

THE WESLEYAN DAILY RECORDER.

CONFERENCE OF 1870.

No. 2.]

TORONTO, ONTARIO, SATURDAY MORNING, MAY 28, 1870.

[Vol. II.]

Poetry.

MAY

BY GEORGE W. SEARS.

The red-winged merle from bending spray,
With graceful pinions pointing,
Pours out a liquid roundelay
In radiant rejoicing;
The cock-grouse drums on sounding log,
The fox forsakes the cover,
The woodcock pipes from fen and bog,
From upland leas the plover.

The speckled trout darts up the stream
Beneath the rustic bridge,
While flocks of pigeons glance and gleam
O'er beach and maple ridge;
The golden robin trills his note
Among the nettled shadows,
The bobolink with low throat
Makes musical the meadows.

The peeping frogs with silver bells,
In rhythmical evasions,
Ring out a chime of treble swells
In joyous gratulation;
The low of kine is mingling with
The song of lark and sparrow,
And fallow fields are growing blithe
Beneath the plough and harrow.

The moon all night, serene and white,
On lake and stream is glowing,
While rippling fountains seek her light,
Through woodland valleys flowing;
And all night long a low, sweet song
Sweeps o'er the misty hollow,
From marsh and fen, from hill and glen,
From brook, and field, and fallow.

It is the time of pleasant things,
When Love makes up his issues,
And hearts well up, like hidden springs,
From rusted cells and tissues—
A time to hear at break of day
A silver-chorused matin—
A liquid fretwork in crochets
On atmospheric satin—

A time to feast the soul, the eyes,
To watch each bird that passes,
And half surmise that birds are wise,
And men are only asses;
And then to turn and raise the load
With weary shoulders bending,
And take the old, well-beaten road
That leads—unto the ending.

—Lippincott's Magazine.

MEMORABLE CONFERENCES IN CANADA.

BY JOHN CARROLL.

THE REVIVAL CONFERENCE.

"The rude alarms of raging war" had passed away. The two sections of the Genesee Conference—the American and the British, or the York State and Upper Canadian sections—had come together again. They met for the first time after the war, June 29, 1815, once more at Lyons, N. Y. Their next meeting was held in Paris, in the same State, July 17, 1816. When the question came to be asked, "When and where shall our next Conference be held?" the Canadian preachers put in their claim to have it in their country, and the answer to the question was, "At Elizabethtown, June 21, 1817,"—the time of holding the Genesee Conference having gradually become earlier, year by year, for the last few years.

This was a much more considerable assembly than the last we wrote of. Religion had revived and extended in this Province since the war; and the Conference had extended its work and boundaries towards every point of the compass. The number of preachers present, actual Members of the Conference, with Probationers and Candidates could not have been much less than one hundred, with the venerable Bishop George at their head. Their passage through the Province on horseback, in groups of from two to ten, or a dozen, was adapted to furnish the people something to look at, who were not favored with novel sights as often as Canadians are now. The Bishop and his company, including Case and Dempster and several other notabilities—that is, either then or afterwards notable, stopped at the house of Samuel Hick, and their visit was considered quite an event, and ever afterwards remembered by the family. Before their arrival there, the Bishop and Mr. Case had had an interview with the Rev. Henry Pope, British missionary along the shores of the St. Lawrence. The interview was intended to obviate the unpleasantness of rival Methodist shares. But, as Mr. Pope was but a subordinate, he, of course, could conclude nothing officially.

Elizabethtown furnished one of the best places for the Meeting of Conference, that the Province afforded. It had the largest and best shaped in the country. A numerous membership was scattered around it; and though some of the preachers might have had a mile or two, or it might be three, to go to their quarters, yet every man in their ranks had a horse under him, and riding inflicted no fatigue, for they were used to it. The Canadian people in that day were noted for hospitality; and Methodist preachers knew how to repose with comfort in a barn as well as a bed room, when the weather was warm.

The seventy members of this Conference, more or less, comprehended some men of mark. There were Giles and Seth Mattison, both of whom had poetic genius. There was Lambert, noted for his strictness in discipline. Gary, bold, wise, and prudent; George Harman,

noted for his pompous diction, who spoke of "avoiding prolixity and studying compendiousness." Losing Grant, talented and powerful, was there. Madden, stern, clear, able, was there. Redner, always wrapped in a flame of devotion, was there. Puffer, full of Scripture texts and quaint illustrations, was there. Among younger men, there was the polished Barlow, the studious Dempster, and the fiery Ferguson, were there; but we cannot particularize scores of others, equally deserving of notice, both old and young.

The newly-appointed Bishop, Enoch George, was a man of mark in his day. He was large, well proportioned, with a broad massive face. His experience of inward religion was deep, and he had the art of embuing the minds of those around him with his own devout and earnest spirit. He was literally a happy, "Shouting Methodist;" but his marked ability as a preacher, had the effect of ensuring respect and of making him unusually powerful for good. He was not learned, but distinguished for natural eloquence and unction.

The Bishop soon inflamed the Conference with his own soul-saving ardor. Five sermons were preached on Sunday. The second was by the Bishop himself, which is described by those who heard it, as overwhelmingly elevated and subduing. Under it a work of conviction and conversion began, which continued all through the Conference and for long afterwards. Indeed, the revival spread through all the country around, and lasted for most of the following year, and issued in the addition of no less than 204 members, net, in the Augusta Circuit alone. It is supposed that one hundred were awakened at the Conference itself. Among the converts, was a young man from the United States, a very prejudiced Calvinist, who was a person of mind, who soon became one of the ablest preachers in the Province, and, after some years, a Presiding Elder. Becoming dissatisfied with our Conference, in 1835, he joined the Canada M. E. Church, and was raised to the episcopate among them. At his death, which happened only of late, he had been for some years their senior Bishop.

Happily, however, this was not the only Canadian Conference marked by a revival spirit and work; and may we not hope, and should we not pray, that we have not seen the last revival Conference? If they were all of Bishop George's spirit, what might not 350 Methodist Ministers, now assembled, or soon to assemble in Toronto, be the means of effecting? May God, in mercy, send the soul-converting power! Amen.

A QUESTION ANSWERED.

"Shall unconverted persons teach in our Sunday-schools?" The following answer, by Rev. W. C. P. Hamilton, was designed for the recent Canton District Sunday-school Institute, but was not received until after adjournment. "If the blind lead the blind, both will fall into the ditch." Spiritual things are to be taught in the Sunday-school. If so, can a man teach another what he does not know himself? The unconverted or "natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

Can a man who lacks faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity, be fruitful in good to others, and successfully lead others to the possession of these blessings? "He that lacketh these things cannot see afar off." His own destitution utterly forbids him to impart to the wants of others. If inspired men needed the Spirit of God, his salvation and his joy, that they might teach transgressors God's law, and lead sinners to the Saviour, how shall inspired men, without spirit, salvation, or joy do this work? Impossible. If it is necessary to have unconverted teachers to teach children the way of salvation, is it not equally necessary to have converted teachers to teach children this way? The former are capable of detecting error in teaching; the latter are not. If children are misled, deceived, or confused in the great matter of their soul's salvation the error becomes fatal. If great care is necessary that the matured mind be not led astray by a blind teacher, far greater care is necessary that the mind of the child be not misled by one who understands not the way.

It is claimed by some that morality is a sufficient qualification for a Sunday-school teacher. This is the least qualification a Sunday-school teacher could have. To say any one might teach in a Sunday-school with less qualification than a good moral character, is grossly absurd. And yet he who is highest in this qualification falls far short of the qualification necessary to render any one a safe and successful Sunday-school teacher. Morality is the result merely of legal authority and regulation. But religion, which should be the possession of every teacher, and is the object aimed at in all his teaching, is the result of a renewed heart and gives forth a strictly moral life. It is evident that one may be moral and yet not religious. But no one can be religious and not strictly moral. Paul and the young man, who came inquiring of Christ what he must do to be saved, were both legally moral men, yet had been chosen Sunday-school teachers before conversion, they would have done sad work among the children. One would have taught bigotry, persecution and cruelty, and the other would have highly commended the love of the world to his pupils. I once knew a deacon who taught a Bible class of young men on Sabbath morning in the church, and kept a drug store where whiskey was sold to boys and men, who got drunk on it. And yet a great many

thought this deacon was moral. You no doubt think as I do, that his morality was far below religion, and his Bible teaching was not very sound. Such teachers are a reproach to Christianity and the Sunday-school cause. Both to-day, would be far better without them.

Give us, therefore, converted men and women for teachers in all our Sunday-schools. If these cannot be had, let us have strictly moral men and women, and let us bear with them until we can get them soundly converted to God. And let us seek for this at the earliest possible period. But less than the strictly moral teacher should not be allowed to teach in any of our Sunday-schools.

EVERY DAY INSTRUCTION.

Incidental teaching has many advantages. It watches the moment of awakened curiosity, employs passing events, imparts little at a time, and may be continued every day. A writer in the *S. S. Times* says: "We make the religious instruction of our children too much a matter for the Sabbath-day only. This is very different from our Lord's command. His direction to the parents is to speak of his wondrous works to the children, 'When thou sittest in thine house and when thou walkest by the way, when thou liest down and when thou risest up. And thou shalt write them upon the doorposts of thine house, and upon thy gates.' Everywhere and at all times, parents were to give their children religious instruction. So should it be with the parent now. If religion is brought forward on Sabbath morning, and laid aside with our Sunday dresses, the children will soon learn to look upon it as something not at all connected with every-day life. We want to make it a practical matter with them—something associated with every event of their lives. We need to teach them to see God's hand more in all their surroundings; and draw largely from the Scriptures in illustration of our teachings. We need to make them more familiar with the history of the Bible, and above all, to point out the practical lessons to be learned from the various incidents. A child gets no religious instruction from simply learning that 'Samson was the strongest man,' 'Job the most patient man,' and such like catechetical teachings, with which many parents content themselves.

It is an excellent plan to have our halls adorned with Scripture texts and tasteful pictures representing Scriptural scenes, especially now that such things abound of the most beautiful designs. Thus may we write them upon 'the door-posts of our houses.' There are several scrolls or books rather, arranged over a little roller, to be hung up on the wall, the leaves of which are printed, in large type a beautiful Scripture lesson for each day in the month. These are excellent for the wall of a sleeping-room, and can be read and meditated on while we are going about our morning duties, and can be taught to our children while our hands are employed with our daily task.

A PLEA FOR DOGS.

Sir Walter Scott declared that he could believe anything of dogs. He was very fond of them, studied their idiosyncrasies closely, wrote voluminously in their praise, and told many stories of their unaccountable habits.

Once, he said, he desired an old painter of great experience, a prodigious favorite, and steady in the field as a rock, to accompany his friend, Daniel Terry, the actor, then on a visit to Abbotstford, and who, for the nonce, voted himself for a short excursion. The dog wagged his tail in token of pleased obedience, shook out his ears, led the way with a confident air, and began ranging about with the most scientific precision. Suddenly he pointed: up sprang a numerous covey. Terry, bent on slaughter, fired both barrels at once, aiming in the centre of the enemy, and missed. The dog turned around in utter astonishment, wondering who could be behind him, and looked Terry full in the face; but, after a pause, shook himself again and went to work as before. A second steady point, a second fusillade, and no effects. The dog then deliberately wheeled about and trotted home at his leisure, leaving the discomfited venator to find for himself during the remainder of the day. Sir Walter was fond of repeating the anecdote, and always declared that it was literally true, while Terry never said more in contradiction than that "it was a good story."

BATTLE-FIELDS.

There are other battle-fields than those where armies meet to contend for victory. There are spiritual conflicts in every human heart, where good and evil strive for the mastery. Temptations assail men to lead them from the peaceful paths of rectitude and temperance, and ensnare them to vice, or else to the minor sins of envy, malice and unjust judgments, and all others that disgrace human nature.

The majority of mankind repel the enemy more resolutely when it takes the grosser forms of crime; but who is there that will not plead guilty to the lesser sins? Women fall peculiarly under the bondage of these petty vices of vanity and evil speaking. Intemperance, which leads so many men to ruin, is but a temptation that effects them generally; and they can share the guilt of the transgressor with him on the lesser sins.

Happy is he or she who has the faith and constancy to repel the enemy from whatever quarter his attacks come, and whose soul is no longer a battle-field, but a home where the spirit of peace may dwell forever!

BISHOP KINGSLEY'S FOREIGN BURIAL—HIS LAST SERMON.

In addition to the interesting account of Bishop Kingsley's decease and burial, given in Dr. Bannister's letter, in last week's *Christian Advocate*, we clip the following paragraphs from a letter written by Dr. Bannister to the *Pittsburgh Advocate* of Saturday last:

"The body and effects were taken charge of by the American Consul and the missionaries. The funeral was held in the Church. The remains were followed to the beautiful Prussian Protestant Cemetery by the President and students of the College, and a large procession of residents and sojourners. There were no facilities for embalming at Beyroot; no metallic coffin could be procured. For the present the body must rest where he died. . . . The Consul had all proceedings in charge, and will erect a masonry around the grave, usual to this country, preparatory to placing the monument desired by friends.

"His last sermon was, on the Sabbath we spent in camp at Bethel, on Romans xiv. 17. He dwelt much on heaven and the kingdom of God as in a degree identical. He also talked frequently with me on the subject of personal religious experience, in which he seemed always bright and joyous in his faith. He rests now in the beautiful haven toward which his useful life has been voyaging. He passed hence in a moment without conscious pain, without struggle or groan. He often spoke of his family fondly and cheerfully, as he was wont to do about almost every friend.

"His heart was on the great Church enterprises and interests, and on his beloved family. . . . Since writing the above Mr. Geo. A. Hill, of Philadelphia, has come in from Damascus, and offered to be at any expense to send, if possible, the remains home. We had meetings with the Consul, medical men, and others, but decided it impracticable at present."

HUSBAND AND WIFE.

Did you ever hear the word "husband" explained? It means literally "the band of the house," the support of it, the person who keeps it together, as a band keeps together a sheaf of corn. There are many married men who are not husbands, because they are not the band of the house. In many cases the wife is the husband; for often times it is she who, by her prudence and thrift and economy, keeps the house together. The married man, who, by his dissolute habits, strips his house of all comfort, is not a husband, for he is not a *house-band*, instead of keeping things together, he scatters them among the pawn-brokers.

And now let us see whether the word "wife" has not a lesson too. It literally means a weaver. The wife is the person who weaves. Before your great cotton and cloth manufactories arose, one of the principal employments of every family was the fabrication of clothing. Every family made its own. The wool was spun into thread by the girls, who were, therefore, called *spinsters*; the thread was woven into cloth by their mother, who accordingly was called the *weaver*, or *wife*; and another word "heirloom" applied to any old piece of furniture which has come down to us from our ancestors, and which, though it may be a chair or a bed, shows that a loom was once a most important article in every house. Thus the word "wife" means weaver; and in the word itself is wrapped up a hint of earnest, in-door, stay-at-home occupation, well fitted for her who bears his name.

A LITTLE HELP.

Human arithmetic cannot compute the value of a moderate gift bestowed at the right moment upon a deserving person.

It has made many a mechanic, or tradesman, or farmer, a successful man, and an ornament to society, who otherwise would have settled down into despair and utter thriftlessness. It has saved many a noble intellect for the service of society in the circles of professional life, or of literature, which, without it, would have sunk into some obscure cavern of uselessness and crime.

Nor is the luxury of this enlightened benevolence confined to the rich. You who have no money to give, give counsel, sympathy, support. A word fitly spoken at the right time has often saved a soul from death, and covered a multitude of sins. If you have but a kind word, an encouraging smile, or a friendly pressure of the hand to bestow upon any needy, struggling, tempted soul, give it freely, and trust gracious Heaven for the result. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that."

EDUCATION.

Dean Stanley, in recently distributing the prizes to the pupils of the city of London Ladies' College, said that to insure success in education, two conditions were essential. First, to learn one thing at a time, and learn it thoroughly; and second, to avoid "cramping." This advice is peculiarly applicable to the systems of education pursued in American colleges and schools. The lists of studies require acquaintance with more books than could be studied to advantage in a course of two or three times the number of years proposed. Consequently a mere smattering of knowledge is acquired by the student, and no really serviceable information is obtained.

SACRED SONG AT HOME.

There are dear old songs of Zion that whenever we hear their first chords struck, at home or abroad, by friends or strangers, by white or black, with voice, with whistle, or with instrument, how swiftly they photograph to our thoughts the image of kindred or friends who, having filled the measure of earth, and gone to reign with Jesus, have left behind the legacy of undying remembrance of their earnest worship of song!

Oh! sing those sweet and sacred strains of praise in your homes, as you gather at the morning and evening devotion. Sing, and learn your children to sing, that should they be shipwrecked on the breakers of sin, or struggling to enter into the narrow path of the kingdom, some dear old melody, like a life-boat, shall meet them struggling amid the waves of despair, and bear them safely to the Mercy-Seat.

The remembrance of the little prayer taught; the earnest petitions from the hearthstone of home for the little flock there gathered on the bended knee; the incense of the music, joyful in the love and service of Christ, that father and mother, and sister and brother, breathed so long ago, how lovingly they walk up the aisles of memory together, to invite us to the better life!

Leave such a spirit-power behind to those you love so well, that when gathered to the dust, you shall live in their inmost heart, to turn from paths of evil, and point the way to Him who "despiseeth not little things."

CHRISTIAN HEROISM.

Let us labor to direct the admiration and love of mankind to an infinitely higher kind of greatness than the mere animal courage of the soldier, to that true magnanimity which is prodigal of ease and life in the service of God and mankind, and which proves its courage by unshaken adherence, amidst scorn and danger, to truth and virtue. Let the records of past ages be explored to rescue from oblivion, not the wasteful conqueror whose path was as the whirlwind, but the benefactors of the human race, martyrs to the interests of freedom and religion, men who have broken the chain of the slave, who have traversed the earth to shed consolation into the cell of the prisoner, or whose sublime faculties have explored and revealed useful and ennobling truths. Especially let *Christian ministers* exhibit with greater clearness and distinctness than they have ever yet done, the pacific and benevolent spirit of Christianity. This spirit ought to hold the same place in our preaching that it holds in the Gospel of our Lord. We should teach men that charity is greater than faith and hope; that God is love. We should remind men continually of Jesus, who, in his last hours, recommended his own sublime love as the badge and distinction of his followers. Let us never forget that our preaching is evangelical, just in proportion as it inculcates and awakens this disinterested charity, and that our hearers are Christians just as far, and no farther, than as they delight in peace and beneficence.—*Dr. Channing.*

BRAINS AND MUSCLE.

W. S. Clarke, Esq., President of the Massachusetts Agricultural College, in his recent report, offers the following sensible remarks:—

"Some persons appear to look upon the contented performance of coarse and difficult manual labor with a sort of respect, and to regard with suspicion any attempt to avoid or relieve it as indicative of laziness. But a desire for improvement lies at the foundation of all progress in the arts, and by the intelligent efforts of men dissatisfied with the methods of the past, agriculture is rapidly rising toward the dignity and physical comfort of a learned profession. How much more mind and how much less muscle is now called into requisition in the various operations of husbandry than twenty-five years ago! In preparing the soil, in planting, in cultivating, in haying, in harvesting, in threshing, in the management of the dairy—in fact, almost everywhere—intelligence is the principal thing, and mere brute force comparatively worthless. The old prejudice against thoughtful, studious, and progressive men, as book farmers and fancy farmers, has at length been overcome by the mass of printed matter which pours its light into every household, and by the numberless improvements which have been demonstrated to be not merely expensive luxuries for the rich, but of priceless value to every tiller of the soil."

A REFLECTION.

"When I look upon the tombs of the great," said Addison, "every emotion of envy dies in me. When I read the epitaph of the beautiful, every inordinate desire goes out. When I meet with grief of the parents on the tombstones, my heart melts with compassion. When I see the tombs of parents themselves, I consider the vanity of grieving for those whom we must quickly follow. When I see kings lying over those who have deposed them; when I see rival wits placed side by side, or holy men that divided the world with their contests and disputes, I reflect with sorrow and astonishment on the little competitions, factions, and debates of mankind. When I read the several dates of the tombs, of some that [died] yesterday, and some of six hundred years ago, I consider that great day when we shall all of us be contemporaries, and make our appearance together."

Travellers Guide—Toronto Time.			
GREAT WESTERN RAILWAY.			
Depart	7:30	P.M.	5:31
Arrive	10:55 A.M.	2:00	4:56
GRAND TRUNK EAST.			
Depart	7:00	P.M.	5:22
Arrive	12:07	9:57 A.M.	11:52 A.M.
GRAND TRUNK WEST.			
Depart	7:30	P.M.	5:31
Arrive	12:15	9:57 A.M.	11:52 A.M.
NORTHERN RAILWAY.			
Depart	7:00	P.M.	5:22
Arrive	10:36	9:30	

The Daily Recorder.
TORONTO, SATURDAY MAY 28, 1870.

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

THE TRUE POWER OF METHODISM.

During the last half-century a great many attempts have been made to account for the rapid growth and extension of Methodism. Its history in these respects has been so exceptional, that it has attracted the attention of the whole Christian world. Some have placed the secret of its immense popularity in its system of Itinerancy; some in its recognition of the social element in religion, and the consequent provision for the interchange of "experience" among its membership. Some have attributed the success of Methodism to the self-denying zeal of its ministers; while others, coming down to lower ground, have asserted that its success has been mainly owing to a kind of religious stamptatory, which, acting directly upon the passions of the multitude, has swayed them as the forest is swayed by the wind.

Now it is undoubtedly true that Methodism owes much, under God, to her Itinerancy, much to her provisions for Christian fellowship, much to the zeal of those whom she has sent forth to preach the Gospel; and we may also admit that the direct, popular style of address which has characterized the preaching of most of her ministers, may have had something to do in attracting the vast multitudes that are now called by her name; but he who would attribute the unprecedented and gloriously permanent triumphs of Methodism to any or all of the causes named, would show himself to be sadly ignorant of the true history of this great religious movement, as well as of the nature and operations of the human mind. Every effect must have an adequate cause, and the causes named are utterly inadequate to produce that grand result of spiritual forces which men call Methodism.

Wherein, then, consists the true power of Methodism? We answer unhesitatingly: In her Spirituality; the extent to which her ministrations are instinct with Divine energy, and her ministers and people baptized with the Holy Ghost. Let this be lost sight of, and Iahad may be written upon her every altar.

Does Methodism possess this spiritual power in as high a degree as she did fifty years ago? The question is a grave one, and demands a thoughtful reply. Doubtless there are some who would at once answer the question in the negative; some who, judging others by themselves, would persist in declaring that the glory is departed, and that Methodism retains only the outward semblance of her former power. We are not disposed to take so gloomy a view of affairs; still we are free to confess there are some aspects of Methodism which call for deep searchings of heart, lest this curse of spiritual deadness should ultimately come upon us.

In the message of the Saviour to one of the Seven Churches, there is a statement which, at the present time, we might profitably ponder: "Thou hast a name that thou livest and art dead; be watchful and strengthen the things which remain that are ready to die; for I have not found thy works perfect before God." We do not mean to say that these words describe the present condition of Methodism; but they suggest this thought, that it is quite possible for a Church to retain its reputation and many outward semblances of vitality after its spiritual power is gone.

Let us suppose a case. A particular Church is blessed with a season of revival. The cause of God is rapidly extended; congregations are organized where none existed before; sinners are converted to God; the members of the Church feel the impulse of a new life; and the various religious and benevolent schemes of the Church are pushed forward with unwonted vigor, and thus she gains a reputation—a name to live. But after the season of revival comes a reaction, when deadness and supineness take the place of vitality and power. The usual round of duties may be observed, but not with the same earnestness and profit as before. The Word of God is no longer as bread to the hungry; the Lord's table is no longer a place of hallowed communion with the risen Lord; and the prayer-meeting becomes a place of

formal service, rendered in well-meaning platitudes, rather than the ante-chamber of heaven where wrestling Jacobs prevail with God. Profession still flourishes, but vital godliness has declined; and we cannot wonder that the Saviour, looking upon such a Church, should say: "Thou hast a name that thou livest and art dead." There it stands, looking like a tree planted by rivers of water, its branches many, and its leaves still green; but, alas, death and rottenness hath smitten it at the core, and when the Master cometh seeking fruit thereon He findeth none.

The spiritual danger of a church seems to increase in the ratio of its outward prosperity, and this is the danger which threatens Methodism to-day. Small in its beginnings as a grain of mustard seed, it attracted little attention—it was too insignificant for the notice of the great; but that grain of seed possessed a vitality which the world could not resist, and soon it shot forth its branches and grew up in spite of every effort to repress it. Then followed the era of persecution, and the infant church was cast into the furnace of popular fury; but with them in the furnace was one like unto the Son of God whose presence controlled the fury of the elements, and preserved his chosen unscathed amidst the fire. And thus while men looked that the infant church should have been consumed, lo! it emerged from the furnace as gold seven times purified, radiant with the beauty of holiness and adorned with the glory of God. The small one had become as David, and David as the angel of the Lord; the little one had become a thousand and the small one a great nation, and Methodism took its place foremost among those forces which God destined for the renovation of the world.

Then began the era of outward prosperity, and, may we not add, of real danger. Methodism could no longer be ignored, it was too powerful for that; and so from being a small and despised sect, it assumed the position of a large and influential denomination. Men not only treated it with respect, but began to sound its praises. "This is the mighty power of God," said one; "This is the true apostolic succession," said another; "Methodism is Christianity in earnest," cried a third. The simplicity of these people, their honesty, their godly sincerity, their self-denial, was held up as an example to others, while their liberality and zeal in sustaining and propagating the gospel were lauded to the skies. Methodism had a name to live, and, better still, was truly alive: alive to God, alive to duty, alive to the interests of the Redeemer's kingdom.

Now, we do not say that Methodism has fallen from this high dignity—we do not say that it has lost its vitality and become but a "whited sepulchre," but we do say that it is now passing through the most perilous part of its history. It is now engaged in working out the problem whether it is possible for a church enjoying a large measure of worldly prosperity, and moving in the enervating atmosphere of popular favor, to preserve intact its spiritual power. We do not say that it cannot be done; we can do all things through Christ strengthening us; but if Methodism succeeds in this experiment, and, as a church, maintains her spiritual life unimpaired, it will be the first instance of the kind in the history of the world. We do not suppose that a church, to be pure in doctrine, in discipline, in life, must be both poor and persecuted; but we do believe that with every increase of outward prosperity comes increased peril, and that the enjoyment of peace and of the world's favor is only a loud call for redoubled watchfulness and ten-fold zeal.

AN ORIGINAL ANECDOTE OF AN OLD PIONEER.—One bitter cold night during one of the winters of the three-year's War of '12, long after the family of the venerable Peter Bouslaugh, who lived on the mountain in the Township of Grimsby, had retired to rest, an energetic knock was heard at the door. From its loneliness, it might have been that of a government official, demanding a fresh relay of horses to carry him forward on some express errand. Mr. Bouslaugh arose and asked, "Who is there?" a voice, loud and well-known to him, responded, "OLD HARRY." He knew it was not His Satanic Majesty, but a very different personage. He opened the door, and there stood the Rev. Henry Ryan by the side of his sleigh and team of horses, all of them coated with ice. A few words explained the cause. Mr. R. was on his return journey from his Eastern Quarterly Meetings, with a load of merchandise for Smith Griffin, of Smithville. In crossing the "Little Lake," alias Burlington Bay, the whole concern had broken through the ice, but by the good providence of God they managed to flounder out. When once on terra firma, he put through with all possible dispatch to his friend Bouslaugh's. It was a noble port in a storm. A crackling, old-fashioned Canadian fire, a smoking cup of tea, and some of "Mammy Bouslaugh's" savory sausages and delectable dough-nuts would soon make the submersed itinerant feel all right again. And I'll warrant you, those hearty old "shouting Methodists" did not wind up without earnest thanksgiving to the Father of all their mercies.—J. C.

ENGLAND AND HER COLONIES.

We greatly regret to notice the tone of indifference in which the present leading statesmen of England in the present cabinet speak of the separation of the colonies. It is impossible to deny that the present Government seem disposed to let the colonies drift loose without an effort to retain them. The recent debate on the colonies evinced this even in the opinion of the English papers.

The *Saturday Review* observes that it was perhaps well that Mr. Torrens provoked a debate which has compelled the Prime Minister to add his disclaimer to that of his colleagues of any desire to bring about the dismemberment of the Empire. But it is not desirable that desultory discussions of this kind should be too often repeated. The time has hardly yet come for the reconstruction of our relations with the colonies, and when it does arrive it will be most desirable that the initiative of any project should be taken by the union which must become more compact as the population and the wealth of our colonies increase, depends, the *Review* believes, in a very small degree upon the political relations which may exist in the interval, and very largely upon the measure of sympathy which may be maintained between Englishmen throughout all parts of the Empire. The favourite cant about amicable separation is the merest delusion. Separation will never be desired until amicable feelings have vanished.

The *Spectator* is disappointed at the want alike of apprehension and precision in the Ministerial speeches. Mr. Gladstone says he does not want to induce the colonies to separate from us, but then he indorses Lord Granville's action in the fullest manner, and Lord Granville's action is, except upon that theory, quite inexplicable. Moreover, the Premier, while denying any desire to induce separation, hints unmistakably that he thinks laws higher than any we make will compel separation, for he says the basis of his colonial policy is to create such a state of affairs that such a separation may be peaceful. It is evidently with him a mere question of time, and of no long time, for statesmen do not risk unpopularity to avert dangers which may come a hundred years hence. It is of the tone of Lord Granville's despatches far more than of his action that his critics complain. That action affects only the individual case; but the tone must be based upon a policy, and a policy can only be that of stimulating the colonies into a "self-dependence which when applied to foreign affairs, is synonymous with independence. To that independence the country has never consented, and in fostering or provoking it before such consent has been obtained, the Government run the risk of incurring the very danger they say they are trying to avoid. They say they wish to part peacefully, and they at heart believe that, when the crisis arrives, the English people will peacefully endure that parting. That is true, if the parting is made in an amicable spirit; but if the colonists, fretted beyond endurance, accompany it by insults, if the settlers either of New Zealand or of Canada inform the mother country that they prefer the Union, if, above all, the Union interferes, it will take a stronger than Mr. Gladstone to hold the people in."

THE CHURCHES TO-MORROW.

The following brethren are appointed to preach in the various city churches to-morrow:—

Adelaide St.—11 a.m. Rev. W. S. Griffin.
 6 p.m. G. R. Sanderson.
 Richmond St.—11 a.m. S. S. Nelles, D.D.
 6 p.m. E. B. Harper, M.A.
 Queen St.—11 a.m. E. B. Ryckman, M.A.
 6 p.m. Kennedy Crighton.
 Elm St.—11 a.m. James Freeman.
 6 p.m. James Elliott.
 Berkeley St.—11 a.m. Francis Berry.
 6 p.m. I. B. Aylesworth, M.D.
 Yorkville.—11 a.m. J. C. Slater.
 6 p.m. D. C. McDowell.

Correspondence.

KINGSTON DISTRICT.

To the Editor of the "Recorder."
 At the District meeting held in Newburgh, May 19th, the following resolution was unanimously adopted:—

Moved by Rev. Wm. Scott, seconded by Rev. E. Wilson, supported by Bro. Miles Eaton, Resolved, That this District meeting desires to express its affectionate esteem and Christian love for the Rev. Jas. Gray, Chairman of the Kingston District for the past three years, and to record with gratitude his ministerial zeal, fraternal conduct manifested on every occasion, as well as his unvarying effort to promote the welfare and happiness of the brethren of the District, and to sustain and extend the work of God.

2nd. Resolved,—That if in the order of Providence the esteemed Chairman should be removed from this District, he will carry with him the love and confidence of his brethren, both lay and ministerial; and his earnest prayer is that wherever he may be appointed, he may enjoy the presence and blessing of the Great Head of the Church.

3rd. Resolved,—That a copy of these resolutions be forwarded by the Secretary of the District to the editors of *Guardian and Recorder* for publication.

M. L. PARSONS, Secretary.

Odesa, May 25, 1870.

Religious News.

WESLEYAN MISSIONS ABROAD.

From the *Wesleyan Missionary Notices* for March.

The mingled complexion of our intelligence this month cannot fail to awaken mingled emotions in our readers. The remarkable revival of religion in Ceylon continues quietly to spread. For this we may well rejoice and give thanks to God. That revival is no doubt the legitimate result of long and patient toil; but it is immediately attributable to earnest prayer and to faithful preaching; and there is every reason to hope that the fruit of it will be alike genuine and permanent. It is scarcely possible to read Mr. Gunasekera's interesting and edifying letter without a renewed and stronger conviction that the old plans of evangelical usefulness, which were so honoured of God in the origin of Methodism, are still efficacious even in the midst of the most ancient and deep-seated idolatries. This letter, too, furnishes evidence of what may be expected from an increase of the Native Ministry.

From Bangalore, Mr. Hudson reports the manner in which Native Ministers are trained for their work. Literary and theological studies are not neglected; but they are taught to preach by preaching. In the town and village, in the sanctuary and in the way-side, these zealous young evangelists preached to their benighted and perishing fellow-countrymen the Gospel of the great salvation. Shanta, Pemaka, Andrew, and Solomon, will not be forgotten in the prayers of God's people. Brethren, pray for them.

We have just received very gratifying information from Wuchang, the details of which we are compelled to reserve for a future issue. The Mandarins had obstinately refused to ratify our title to a building site, for which we had paid, in one of the principal streets of the city; but they have at length yielded to better feelings, and have put us in full legal possession. All this has been accomplished without the aid of gunboats; it is, no doubt, an answer to prayer. Mr. Hill justly regards it as a significant indication of the progress of enlightenment.

In the West Indies the brethren have been cheered by an accession of fellow-labourers, and are prosecuting their work with steady zeal. The plans which are in operation to free the trust property from pecuniary encumbrances are in vigorous progress, and when thoroughly completed will remove many impediments to the enlargement of the church. In the meantime we are startled by disastrous news from Havti. For more than half a century we have had faithful Missionaries in that restless island; and although they have had to confront formidable difficulties, they have not spent their strength for nought. Hundreds of the people have received the Gospel of the grace of God, who will maintain their steadfastness in the midst of fierce persecution; and hundreds more have reached the world where "the wicked cease from troubling." Our last report exhibited two hundred and ten members, seven Local Preachers, four Sunday Schools, one Day School, and seventy-two Sunday scholars, and fifty Day scholars, total Attendants on Public Worship 890. At present the Republic is heaving with convulsions; our Mission property has been destroyed; but while the spirits of our devoted people are almost broken with bitter sorrows, they have gone to work energetically to construct a temporary place of worship. We were among the first to give them a pure Protestant Christianity, and we must not forget them in the hour of their tribulation. We commend Mr. Bird's letter to the prayerful attention of our readers.

1872, I am well assured they will be warmly welcomed.

"Sir, I have spoken with emotion too deep, too tumultuous for words. I am most happy to stand where I do, and to be the bearer of this greeting. And I am here to speak not only for the living, but also for the dead. There of those appointed with us are no more. The accomplished, the scholarly, the golden-mouthed McClintock has ceased his many-sided labors. No man more ardently desired the consummation of Methodist unity. Bishop Thomson, our Episcopal Melancthon, fell in Western Virginia while about his work. He breathed forth sweet words of trust, and went home. Bishop Kingsley, my cherished friend, had almost girdled the world on his tour of mission inspection. He had been permitted to visit Jerusalem, and then God called him suddenly. As I see these open graves, controversy grows small and denominational jealousy contemptible.

"May God's blessing be upon you in your deliberations, and when your work and ours is done, may it be permitted us to gather

"Where all the ship's company meet
 Who sailed with their Saviour beneath."

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Telegraphic.

THE FENIAN RAID.

LATEST FROM THE FRONT.

FRENCHBURG, May 27, 1 a.m.
 From all I could learn, the Brotherhood at St. Albans were highly incensed against O'Neill, whom they accuse of having previous to the battle on the line, arranged for his own arrest. Persons who came from St. Albans last evening report the Fenians in force there, but disorganized.

Last evening the field-piece of the Fenians, captured on the 25th, was brought here in charge of a party of the Home Guards. The gun carriage and carriage box are painted green, and the cannon itself is swivel-mounted and looks a serviceable piece for frontier service. If the Volunteers had had such a field-piece on the 25th, the Fenians could never have held their position among the woods for six hours, as they did against the rifle bullets.

TROOPS ORDERED FOR IMMEDIATE ACTION.

FRENCHBURG, May 27, 3 a.m.
 A despatch from Col. Smith on the frontier has just received. The 52nd Battalion and Captain Muir's troop are ordered to the front at once. The alarm has been sounded, and the troops are mustering. A similar despatch has been sent to the Victoria at St. Albans, that every available man is to be at the old camping ground before daylight. An attack by Fenians in force is imminent.

HUNTINGDON, May 27.
 This morning at five o'clock the troops at Huntingdon made an advance. The force was composed of the 69th Regiment, the Garrison Artillery and Engineers, of Montreal, and the Huntingdon Battalion. Your correspondent arrived at Trout River lines, an hour in advance of them, and saw the Fenians forming a breastwork with rails leading across the field on the north bank of the Trout River, and half a mile from our side.

At half-past 8 our troops came up, when Col. Bagot ordered the Huntingdon Volunteers under Col. MacEachern, to deploy across the field. The 69th were also ordered to cross the river and go up the bank, the artillery to cross the river and go up the south bank. These manoeuvres were performed at once and the whole line opened fire. The Fenians fled at once, not firing twenty shots. Such a skedaddle was never seen since Bull Run.

Four men followed, firing as they went, and until they reached the boundary line when they stopped. The Fenian officers tried to form their men on crossing the line, using their swords and revolvers; but, all in vain, on they rushed to their old camp.

None of our men were hurt, and it is supposed the Fenians only had a few wounded. One is said to be killed, and we have one prisoner. The United States troops are advancing from Malone, and will take them prisoner before night.

The Fenians number 400. Our troops still wait at the boundary.

LATEST FROM PIGEON HILL.

May 27, 4:30 p.m.
 The Fenians are reported in the woods and preparing to make an attack. A strong force of Canadian volunteers under Colonel Smith, waiting to receive them. The Fenians are picked men, stout soldierly fellows, the best who have yet been seen. Troops have been summoned from all quarters to concentrate at Pigeon Hill.

The Fenian force is estimated as follows:—In the St. Albans district for an assault on Pigeon Hill, about 500 men; in Malone district for an assault on Huntingdon and Cornwall, about 300 men as nearly as can be estimated. The latter are said to have considerably improved in discipline within the last two days.

General Donnelly is reported to have died at noon yesterday, from the effect of a gun-shot wound in the bladder.

The following are the names of killed and wounded in the affair of Wednesday:—

John Rowe, Burlington, killed; M. O'Brien, Boston, killed; unknown man, killed; Gen. Donnelly, Ulster, wounded, since dead; Lieut. Edward Hope, Meyers Riffe, Bridgeport, Conn., wounded; James Keenan, New York, wounded, and an ensign, Ghan, County Clerk, First Fenian mounted cavalry, wounded. Three others are reported dead and ten wounded. None of our men injured.

It is reported that a slight skirmish occurred at Huntingdon, resulting in the retreat of the Fenians. No casualties reported.

LATEST.

OTTAWA AND PRESCOTT WIRES CUT.

OTTAWA AND PRESCOTT WIRES CUT.
 TWENTY THOUSAND TROOPS ON THEIR WAY FROM ENGLAND.

OTTAWA, May 27, 4:30 p.m.
 The telegraph wires between Ottawa and Prescott, about seven miles from Prescott, were cut last night. It is stated that the Government have applied to the Home Government for troops, and that 20,000 men are to be embarked with all despatch.

ANOTHER FIGHT.

THE FENIANS DEFEATED.

OTTAWA, May 27.
 A telegram has been received here which says that the troops have met the Fenians at Malone to-day, and have driven the Fenians over the border, with great loss, capturing several stands of arms and a big gun.

FIRE IN THE WOODS.

EIGHT PERSONS PERISHED.

ANOTHER FIRE IN QUEBEC.

QUEBEC, May 26.

An immense fire took place some days ago at the Saguenay, covering over an area of 5 miles wide, by 30 in length. Over 500 families, numbering 4,650 persons, were rendered destitute. Six adults and two children perished. The wharf at Ha Ha Bay and several churches have been burned. The fire originated in the woods, and was doubtless the cause of the dense atmosphere over head some days since.

RED RIVER EXPEDITION.

SARLIT STE. MARIE, May 27.
via OWEN SOUND, May 27.

The troops disembarked from the Frances Smith at 10 o'clock this morning, and marched directly to Portage, where, after a short delay, they embarked on board the Algoma and Brooklyn. They will sail at four o'clock this afternoon, and probably be at Fort William on Friday at noon. There are 100 men on the Algoma, and the remainder are on board the Brooklyn.

The Frances Smith arrived yesterday about three; she met with foggy weather and made but little progress. Variable weather here yesterday; to-day brighter. The troops and local corps paraded yesterday and gave a salute and feu-de-joie in honour of the Queen's birthday.

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CLOTHING
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Jewellery manufactured and neatly repaired.

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(First door west of Jacques & Hay's), Toronto.

WE ALLOW 10 PER CENT. DISCOUNT TO OUR MINISTERS.



ALL GOODS marked in plain figures, and we guarantee every Garment to be made in the best style and to be a perfect fit.
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OF
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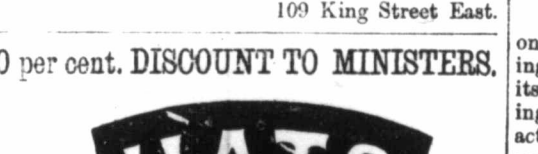
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