longed for the perfection of the Corinthian Church, "This also we wish even you perfection." And in the intercessory prayer of our Redeemer, he prayed to the Father "Sanctify them through thy truth," firmly embraced and powerfully applied by his Spirit, and he further "prayed that they all may be one," as Thou, Father, art in me, and I in thee, &c.; "That they may be perfected in one." This prayer was answered, when on the day of Pentecost the kingdom of God, righteousness, peace, and joy in the Holy Ghost, began to come with a new power, showing a specimen of the power which introduces believers into the state of christian perfection, when the love of Christ began to burn the chaff of selfishness and sin with a consuming force, which the world has never seen before. It was answered again, a few days after, when the outpourings of the Spirit carried the believing Church farther into the kingdom of the grace which perfects them in one; and it has often been answered since in baptisms of living fire upon the Church of God. "May the God of peace make you perfect in every good work to do His will!"

"Thy will be done on earth as it is in heaven." Were those men divinely taught, when they used such earnest, definite, God-commanding prayers? If they did not believe holiness attainable, would they have used such language in addressing the Divine throne? If they did not believe it was attainable, were they not guilty of solemn mockery?

Is not the will of God done perfectly in heaven, and did not Jesus teach us to pray that it may be done perfectly on earth? Does he teach us to pray for what he never intends to give?

This doctrine shone out with great clearness in the lives of God's people, in all the dispensations of the past.

Abel, by faith, obtained a witness, or testimony, that he was righteous. Enoch had the testimony, or witness, "that he pleased God." "Noah was a righteous man," "was a just man and perfect. Job was "a perfect man, and upright." "Mark the perfect and behold the upright." "It is God that maketh my way perfect." "God will not cast away a per-

fect man." Like the weak and wicked now, the Psalmist says there were some who loved "to shoot in secret at the perfect." They were a kind of target for the marksman. "He that walketh in a perfect way shall serve me." "Blessed are the perfect in the way." "Speak wisdom to them that are perfect." "And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the laws of Moses." "Zacharia and Elizabeth were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."

Herod feared John, knowing that he was a just man and a holy. "Let us, therefore, as many as be perfect, be thus minded." "And such were some of you, but ye are washed, but ye are sanctified." "Ye are witnesses, and God also, how holily and justly, and unblamably we behaved ourselves among you that believe." John heard ascriptions of glory and dominion unto him that loved us, and washed us from our sins in his own blood. And he also heard one of the elders speaking of the white robed company, saying "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." The "tribulation" and the "washing" took place during probation, the one endured the other enjoyed during time. They were not a few. There was a great multitude which no man could number, clothed with white robes, and palms in their hands. Here is a cloud of witnesses, a host of testimony gathered from every age of the Church of God.

This doctrine is also taught in a great number of scriptures of general import, in which it is implied and enforced. "Whom we preach, warning every man, and teaching every man, that we may present every man perfect in Christ Jesus." "Let as many as be perfect be thus minded," "That you may stand perfect and complete in the will of God." "That the man of God may be perfect." "That ye may be perfect and entire, wanting nothing." "The same is a perfect man." "Herein is our love made perfect." "Faith made perfect." "Jesus Christ is made unto us wisdom, and righteousness, and sanctification, and redemption." "To the end that he may establish your hearts unblamable in holiness before God." "And that ye put on the new man, which after God is created in righteousness and true holiness." "For God hath not called us unto uncleanness, but unto holiness." "Without holiness no man shall see the Lord." "Blessed are the pure in heart, for they shall see God." "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." "For this cause I bow my knees unto the Father of our Lord Jesus Christ. Of whom the whole family in heaven and earth is named; that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that ye being rooted and grounded in love, may be able to comprehend with all the saints what is the breadth, and length, and depth, and height, and to know to know the love of Christ, which passeth knowledge, that ye might be filled with the fulness of God." "Perfect love casteth out fear." "In him, verily, is the love of God perfected." "His love is perfected in us." "Perfecting holiness in the fear of the Lord." "For the perfecting of the saints." I need not further multiply quotations, the Bible is full of the doctrine of christian perfection. It is admitted by all christians, that when the Holy Scriptures decide any question, that decision is final. If the above passages do not fully prove the attainability and the actual attainment of this blessing, in this life, then I see no way by which our language can express such an idea.

If the opponents of this doctrine associate the idea of absolute perfection with the use of those terms, they sadly mistake the scripture meaning of the word when applied to Patriarch, Apostle, or Christian Believer. God does not command his children to be absolutely perfect, nor are we taught any where to pray for an absolute, or positive perfection, nor is it said or supposed that Noah, Job, Zacharias, or Paul were perfect in that sense. The word "perfect," in its application to the children of God has not, and cannot have, the same import that it has when applied to God, or to angels. Every class of beings has its own peculiar laws and dispensation, and a perfection peculiar to that dispensation. We do not predicate the perfection of one class of beings to another class of intelligences, nor do we predicate the perfection of a class of beings under certain circumstances to the same persons under another and materially different class of circumstances. The perfection of God is one thing. The perfection of Holy Angels another, and the perfection of God and of Angels is not spoken of in reference to man.

The perfection of man in his pristine state is one kind. The perfection of good men under the patriarchal dispensation is another. The perfection under the Jewish dispensation is another. The perfection spoken of under the Christian dispensation is another; and the perfection of Saints in their glorified state is another. Each differing from the other as the circumstances and dispensations differ, and yet, each is truly perfect.

The perfection we advocate is *Christian* perfection or holiness, that state of grace which excludes all sin from the heart.

Wesley says: "Pure love reigning alone in the heart and life, this is the whole of Christian perfection." "Both my brother, C. Wesley, and I maintain that Christian perfection is that love of God and our neighbour which implies deliverance from all sin."

### SUPERANNUATED MINISTERS.

Bro. Tomblin, in a letter which appeared in our columns on Monday 7th insts., states "that there is an error in one of the tables relating to the Superannuated Ministers Fund in the article which recently appeared: by which he states the Pembroke District is represented as contributing only one cent per member for the year 1868." And adds:

"The amount raised was, \$65.42; which is more than seven cents per member, equal to the average on Brockville and Barrie Districts, and above that of Quebec, Perth, Stansted, Chatham and Owen Sound Districts." If Bro. Tomblin will again look at the table to which he refers, he will find these words immediately preceding it:

"We give also the contributions from Districts for the year 1868, showing the amount contributed per member—DEDUCTING CONTRIBUTIONS OF MINISTERS."

It is true that the amount contributed in the Pembroke District was \$65.42; out of this amount, the ministers of the District contributed \$55, leaving only \$10.42, as the contributions to this important fund from a district containing 900 members; of this sum we find \$4 from Mr. George Armstrong, leaving consequently but \$6.42 from the remaining 899; or, about two-thirds of a cent per member. Bro. Tomblin will bear in mind that in instituting comparisons between other Districts and his own, he must in each case apply the same rules. If he takes the trouble carefully to go over the districts in the table to which he refers, he will find that in the other Districts, as in his own, the *subscriptions of ministers are deducted*; his letter has rendered these remarks necessary while his efforts on behalf of the District, though kindly intended, have only served to show more plainly the sad, sad way in which this fund has been neglected by the membership. We trust that our remarks may not only lead Bro. Tomblin, but every minister on the District to make an effort not only to each of these Districts to which he referred, but to go far beyond them; meantime he can easily satisfy himself upon two points: 1st. That our figures are correct. 2nd. That in the Pembroke District, there is great room for improvement in the contributions to the Superannuated Ministers' fund.

### CONFERENCE PROCEEDINGS. SEVENTH DAY.—MORNING.

At nine o'clock the Co-Delegate took the chair, and gave out the 418th hymn, the Secretary of the Conference read Hebrews 7th; and the Rev. John Carroll led the Conference in prayer.

The Rev. Co-Delegate intimated that the President was still unable to be in his place, an announcement which excited much sympathy.

The call was made for reports from Committees: The Rev. W. C. Henderson, M.A., presented the report of Sunday School Committee, which is a document of more than ordinary interest. It appears that there are at present in the various Sunday Schools 53,024 scholars, being an increase of 1,703. There are 8,971 scholars over 16 years of age, and 4,467 are meeting in class. The number of teachers is 7,691 of whom 5,684 are members of the Church. Another pleasing fact that we call from the report is, that during the past year, the Schools have raised for missionary and school purposes, the sum of \$21,526 33, being an increase of \$4,168 28. There are 135,002 volumes in the Sunday School Libraries, or 559 more than last year.

The Committee also referred to the S. S. ADVOCATE and S. S. BANNER. Both these publications deserve well of the friends of all Sunday Schools. Some would like the price to be reduced, but, for reasons afterwards assigned by the Book Steward, this is found to be impracticable at present. At a future time, not far distant, we have good reason to believe, that a cheaper, and better Sunday School periodical will be issued. The Committee recommends the appointment of an agent, whose time shall be devoted to assist in making the Sunday Schools as efficient as possible.

A lengthy and profitable conversation took place respecting the report. Revs. Dr. Ryerson, Wood, Prof. Burwash, Dixon, Carroll, A. Hurlburt, A. Andrews, J. E. Sanderson, and the Book Steward, made some valuable suggestions.

Books of fiction were condemned as being unsuitable for S. S. Libraries. This subject is evidently exciting much attention everywhere. Those book sellers, who refuse to sell books of fiction, have great difficulty in meeting the wishes of parties who apply for S. S. Libraries. The time has come when the greatest care must be exercised in respect to the literature that is introduced to our young people. The Conference feels itself under great obligations to Rev. A. Sutherland and

the Book Steward, for their gratuitous labors in preparing the S. S. Periodicals.

Rev. Dr. Fowler called attention to a sad omission which at present exists, relative to the S. S. Children not attending public worship. He thought that this was an omission which the Conference should seek to supply.

Rev. S. Fear spoke on the same subject.

On motion, the Sabbath School Report was received.

After considerable discussion, respecting the publication of the "Sunday School Advocate," it was ultimately agreed that in future the price should be 30 cents for less than 25 copies, but above 25 copies the price shall be 25 cents. As this decision of Conference will necessarily occasion much additional expense to the Book Room it is to be hoped that all our Sabbath School friends will do their utmost to secure the most extensive circulation for the "Advocate," as it is a periodical for which every Methodist family should subscribe, as it is most desirable that all our young people should be well grounded in religious matters.

The Conference next resolved, That, with a view to secure good and suitable books for Sabbath School Libraries, the Book Committee shall appoint a Sub-Committee, whose business it shall be to take charge of the Sabbath School literature.

Rev. A. Sutherland, on behalf of the Special Committee appointed to revise the Constitution of the Sunday School Union, presented the Report of the Committee, on which there was much discussion. It is a pleasing feature in the present Conference that the Sabbath School question excites a great amount of interest, which we feel sure, will be of great benefit to the Church during the present year.

Dr. Taylor introduced to the Co-Delegate the Rev. Wm. Blades, Detroit Presiding Elder of the M. E. Church, United States, who was presented to the Conference. Mr. B. briefly addressed the Conference.

A few announcements were made, and the Conference adjourned to meet to-morrow at 9 a.m. Several Committees are to meet this afternoon, not the least important of which is the Stationing Committee.

### Our Home Work.

TORONTO WEST CIRCUIT.

A brief sketch of a year's work on this old and important Circuit may not be unwelcome to the readers of the Recorder.

The Minutes of last Conference charge the circuit with 651 members, 138 of whom were returned on trial at the close of Rev. Mr. Canby's revival services.

The Station and Davenport appointments were detached from the city work, and, with Leslieville, formed into a new circuit. These two appointments took with them forty-four members, thus leaving us a total membership of 607.

We can truly say that the Head of the church has been with us throughout the year. We have dwelt together in unity, and some degree of prosperity has attended the labours of ministers and people. Early in the autumn the spirit of revival descended upon the Queen Street congregation. For several weeks meetings were held nightly, and as the direct and visible results of these services, about seventy souls were added to the church. Conversions have taken place on the circuit almost every week in the year, so that the work in respect to the year may be stated in a few sentences. Beginning the year with 138 on trial, our loss from "removed, dropped, and died," amounts to the large number of 209, which added to the forty-four lost to the circuit by "altering boundaries," would leave a membership of 398. Against this heavy loss we report, as "received by letter, 75; received on trial, so that we shall show an increase of eighteen on the "total membership," while we have a real increase of twenty-six, and an increase of "full members" of—

The congregations in both churches have been large and attentive. Indeed, we are not a loss for church accommodation; all the pews are rented, and we are obliged to negative new applications every week. Our missionary anniversary services were seasons of great interest and profit, and the collections the largest ever taken in the city. The Sunday school work is in a most healthy and progressive state. W. H. Pearson, superintendent of the Richmond Street school, and James Cox, superintendent of the Queen Street school, are truly the right men in the right place. They are both assisted by a devoted and efficient staff of officers and teachers. Several conversions are reported, and the number attending the schools has considerably increased. We have also, two "Mission schools": one on Stanley Street, the other on Dunmer street. These schools owe their existence to the praiseworthy and untiring efforts of W. S. Finch, and a noble band of christian workers gathered around him. The seed sown upon this unpropitious soil, will not all be lost, but shall be seen after many days. The "Ladies' Aid Societies" of the two congregations, assisted by the young people, have raised and expended about \$500 in replenishing the furniture in the Parsonages. Four or five of our members have died. They all sleep in Jesus. We are praying that the approaching Conference may be to the presence of the Lord, and that the coming year may be marked by still greater tokens of the divine favour and power.

### PEMBROKE DISTRICT.

Nine years ago this District formed part of the Ottawa District, which extended along the Ottawa River for nearly 180 miles, and included the Methodist of four counties in Upper, and two and a part of a third in Lower Canada. At that time about one-fifth of the members, and a portion of the territory, about 100 miles in length, including five Missions, two of them, quite new, were set off for a new District. Two of the older Missions were divided, ground for two new ones was taken up, and the District commenced its career with nine Missions and a little over four hundred members, two churches, and two parsonages. After some changes the number of charges is eleven; three of them have become Circuits; the membership is nearly 900; the churches have increased from two, worth \$1,500, to fifteen, worth \$10,750; the parsonages, from two, worth \$1,600, to seven, worth \$6,100. The number of burying grounds, the amount of furniture, and other interests of that kind have increased in like proportion: A parsonage and two

of the churches are on our German Mission which was commenced eight years ago, and after passing through periods of depression and success, numbers now 100 members.

This year the District reports a slight decrease in the number of members, notwithstanding that there have been some cheering revivals. This is owing, in part, to numerous removals, chiefly to the United States, and partly to other causes which are not likely to occur again to the same extent.

All the connexional funds are in advance. Sunday schools are receiving more attention and better methods of conducting them are finding favour.

W. T.

## Correspondence.

To the Editor of the Recorder.

DEAR BROTHER.—"Honor to whom honor is due," as a safe principle of Christian conduct, should surely obtain in the communications relative to the state of our work on the several Districts. Some important facts have been laid before your readers touching the history and present position of Goderich District. It is, sir, matter of surprise to some that your able correspondent should have omitted to state a fact of which he was well aware, viz., that the increase in membership this year is much above the average increase on the whole work, being between 300 and 400. There is also a handsome financial improvement. Exercise, then, a little parental tenderness towards some of our more needy fields. Suffer not the step-mother's breath to chill our youthful limbs; and soon the youth will become a man eager to run the race his fathers ran in the glorious field of Missionary and Christian toil and triumph.

Yours, &c.,

A JUNIOR.

## THE VICTORIA MISSION.

The following is extracted from a letter received by the Rev. John Carroll from the Rev. P. Campbell, dated "Victoria Mission, March 29, 1869," and will no doubt be found interesting to our readers:—

DEAR BRO. CARROLL.—An unexpected and happy opportunity of writing to you has been presented. I have not time to say much; but thinking you would like to hear from us, and to know something about the work we are doing, I just drop you these few lines.

I would say, in the first place, that we are all in the enjoyment of the best of health. My health is better than it has been for years. Mrs. Campbell never had better health, and the children are robust and growing fast. We find this country to be all and more than we expected. The past winter was mildest I have ever seen: the snow at any time was not more than four inches deep. Cattle would do well on the Plains at any time during winter. For the last few weeks I have been engaged getting out timber for a house. The way I had to do it would make some of the Canadian brethren stare. I left home in the morning early, walked five miles, crossed hard until sunset, then turned homeward, arrived there about half-past seven, got supper, and then conducted public worship, at which nearly all the officers and men in the fort attended; got to bed about ten o'clock, arose to breakfast by candle-light, and off again to the woods, and so on every day until the timber was squared, hauled to the river, and then to the place on which I intend to build. Now we are setting to work to put the house up, and trying to get it finished as soon as possible.

I preach twice on Sundays, and have a Bible-class every Sunday afternoon. I arrived at this place last evening, intending to accompany Bro. McDougall to White Fish Lake Mission, to attend their Quarterly Meeting. We were two days in coming down from Edmonton. We camped one night on the way. The manner in which we camp is this: We build our fire, boil our kettle, eat our supper, spread our blankets, lie down and wrap ourselves in them with our feet towards the fire, and then seek "tired nature's sweet restorer—balmy sleep." Once during winter, when thus camping in the woods, I awoke and found about an inch of snow on my face, and snow still falling. I wrapped a cloth over my face, and again sunk into the arms of sleep. Such is the hardihood of many in this country, that they do not mind anything of that kind. Canadians would think it a tough piece of business.

This is destined to be a great country. We are all glad the Dominion have taken action in reference to it. We have dark shades, too—shadows I was going to say—of portending evil days. We are surrounded by at least 10,000 Indians, and most of them still in their pagan state; buffalo are getting scarce, and starvation will soon stare them in the face—in fact many have actually starved to death during the past winter. They look with a jealous eye upon the movements of the pale-faces, and many of them attribute their present hard times to the presence of the white man; and if an ever-kind Providence does not over rule coming evils, dark and bloody times will be witnessed in the fertile and beautiful valley of the Saskatchewan. I am not an alarmist, neither do I think myself a coward, yet my convictions—and the opinions of the best informed go to sustain these convictions—are, that the Dominion Government make a treaty with them, securing to the natives their lands, vengeance will be meditated and executed.

Yours sincerely,  
P. CAMPBELL.

## From the Christian Guardian.

### Afflictive Circumstances of a Minister's Widow.

Three years ago the Rev. Donald Sutherland, one of our promising and efficient ministers, finding his health failing, left this country for California, hoping that the change of climate would be conducive to his recovery. He was received as a laborer by the Methodist E. Church, preached successfully for about sixteen months, and then fell asleep in Jesus, leaving his wife and three young children totally unprovided for. Before leaving Canada, Bro. Sutherland received a commutation allowance from the Superannuated Preacher's Fund, therefore his family have no claims payable by our Conference. The charge on which he had toiled successfully for about sixteen months, and in other ways generously assisted her. Mrs. Sutherland commenced school teaching in Placerville, but ill health compelled her to abandon it. Since then her circumstances have been truly deplorable. The accompanying letter was received by one of our members on the Frigateburg Mission without it, is evident, the least expect-

ation on Mrs. Sutherland's part that it would be published. So distressing, however, is her condition, that our last District meeting, held at Stanstead, not only subscribed forty-nine dollars to assist her, but considered that her case ought to be known. Consequently this appeal is made to endeavour to obtain means to relieve her in her time of need, and furnish funds sufficient to bring her back to this, her native land.

The following is a Resolution passed at Stanstead District meeting, on Nov. 29th, 1868:

"Resolved that this District Meeting, having listened to the reading of a letter from the widow of the late Rev. D. Sutherland, now in California, and in destitute circumstances, requests the Revs. Wm. Scales and S. Jackson, to receive our contributions, and those of any other persons prompted to aid in her distress, and send the same to her in the most safe and expeditious manner. And that we ask liberality of the owner of the letter, to publish it in connection with this Resolution, in the Christian Guardian, as far as the end of the paragraph commencing, 'Pray for me.'"

## MRS. SUTHERLAND'S LETTER.

San Francisco, March 15th, 1869.

DEAR SISTER SMITH,

I am sure you will think it very strange that you do not hear from me, but when you know what I have passed through, since I wrote you last, you will not think it so strange. I left Placerville about the end of September, and came to San Francisco with the intention of learning the millinery business, and then going into the business myself. You will ask why did I leave Placerville when I had such a good home there? I would not have done it if I could supported myself and family there. Placerville has been one of the mining towns in the State, but the mines have failed, and consequently, the town has completely run down. There is nothing else to support it, or give employment to any one. Every person is leaving it that can. Since last June the Methodist Society there has decreased more than one half by removals. You have no idea of the utter desolation of a run-down mining town in California. Property is of no value. I could not give my house away now, no person would take it and pay the taxes on it. It seems so sad, it is such a beautiful town. The people have been very wealthy and have built fine residences, but most of them are without occupants now. The owners just go away and leave them standing.

When I left Placerville I left my girls there, but brought my babe with me, expecting to have him taken care of here. I had not been here more than two weeks when he was taken with the whooping cough, and I was obliged to give up learning my business and take care of him. Then friends advised me to go into the confectionary business, as I could attend to that and have my babe under my care. This may seem, to you, a strange business for me, but a great many ladies are engaged in it in this city. I hired a place and went to some considerable expense to have it fitted up, but the business did not pay. I found I had not a good location for it, and, after losing over two hundred dollars, was obliged to give it up. After I got settled I had my girls sent to me. They were taken with the whooping cough, at the same time baby was, and coughed very hard, and in January, Maggie was taken with lung fever, and, for a time, we thought she could not live. In meantime my babe was so sick with the cough and teething that the doctor, and all who saw him, said he must die. He appeared very much like a person in consumption. For ten weeks he lay in this condition, gradually growing weaker. His dear little form wasting away to a mere skeleton, and his backbone in several places protruding through the skin. All who saw him said that they never saw a child so thin, and that it was impossible for him to live. But about the middle of January he began to improve, and has been improving, but very slowly ever since. Dear Sister, I shall not attempt to describe what I suffered during all those long and dreary days and nights, in this strange city, where there were but few who knew, and fewer who cared, anything about me. I could not get time to write to any of my old friends, and none of them wrote to me, though you and Mrs. — were excusable, because I had not answered your letters. I could not hire help, it is so expensive here; so I did all my own work, tended my boy, and took care of my sick children, without any assistance, excepting that two or three of my neighbours, who knew my circumstances, assisted me in taking care of the children. The ministers wife, Mrs. Briggs, being one of them.

Soon after I had given up my store and baby had improved, I thought I would try again to try again to learn the millinery, so I gave my poor sick baby to a woman, whom I knew I could trust, to nurse him, for which I was to pay twenty dollars per month, my dear little girls I was obliged to put into a charitable Institution. Sister Smith, just think of it, those children of whom their father was so proud and hoped to do so much for, inmates of a charitable home! But it was all I could do for them. You are a wife and a mother, you can imagine my feelings better than I can describe them; I will not attempt to do it, for I cannot. But my misfortunes did not end here. The person who had charge of my babe was taken sick in about a month after she took him, so I have had to give up my business again, before I have learned, to take care of him. He is so delicate I do not know of any other person I dare trust him with. So here I am, among strangers, my family broken up with no prospect of ever getting them together, again, my means just gone, my babe sick and I myself completely discouraged and disheartened. Do not think I have not met with many kind friends, for I have; if I had not I could not have lived throughout it all. Our Conference has done all that it could, but it is a new Conference and consequently poor. But my heart longs for Canadian friends, and when I meet with disappointments and discouragements, I think, O, it was only in Canada! O Sister Smith, how bitterly I regret that we ever left there. If any person had told me then that I should have to go through all that I have, and endure and do all that I have since I have been here, I should have asked them, if they thought I had the strength and courage of a giant. And my poor husband how his heart would have sunk within him if he could have taken a glance into the future. But with what divine wisdom and love is it hidden from us. Tell my friends not to forget me; for if God spares me, and I can do it, I am coming back sometime to claim this love. I only stay here because I thought I might do better here than there. But if I can't do better than I have done, I want to go back for I am home-sick, and yet I cannot bear the thought of leaving my dear husband's grave. O, if it was only in Canada, but God's will, not mine, be done.

Sister Smith, if your were to be with me now, you would scarcely realize that you had ever known me, not that I have changed so much in looks as thoughts and feelings, and that has changed my appearance. A lady asked me the other day if I ever laughed, she said, "I have seen you smile, but it was such a sad smile it made my heart ache." There is nothing in the world that affords me any satisfaction. I only live for my poor, little, fatherless children. If it were not for them, it would be so sweet to lie down and die; and I believe I could do it, but the thought that I must live for them keeps me up. It is a dreadful thing when death comes and takes the beloved husband and father, but he is no respecter of persons. He severs the dearest ties, and without remorse, snatches our loved ones from our embrace, and leaves our poor hearts all lacerated and bleeding O, when will the millennium be ushered in? When will our Saviour come, and death cease to rule?

But, I believe, I realize the truth of Solomon's saying, "Sorrow is better than laughter; for by the sadness of the countenance the heart is made better." For as the things of earth lose their value, in my estimation, heaven seems more desirable. I seem as it were, to see the end of all things here, I cannot look at a thing of beauty, no matter what it may be, but that I think it must soon fade. I never see a happy home and family but the thought comes,

that death may come at any unexpected moment, and separate those loved ones, and make that home a desolate place to those who are left. When such are one's feelings, of how little value everything here appears to be. At such times, how true the words of the Poet seem to be:

"Nothing is worth a thought beneath."

O, dear Sister S., how long the days seem to be that I am separated from my dear husband. The troubles and hardships that I have had to pass through have made my time very dreary, but my desire is so to live, that in the end I may be counted worthy of an entrance into that better world, where I know he is now enjoying the society of angels and spirits of just men made perfect. Pray for me, that I may suffer all God's righteous will concerning me, in that way that my light afflictions here may work out for me, a far more exceeding and eternal weight of glory.

N. S. SUTHERLAND.

## THE PULPITS.

### BERKELEY STREET CHURCH.

The evening service in Berkeley Street church on Sunday, May 40, was conducted by the Rev. Thomas Clegghorn, Chairman of the Whitty District. The text chosen for the occasion, was a part of the 16th verse of the second chapter of St. Paul's second Epistle to the Thessalonians. —After an appropriate introduction, the preacher proceeded to illustrate the excellency of Christian hope.

1. Its object, "The glory of God."
2. Its motive.
3. The immovability of its foundation.
4. Its effects.
5. The strength of its evidence.
6. The fullness of enjoyment with which it is connected.

In conclusion it was urged upon those who possess this "good hope," to attain their privilege: abounding in hope, through the power of the Holy Ghost, and become entirely pure; and upon such as have it not, the pressing necessity of seeking its possession, as that which alone can prepare for the approaching day of trial, when heart and flesh shall fail.

[The above should have appeared at an earlier date, but the Manuscript was accidentally overlooked.—ED. RECORDER.]

## LITERARY NOTICES.

### THE BOOK ROOM.

BETWEEN attending Conference, both clerical and lay, will have many attractions to the merchants stores, where everything that they want, for themselves or their families, to wear, can be obtained on the most easy terms; but we hope that they will not forget the Wesleyan Book Room. Our indefatigable Book Steward, who knows so well how to cater for his brethren, will be wonderfully disappointed if he does not dispose of thousands of dollars worth of good books and photographs, and albums of all kinds, during the sitting of Conference.

Have the brethren seen the Conference Picture, to which we have before called attention? The like was never seen before. It is magnificent and perfect. How glad we should be, if all our parsonages had one in the drawing room, presuming that there are such rooms in all Parsonages. The Stewards do not know how they would gladden the hearts of those dear creatures, the ministers wives, by embellishing the parsonage parlour with a good picture. Books! Books! Books! Salaries paid, or salaries only partially paid, the minister must have books. How can he keep up with the times without them? The stock at the Book Room was never better than now. See the list of STANDARDS on our last page. We have just laid aside "The Life of Thomas Collins," by the Rev. S. Cooley. We know Mr. Collins and have often heard him preach. We have been refreshed by the graphic portraiture, by his gifted relative. It will do your souls much good, brethren, to read how this holy man walked with God. He preached entire sanctification, and was a fine example of practical godliness. Nothing like the old landmarks. Holiness is essential to godliness; and we can assure our readers that the Life of Rev. Thomas Collins is really a holy biography. It is neatly got up; a real gem, fit for any drawing-room in the Dominion. Encourage the talent of our own Conference. The versatile pen of our venerable brother Carroll has written the best work that bears his name, which is the second volume of "Case and his Cotemporaries." It is much larger than the first volume, and must have a large sale to defray the cost of printing. See Dr. Green's review in our fourth number. The volume is every way superior to its predecessor. We hope Brother Carroll will live to complete his voluminous work.

We see that Brother Barras intends to issue a "Gallery of Distinguished Temperance Men," if he meets with sufficient encouragement to justify him in the undertaking. He requests us to say that all brethren who will take six copies will have an additional volume gratis. The size of his list, at the close of the Conference, will decide him. Encourage him as a brother.

BIBLE PALM TREES.—We have just finished reading this very acceptable devotional gift book. Its pages are filled with apt delineations and illustrations of Christian character.

The embellishments, the fruits, the perfection, the relationships, the privileges, duties and successes of the Christian are sketched with a loving and faithful pen. It is got out in the beautiful style of Nimmo's Popular Religious Gift-books—gilt, printed with antique type on toned paper, and we are glad to add that the author is a devoted and successful minister of the Canada Wesleyan Conference.

J. E. S.

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Depart.	A.M.	P.M.	P.M.
7:00	12:00	5:00	5:40
Arrive	9:40	10:45	9:05
GRAND TRUNK EAST.			
Depart.	A.M.	P.M.	P.M.
5:37	12:07	3:52	6:22
Arrive	12:07	9:27	7:42
GRAND TRUNK WEST.			
Depart.	A.M.	P.M.	P.M.
12:30	7:30	12:15	3:45
Arrive	5:15	11:50	6:15
NORTHERN RAILWAY.			
Depart.	A.M.	P.M.	
7:00	4		
Arrive	10		

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