

THE WESLEYAN DAILY RECORDER.

CONFERENCE OF 1869.

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TORONTO, ONTARIO, SA TURDAY MORNING, JUNE 5, 1869.

[Vol. I.

Poetry.

"BOIL IT DOWN."

Whatever you have to say, my friend,
Whether witty, or grave, or gay,
Condense as much as ever you can,
And say it in the readiest way;
And whether you write of rural affairs,
Or particular things in town,
Just take a word of friendly advice—
Boil it down.

If you go spluttering over a page
With a couple of lines would do,
Your butt'ry would be much too see,
That the bread looks plainly through;
So when you have a story to tell,
And would like a little renown,
To make quite sure of your wish, my friend,
Boil it down.

When writing an article for the press,
Whether prose or verse, just try,
To utter your thoughts in the fewest words,
And let them be crisp and dry.
And when it is finished, and you suppose
It is done exactly brown,
Just look it over again, and then—
Boil it down.

For editors do not like to print
An article lazily long,
And the general reader does not care
For a couple of yards of song;
So gather your wits in the smallest space
If you'd win the author's crown,
And every time you write, my friend,
Boil it down.

RISE AND PROGRESS OF METHODISM IN TORONTO.

BY REV. JOHN CARROLL.

THIRD ARTICLE.

The Rev. Alexander Irvine, an eloquent Scotchman, supplied the York Station during the ecclesiastical years 1832-33 and '33-'34. During the first of these years, the Adelaide Street brick church was built and finished. About the same time a party favorable to the ministrations of a British Missionary, built a small wooden church on George Street. The union with the British Conference, which was ratified at a Conference held in at the close of this year, put an end, for a time, to devise proceedings. But during the latter part of Mr. Irvine's time there was a small diminution in numbers.

And also, seeds were sown by which not only a greater loss of numbers ensued, but the whole Society so was shaken as to never be again exactly what it had been before. The preaching for a time of two of the adherents of the late Edward Irving, in London, England, permitted most unaccountably, incurably leavened a large number with his heresy, who afterwards formed an "Apostolic Church" out of material mostly drawn from the Methodist Church; and a certain apparent revulsion of sentiment, on public questions, in certain leading influences of the connexion, drove a large number of an opposite complexion of mind to those affected with Irvingism away from the Church in the issue, who constituted the nucleus of the first Congregational Church ever organized in the City. Two lessons should be learned by these events: namely, first to withstand the ingress of heresy; and, secondly, to avoid extreme intermeddling as well as inconsistencies on public questions.

At the Conference of 1834, the Rev. Wm. Squires, of Lower Canada, was appointed to York; the Rev. Thomas Turner, however, was sent in his place, with E. Ryerson, editor, as his assistant. They began the year with 214 members, and raised the number to 289.

These ministers were succeeded during the next Conference year (1835-6) by the Revs. Matthew Lang and John C. Davidson, who continued, amid many losses, to keep the numbers up to what they had received from their predecessors. The next year Mr. Lang had the Rev. Joseph Stinson for his colleague, but the members in Society diminished more than thirty.

The next year an old favorite, in the person of the Rev. Wm. Ryerson, was re-appointed, with Mr. Stinson for his assistant. It is but proper to remark, that though Mr. Stinson's name was associated with both Mr. Lang and Mr. Wm. Ryerson, he held a general appointment, that of Superintendent of Missions, by which he was very much abroad, and could therefore render but little assistance. Yet the numbers showed an upward tendency during Mr. Ryerson's first year.

He was re-appointed for 1838-39, with his brother Egerton, who was editor, to assist him. During the fall and winter of this year, the Rebellion took place, which first broke out in Toronto, and not only operated adversely to the interests of serious religion, but seeds were sown which issued, a year and a half later, in breaking up the union between the British and Canadian Conferences. There was a slight decrease in the Society.

The pulpit of "TORONTO CITY" was supplied the next ecclesiastical year (1839-40) by able and eloquent men, the Revs. Matthew Rickey and Joseph Stinson; but, from various causes, the pastoral care of the Society was, perhaps, not what could have been desired. The numbers still continued to descend.

The year 1840-41 began auspiciously for Toronto, with the appointment of the Revs. E. Ryerson and G. R. Sanderson, but at its next session, in August, the British Conference withdrew from the Union, and with them a large part of the Society. At the Special Conference in October of that year, Mr. Sanderson was removed to supply Hamilton, and

the Rev. Francis Coleman was called to supply his place. While these brethren supplied Adelaide Street, George Street was re-opened by the British brethren.

We hurry over the deplorable seven years of separate operations, during which each of the parties built a church and raised a congregation in Yorkville, and the British section one in Queen Street and another in Richmond Street. Reduced by the New Connection disruption, the Canada Conference adherents only increased 36 in Society in the seven years, while the British stood at 352. The total strength of Methodism one year after the Re-union was 600.

Since then, "onward and upward," has been the watchword. This progress has been too recent to require to be dwelt on it in detail. Suffice it to say, that the returns and appointments made at the last Conference a year ago, show five several charges, including the suburbs—two of them employing two ministers a piece, making seven effective preachers and pastors in all, who serve nine churches, (five of which may be denominated first-class), with a membership of about 1550.

Some changes will no doubt go into effect at this Conference, which are expected to give the church greater energy and efficiency. May the Great Head of the church universal make his people so many more as they are! And with an increase in numbers, grant that there may be also a proportionate increase in grace! Amen and amen.

The readers of the *Daily Record* do not re-

quire to be told, that Toronto is the residence of the eloquent and efficient President of the Conference, and head of the connexion; that the Mission rooms of the connexion are here, with which department are connected the Rev. Drs. Wood and Taylor, and that the publishing-office of the body, the book-room and Guardian office, with its able book-steward and editor, Rev. Mr. Rose and Dr. Jeffers, are likewise in that city. These establishments give a prestige and an influence to Toronto Methodism, not paralleled in any other part of the Province, while they constitute the right arm of the pastorate in the great work of evangelizing the country.

(From the *Methodist Recorder*.)

MURDER OF A WESLEYAN MIS-SIONARY.

The oldest Wesleyan missionary in the Southern World, the Rev. JOHN WHITELEY, has been murdered in New Zealand by a party of Maoris. On Saturday evening, the 13th of February, he was travelling toward his Sunday appointment. There was no moon, and Mr. Whiteley had called about eight o'clock in the evening to pay a visit to a settler about four miles short of his intended destination, riding on, as he was often accustomed to do in the darkness, fearless of danger. When he had arrived within a few yards of the military blockhouse at White Cliffs, where it was his intention to pass the night, five Maori rifles flashed, and five balls bore instant death to one of the oldest and truest friends of the Maori people, whose face and name were known to almost every native along the Western Coast. Seven other white persons, four adults and three children, had been murdered in the same neighbourhood during the day.

Mr. Whiteley received his appointment to New Zealand at the Conference of 1832, and for thirty-six years he has laboured uninterruptedly among the Maori people.

It is believed that his murderers belong to the Hau-hau, one of the most intractable and jealous of the native tribes, and the most opposed to European colonization, who reside in the neighbourhood of Kawhia, where he was stationed for many years, and whose greed of revenge must be satisfied by taking the life of a white man at any cost, even though, as in the case of Mr. Whiteley, he were one of their truest and most steadfast friends. This is a bitter reproof on the part of the natives for all the kindness and munificence which has been shown toward them these forty years; but it must not be supposed that the entire Maori population sympathises with the murderer. On the contrary, our information states that many of the natives were in tears when his mutilated remains were carried to the grave, and that scores of them could be found who gladly have armed and fought, and even died, to defend him. Such are some of the perils of missionary life. The event also furnishes a sad illustration of that relentless conflict, growing in exasperation on both sides, and in which the fault is by no means exclusively on one side, which seems to threaten the extinction, at no distant period, of the Maori race.

MEETING OF SUNDAY SCHOOL UNION.

We are glad to be able to give this morning a full report of the eloquent speeches delivered at this Meeting by A. W. Lauder, Esq., M. P. P., and the Rev. S. S. Nelles, D.D.

A. W. Lauder, Esq., M.P.P., in moving the first resolution, said:

become the means, to a great extent, of imparting religious instruction to the children of the whole people. Rich and poor sent their children to our Sabbath schools. He was not sure, but the good old family Sabbath afternoon gatherings of the old world were, in some respects, to be preferred. But on the whole, the Sabbath schools of Canada, properly controlled and managed, were the honored instruments under the church of bringing many to the Saviour.

He regarded the Sunday school as the most important institution of an educational kind in existence. He held it was important that we should have a well-trained and educated clergy; that we should, with energy and zeal, extend our missions; that all lawful means should be used to increase the membership and influence of our church. But all these considerations he felt were of even minor importance to the careful and vigilant supervision of Sabbath school instruction. When those who believe in, and zealously teach, what we hold is erroneous and wrong, are most painstaking in their endeavours to prejudice and fortify the minds of the children of their followers. Why should we believe that we possess and teach a pure doctrine less careful and less anxious to impart instruction to the children of the adherents of Methodism? The church should control, and by authority watch the progress of the religious instruction of the children of the people. Many parents, especially in our cities, are occupied constantly with the cares of business, and I fear too many of them are willing to take it for granted that the Sabbath school relieves them of the responsibility of seeing that sound religious instruction is imparted to their children. We then see the necessity for some such organization as that proposed by the resolution just read. If Sunday schools could be improved by this Union; if we could have better superintendents, better teachers, better books, and a more complete system of management, by all means let it be encouraged and strengthened in every possible way.

He knew that the ministers of the Methodist Church, owing their short term of residence in any one place were placed under disadvantages with regard to the management and supervision of Sabbath Schools, and particularly of Bible classes. As soon as they had brought their classes to a good working condition, they had to remove and give place to a successor, who had all the preliminary work of making acquaintance and learning the working and management of the schools, to go over again. The itinerant system on the whole was a good one, but he (Mr. L.) felt that Wesleyan ministers had so much work to do, and so many appointments and engagements, that it was almost impossible for them to give that careful and constant attention to School instruction which was necessary. No doubt they were all willing men, anxious to do what they could, but he felt that some auxiliary organization of the kind proposed was much needed. If this Union was in working order no doubt as the resolution indicates some attention would be paid to the proper selection of Sabbath School libraries. At present the libraries of our Sabbath Schools are not selected as they ought to be. The Union would also superintend the publication of Sabbath School books. It is (Mr. L.) might be allowed to suggest, he would urge that one of the first books to be placed in all Wesleyan Sabbath Schools was a well written readable history of Methodism for children. We had now Stevens' excellent work and Dr. Smith's more exhaustive and elaborate history of our Church, but neither of them were suitable for children. Let the children read the history of the Church of their fathers. Let them become acquainted with the heroism and greatness of her early evangelists. Let them know the secret of her power and the true cause of the glorious success of Methodism. Spread among the youth of our churches a knowledge of the evangelical labours of the early fathers, who went forth proclaiming from heart-felt experience the love of a pardoning God—free, full salvation to all men. Let us do these things and fewer of our young people would lose their love for Methodism. Fewer of them would turn from her to seek a more congenial refinement and what is often called better society, and a church with a more glorious or more true and apostolic history.

We may talk of the increase, the vast increase of the adherents of our church. We know that the Wesleyan Church in England now stands side by side with the wealthy and influential establishment—that Methodism has dotted the valleys of the principality of Wales with churches, and elevated and christianized the inhabitants of that country. And Mr. President what do we see with United States? In the course of the century, from a half dozen members, the church has grown until she has now adherents numbering eight million and a half, and as a recent writer has remarked, is a church moving on with all the order, compactness and efficiency of an army.

These are facts and figures which Methodists may well feel proud at the mention of, but we should never forget what he (Mr. L.) had stated before was the real foundation, the true cause of this great prosperity. He (Mr. L.) took it for granted that the great majority, if not all present, were Methodists, and felt more at liberty in consequence of this as a laymen to speak as he had done of the position and prosperity of his own church. He believed when the objects and aims of the Wesleyan Sunday School Union were fully known and understood, the membership of the church would heartily second the effort of the Conference to esteem its influence. (He resumed his seat amidst the cheers of the congregation.)

In seconding the first Resolution Dr. Nelles said:

I feel very much the necessity of addressing you after the able and impressive speeches already delivered.

With previous speakers I agree that we ought to endeavour if possible to extend the period of Sunday School training. This is a matter of the highest moment. The excellent Secretary of the Society will, I trust, ascertain and publish among other statistics the average age at which our youth pass from under the care of the Sunday School. There is reason to fear that it is far earlier than it should be. Why should it not be extended to four or five years more? It cannot be because the Bible is exhausted and the children find nothing more to learn. Is pride the reason? or indifference? or pre-occupation of the mind with less important matters? Whatever the cause, we should ferret it out, and, if possible, remove it.

It may be said that the pulpit comes in to supply the want of this further teaching. By no means. The pulpit is a powerful and divinely-appointed instrumentality. But the pulpit cannot do everything. It cannot take the place of the prayer-meeting, nor of the religious press; neither can it take the place of the Bible-class. Great as is the pulpit, we need something more. We want a kind of instruction where the activity is not altogether on one side. We want reciprocities of thought, action and reaction between teacher and taught; some time and place for close, practical and familiar grappling with the truths of religion, together with an opportunity for pressing home the doctrines, the precepts, the censures and admonitions of the Gospel. The preacher is a privileged functionary; he has it all his own way for the time being. No one can question him; no one can contradict him. And a great privilege it is for some of us. When I am a hearer I often feel as if I would like to ask the preacher a question; and when I am preaching I often feel as if I would like any one to question me.

This immunity does very well for the pulpit, but there should be some other place where the preacher can be questioned, and where explanations can be given, and doubts removed, and where like good Protestants we shall be ready to give to every man an answer that asketh of us a reason of the hope that is in us.

This is necessary to meet the dangers of the time. It is said to be a wonderful age. I suppose for that matter, that every age since the flood has been a wonderful age. But this age is wonderful for its subtle and pervading skepticism. Every one who is not blind can see that. It "crops out" everywhere; in the ponderous volume of philosophy, in the last new poem, in the quarterly review, the monthly magazine, the newspaper, the pamphlet, and in common conversation. Nor is it the remedy to be found where some would have us seek it, in the suppression of free, manly investigation, and in a return to medieval practices and habits of thought. It will be of little use to seek to hide our spiritual nakedness, by putting on again the moth-eaten and obsolete clothing of former generations. We may light our candles in the day time; we may multiply our genuflexions, and bow ourselves about to all the points of the compass; may vary the cut or color of our clerical dress through all the hues of the rainbow; but neither these nor any other ecclesiastical tomfooleries will ever save any one or serve any other purpose than that of bringing religion into contempt. It is not enough to say that these things are useless; they are vastly worse than useless; they are positively pernicious.

The true remedy for the skepticism of our day is to be found in a more careful and thorough instruction of our young people in the Holy Scriptures: in the history, the evidences and the teachings of the Bible. Some may be afraid lest they should in this way raise new questions, and be plunged in new doubts. But such fear implies an unworthy distrust of our holy religion. Let inquiry be deep and prolonged as you will, provided the inquiry is only candid and genuine. If I had in my hands a piece of gold, on the genuineness of which my life depended, and distrust had been excited as to its being pure metal, you would give me poor consolation by telling me to hide it away in my pocket; nay, rather let me put it in the furnace; if it be gold it will come out again undiminished in beauty and value, but if it be miserable dross, let it burn to cinders, though my delusive hopes came to cinders with it.

We need not fear the results of criticism, nor the intellectual activities of our day. We have all read with delight those noble speeches of Castellar, recently uttered in defence of civil and religious freedom in Spain. May God give to him and his coadjutors increasing power and success until every vestige of the old ecclesiastical despotism shall be swept away. Yet I shrink a little from his representation of modern thought as a "volcano," and as a tide of "lava." A volcano is a rather dangerous sort of thing; lava burns and destroys. Sure I am it is only thought rendered wild and terrible by previous repression; only thought broken loose from sound moral laws, that is to be likened to these elements of destruction.

Let us say rather that true thought flows through the land like a pure and living stream; and let there be mingled with these waters of human speculation the cleansing waters of the Gospel, and then let the broad river of thought flow on, carrying fertility and gladness to the ends of the earth. Again we should see that none of the children of the land are neglected or suffered to go without religious training. We have a noble common school system, and every year it is becoming increasingly difficult for any Canadian child to grow up without secular education. The man who has been chiefly instrumental in founding and perfecting the system has done a grander work than it, like Alexander, he had conquered the world, and his name will live in the grateful remembrance of many generations. But the State provides no religious teaching. The Church must do it. There is great danger here, lest with all our flourishing churches, multitudes should live and die around us in a kind of heathenism. We should take warning from older countries. What religious ignorance in England itself!

Already there is a heathen population in our great American cities; in New York, in Boston, in Montreal, and even here in Toronto. Already we hear you speak of your street Arabs; your neglected children, that sleep

where they may, eat what they can get, wandering about "untaught, uncomfited, and unfed." I am glad to see that some of your best citizens, and the Professors of your University, are seeking out these destitute children and providing homes and redeeming influences for them. All honor to such noble men. It is indeed a great thing to teach the students of a University, but it is even more noble and Christ-like to run after these little perishing vagrants, and raise them from lowliness and peril. I have sometimes tried to imagine the excitement that would arise if an announcement were made from heaven that we had here in our city some little boy on whom God had bestowed the genius of a Shakespeare. What a stir we should have. Your newspaper reporters would go peering about with their pencils, and your photographers with their apparatus, and your police detectives, who as they are famous for detecting crime, might fancy they could detect genius too; and there is not a mother in the city, that had a little boy from two years old and under, or whatever the time might be, that would not be washing and brushing up her little darling, with the hope that he might turn out to be the very prodigy in question. And when we had found him we should "lay him on our shoulders rejoicing," and perhaps fondle and pamper him till we had smothered out of him again the celestial spark. I have nothing to say against this admiration of genius, for next to virtue, genius is the noblest gift God ever bestowed to illumine the darkness of time. But when shall we learn the true dignity and glory of man?

When shall we discern that the poorest and least gifted little boy that roams our streets has within him the better part of Shakespeare, the dormant energies of an immortal nature, the capabilities of virtue, of knowledge, and of eternal life.

There is that in each one of these little ones which brought the Redeemer to earth to suffer and to die. Nor is it too much to say that if it could be shown that by any possibility one had been forgotten or overlooked by Him in His work of redemption, he would yet again descend from heaven to die for that one neglected child; if need be, plant again his cross though it were upon the burning marl of hell, giving a second time his hands to the nails, his side to the soldiers' spear, and his brow to the crown of thorns, that his great atonement might stand out in its unrestricted universality, uncomplicated and unimpeachable in the scrutiny of angels and men. Oh, when shall our sympathies widen to the measure of the Saviour's love, and when shall we see in each of these fallen and forsaken ones a part of the great redeemed brotherhood of man.

"—retaining yet,
However debased and soiled dim,
The crown upon His forehead set,
The immortal gift of God to him."

An Irish Magistrate, censuring some boys for loitering in the street, asked:—"If everybody were to stand in the streets how could anybody get by?"

A poor Scotchman unfortunately put a crown piec into the plate in an Edinburgh church, on a late Sunday morning, by mistake for a penny, and asked to have it back, but was refused. "Aweel," grunted he, "I'll get credit for it in heaven." "Na, na," said the door-keeper, "you'll get credit only for the penny ye meant to git."

ON CENSURE.—"For my own part," said Rev. John Newton, "if my pocket was full of stones, I have no right to throw one at the greatest backslider upon earth. I have either done as bad or worse than he, or I certainly should if the Lord had left me a little to myself; for I am made of just the same materials. If there be any difference it is wholly of grace."

WHAT AN INCREASE OF ZEAL MAY ACCOMPLISH.—The circular from the New York Methodist Mission Rooms refers, by way of example to the escape from a dangerous crisis of the American Board of Commissioners for Foreign Missions, as follows:—"In the July number of the last year's *Herald* it is said, 'For nine months of the year, up to June 1, the receipts have amounted to but \$291,131 70, leaving about \$238,000 to be provided for in three months. Surely the prospect is sufficiently unpleasant. The Pastors and Churches took the alarm, and the contributions began to increase. On the first of August the treasury required \$199,000 to close the year, without a debt, September 1. In the October number of the *Herald* it is said, A little more than the whole amount asked for has been generously furnished by contributors, and

Seldom has the religious community been more offended than by a recent attack upon the Rev. Dr. Storrs, in one of the weekly papers, which advised him to leave Brooklyn and go to Boston. Dr. Storrs will not be injured by such criticisms, yet they justify his friends in assuring him that no man holds a higher place in the respect and esteem of the Christian community, the sisterhood of churches, than he, and so far from being regarded as amenable to the criticisms made, his preaching, both in matter and manner, is considered eminently worthy of the position he holds. Far more we could justly say, less we could not, and be just to a distinguished and excellent preacher of the Gospel, held up to ridicule in the public press.—*N. Y. Observer.*

The Daily Recorder.

TORONTO, SATURDAY, JUNE 5, 1869.

We beg to call the attention of our readers to the following notice of the change in the time of holding the *lovefeast* and the commencement of the *ordination service*:

NOTICE!

1. The Ministers' entrance to the Conference will be from Temperance Street, in the rear of Richmond Street Church.
2. The Lovefeast will be held in the Richmond Street Church, on SUNDAY AFTERNOON, at THREE o'clock.
3. The Ordination Service will commence at HALF-PAST TEN o'clock a.m.

W. M. PUNSHON, M.A., President.

MEETING OF COMMITTEES.

The Contingent Fund Committee, in the large Committee Room, on Wednesday, June 9th, at 6 a.m.

The Church Relief Fund, on Monday, June 7th, at 7 a.m., in the same place.

SUNDAY SERVICES.

On Sabbath morning at half past ten, the ordination service will commence in the Richmond Street Church. The sermon will be preached by the Rev. Mr. Punshon. Immediately after the sermon the ordination service will take place.

In the afternoon, at three o'clock, the love feast will be held.

In the afternoon an open air service will be held in McGill Square, at which the Rev. Michael Fawcett will preach; in the Queen's Park, where the Rev. W. G. Campbell will officiate; and on board the *'City of Toronto'*, the Rev. John Leary officiating. The following other appointments have been made for Sunday next:

Collections will be made on Sunday, June 6th, in all the Wesleyan Churches, towards defraying the incidental expenses of the Conference.

Richmond Street Church 6½ p.m., John Potts

Adelaide Street, 11 a.m., S. D. Rice, D. D.; S. S. Addresses 3 p.m., Joel Briggs, Dr. Mark; 6½ p.m., Geo. Douglass.

Elm Street, 11 a.m., J. Elliott; 3 p.m., Sabbath School Addressed by W. Casson and W. Briggs; 6½ p.m., E. H. Dewart.

Queen Street, 11 a.m., James Gray; S. S. Addresses, 3 p.m., R. Whiting, G. M. Meacham, M. A.; 6½ p.m., T. W. Jeffrey.

Yorkville, 11 a.m., A. Langford; S. S. Addresses, 3 p.m., G. H. Bridgeman, M. A., J. B. Clarkson, B. A.; 6½ p.m., G. Ritchie.

Berkeley Street, 11 a.m., J. E. Sanderson, M. A.; S. S. Addresses, 3 p.m., W. Hall, B. A., A. B. Chambers; 6½ p.m., W. Burwash, M. A.

Richmond, (Colored) 11 a.m., W. Wiloughby, 6½ p.m., E. Barras.

On Monday evening, it is intended to hold an open air concert in the McGill Square, when the band of one of the regiments in the city will play a number of selections, accompanied by a chorus of 200 voices. The proceeds are to be devoted towards defraying the McGill Square purchase.

PULPIT AND PEW SUCCESS.—WHAT?

FOURTH ARTICLE.

Another element of unestimated power is *worldly non-conformity*. The neglect of this is the danger of the day. Rationalism and ritualism are, in comparison, petty and remote. Never did Methodism more need to be reminded, with all plainness, of the apostolic injunction, "Be not conformed to this world; but be ye transformed by the renewing of your minds." We need have no difficulty as to what the world the apostle means. It is not the *world of nature*. That is God's world, specially endowed and furnished as the dwelling place of man, when in a state of primeval innocence. That is a good world. Its wise and holy Creator so pronounced it to be, and if there is one being more than another who has a right to its legitimate enjoyment and pleasurable use, it is he, who though fallen by sin, has been restored by grace. He who by the spirit can call God father, finds his heirship not only in the grace, but in the providence and the works of God.

"Creation's heir, the world, the world is mine," can he say in a higher sense than Goldsmith apprehended. True piety is no anchorite; it

is not a thing of sack cloth and melancholy. It does not walk sad and moping to heaven, as though the earth through which it passes were a bare and blasted wilderness, in which it would be wrong either to smile or linger. There is no object of grandeur, no landscape of beauty, no flower of loveliness, no avenue of sense which he may not enjoy, and enjoy all the keener and purer from the conviction that the Being who made them is his Father. It is a mistake to suppose that religion robs nature of its charms, and man of his sociality; it rather clothes the one with a fresher beauty, and invests the other with a nobler brotherliness.

When, therefore, the apostle says, "be not conformed to this world," it is not the world of nature, with its harmonies and attractions, that he refers to, but the *world of sinful humanity*. It is not the great, round earth, with its marvelous adaptation to the service and enjoyment of man, but those who live upon it, and the principles by which they are influenced. It is not God's world, with its healthy refreshment and endless variety, but man's world, with its noise and show and variety and disappointment. This is the world against which the Bible cautions the church. It was of this world that Christ said, "I am not of it;" it was to this that He came, and it "received Him not;" it is of this world that John says, "Love" it not "for if any man love the world, the love of the Father is not in him;" it is of this world that James says, "the friendship" of it "is enmity against God;" and it is of this world that Paul says, "be not conformed to it."

In what respect then may this conformity exist? what are some of the phases of it? We reply that our phase of worldly conformity may be seen in the conversation. The christian professor is in danger of permitting not only worldly topics to engross the greater part of his conversational intercourse with his fellows, but of adopting conventional modes of speech, some of which are not truthful. He may use the language of compliment where he feels it not, or he may excuse himself from being seen by the fashionable falsehood of "not at home." These, and other forms of obliquity of language are foreign to the spirit of christianity, and cannot exist with its simplicity.

Another phase of worldly conformity is in dress. A feature in which the church and the world now closely resemble each other. Not that we advocate on the part of the church, a singular and peculiar kind of dress. We think that the costume, as well as the deportment of one who professes to be a child of light and a follower of Christ, should be characterized by christian moderation and comeliness. "As women professing godliness" Gaiety of clothing, a slavish adherence to the latest style of fashion, are altogether inconsistent with christian simplicity and a refined spiritual taste.

Again, worldly conformity may be seen in the amusements of the day. "Games of chance or skill," says a useful writer on education, "are certainly dangerous, and should be avoided altogether. They are objectionable, partly because their very essence is competition, and therefore calculated to arouse evil passion, but chiefly because they give a taste for gambling."

Only let young people become fond of these things, and there is every danger that they will be carried much further than they in the first instance intend to go. Once aroused the passion, and call out the strong propensities of their nature in this direction, and mere home-play now and then will not satisfy a restless craving.

The saloon and the gambling house may come within its range, and dissipation and ruin be the result.

Besides these things are distinctly and avowedly *worldly*.

Pleasure-takers claim them as their own.

They rejoice when christian professors travel the same road as themselves.

They think in this respect that there is no difference between them. And they are right, the *giving up is all on the christian side.*

And as for *balls and dancing parties*, if they do not constitute worldly amusements—if attendance on them by christian professors is not worldly conformity, it is difficult to say what is.

If the modern dance does not minister to "the lust of the flesh, and the lust of the eye and the pride of life," what does it?

There are a hundred different ways of amusing children and entertaining friends, and making home delightful after a christian fashion, without having recourse to dancing parties and games of chance.

Again, in the customs of the day we find a lamentable amount of worldly conformity.

Take the *drinking customs* of the society, unquestionably at this day the greatest enemy to the Gospel of Christ.

Thousands of tables on which the family Bible is placed, and around which prayer is offered, are stained with the blood of souls.

We may also name *social parties of a miscellaneous character, and prolonged until midnight*.

The Montreal Ministerial Association,

recently spent two evenings in considering this evil and its remedy.

A member of this Association, the Rev. Mr. Bonar, American Presbyterian Minister, said to his congregation last

February, on closing eleven years pastorate,

apprehended. True piety is no anchorite; it

is not a thing of sack cloth and melancholy. It does not walk sad and moping to heaven, as though the earth through which it passes were a bare and blasted wilderness, in which it would be wrong either to smile or linger.

There is no object of grandeur, no landscape of

beauty, no flower of loveliness, no avenue of

sense which he may not enjoy, and enjoy all

the keener and purer from the conviction that

the Being who made them is his Father.

It is a mistake to suppose that religion robs

nature of its charms, and man of his sociality;

it rather clothes the one with a fresher beauty,

and invests the other with a nobler brother-

liness.

to the world was sapping the foundations of re-

ligion, and making their pastors useless. The

patriarchal simplicity which formerly charac-

terized the christians of this city was melting

away, and ostentation and extravagance were

taking their place. Such a change of manner

and feeling even in people of the world, was re-

disulous; but in christians was a most serious

calamity, and a training of their children for

perdition and in view of such an issue he could

not keep silence. He had also seen forms of

questionable amusement indulged in; he had

denounced dancing and card parties in religious

families; he had styled theatres and billiard

rooms the vestibules of hell, and he now told

them that no pastoral ability could reach those

whose children turn their parlors into ball-rooms

and their upper chambers into places for gam-

bling. Conformity to the world was becoming

in this city the greatest hindrance to the

gospel."

For more of that grace of God which lifts

the soul of the Church to the healthy uplands of

Divine communion, where the air of heaven

fans the cheek with its purity and freshness,

and so tonifies and invigorates, that the slightest

breath of worldly pollution is felt to be

distasteful!

CONFERENCE PROCEEDINGS.

THIRD DAY.—MORNING.

The Conference opened punctually at 9 o'clock. The President gave out the 655th hymn; the Secretary read the 9th chapter of 2nd Corinthians; and the Rev. D. B. Madden led in prayer. The minutes of the previous session were read, approved and confirmed.

The Rev. Conrad Van Dusen gave notice of a motion, relating to the mode of electing Chairman of districts. The President called for memorials. A resolution from the Peterborough District, recommending a change in the mode of appointing the district representative to the Missionary Committee. It was explained that this was a matter of agreement between this body and the British Conference, and that therefore the matter could not be interfered with, so long as the present arrangement is continued. The resolution was therefore laid on the table.

A memorial from the same district, respecting the claias of Victoria College. Also one

praying for the appointment of a traveling evangelist or home missionary. Both were referred to the Committee on Memorials. A memorial from the President and Secretary of the Canada Temperance Union was also referred.

A resolution from the Brockville District, praying for the establishment of a Wesleyan Insurance Company, was referred.

Two resolutions from the Niagara District, asking permission to sell certain property on the Drummondville Circuit, were referred to the Church Relief Committee.

A memorial from the Brantford District, praying for the publication of a cheap book, containing a brief statement of the Doctrines and Discipline of our church, for circulation among our people, gave rise to a lengthy conversation.

It was referred, on motion of Rev. W. Pollard, seconded by Rev. Dr. Green, to a Special Committee, to be appointed by the

Church Relief Committee.

A memorial from the Cobourg District Meeting recommended that the same person shall be re-elected Secretary of Conference, as it believes that this mode will be preferable to that of annual election, moreover this plan is pursued both by the English Conference and the General Conference of the M. E. Church in the United States. As the Conference had acted upon the spirit of this resolution this year, it was thought that there was no need to take any action in the case.

Kingston District Meeting recommended that permission shall be given for the sale of a Parsonage and Lot at Battersea, the proceeds to be applied to the new Parsonage; also that permission be given to the Trustees of Pittsburgh Parsonage to dispose of some land and apply the proceeds to the funds of the new Parsonage which they now own.

Both these cases were referred to the Church Relief Fund Committee.

Pembroke District Meeting recommends that the Book Steward shall keep on hand for sale the Society Book in the German language.—Referred to the Book Committee,

Montreal District Meeting recommends that permission be given to the Trustees of Dorchester St. to sell a piece of land which they do not need, that they may apply the proceeds to the Trust Fund. Referred to the Church Relief Fund Committee.

The same District recommends that at each Financial District Meeting 2 members shall be appointed for the purpose of investigating the state of all Trust Deeds within its bounds, so that irregularities, &c., may be avoided, and errors corrected, and report the result of their labours to the District Meeting in May. Referred to the Committee in Memorials.

Quebec District Meeting recommends that permission be given to the Trustees of a Church lot in Gaspe Missis to deed a portion of land to the original owner as he has given a more suitable lot in another place. Referred to the Church Relief Fund Committee.

Quebec District Meeting also recommends that per-

mission be given to the Trustees of a Church at South Durham Mission to sell a lot, proceeds to be applied to the Trust Fund of a new Church. Referred to the same Committee.

Stanstead District Meeting recommends that the

Sunday School Union Committee shall give a portion

of its funds to assist the funds of poor schools in pur-

chasing books. Referred to the Committee on Sab-

ath Schools.

Brockville District Meeting recommends that

Renfrewshire Trustees have permission to sell their

Parsonage lot, proceeds to be applied to the fund of a new Parsonage.

Brockville District Meeting also recommends that

permission shall be given to the Trustees of Seeley

Church, to sell their present Church and lot with

a view to obtain a more eligible Church edifice. Re-

ferred to the Relief Fund Committee.

Toronto District Meeting recommended that per-

mission shall be given to the Trustees of the Kline-

burgh, to sell the same that they may obtain a better

is not known that there is any other form of religion in the world which has no priests. In our religion there are now only pastors of the flock, ministers of God to them for good. There is no room for the charge of priesthood against the Ministers of the Gospel of Christ, for the difference between the priest and the pastor is so radical that they cannot be honestly confounded. A priest offers sacrifice—a pastor points to a sacrifice already offered, one which is complete and abiding. A priest assumes to be a mediator—a pastor relies both for himself and his people, upon the sole and sovereign mediation of Christ; a priest derives his power over conscience from his supposed knowledge of occult mysteries, from which the people are excluded—a pastor's power over conscience is in direct proportion to the truth which he enforces and reveals; a priest retains the key of knowledge in his own hand, and doles out the treasure to those who propitiate or pay—a pastor snaps the chain which fetters the Bible in the sacristy, and bids all the world to search the Scriptures that they may live. In fine, a priest performs religious duties in the people's stead. It is a pastor's duty to hold up the Divine Pattern, and urge, and admonish, and entreat until "that mind" be in his people "which was also in Christ Jesus." Now there is some danger that the churches which have renounced theory should in practice subside into the comfortable heresy of priesthood, by leaving the pastor unsupported, and often discouraged, to do all the work of the church.

Brethren,—here is the peril against which I wish to warn you. Hold up your minister's hands by generous construction of his conduct, by ungrudging liberality in his support, by willing co-operation with his efforts, by the maintenance of the true brotherhood among yourselves, and by importunate and earnest prayer. In other words, help your ministers to do their work by fidelity in the doing of your own. In the xxviii Psalm, there is a beautiful illustration by this mutual encouragement and blessing. It consists but of three verses, the first two of which are a benediction invoked upon a band of watchers, the last of which is the response of the company to the blessing of the friendly singer. You will understand the tenderness of the salvation. Those who are thus commended in blessing are the Levites who are the guardians of the temple in the night, who watch over its treasures with eyes that do not slumber, and who are careful that the lamps be not extinguished, nor the fire upon the altar of burnt offering be suffered to die. The singer is the officer who closes the gates of the temple. As he takes his leave he warbles this song in the night (verses 1 and 2). Soothed and strengthened by the melody as they address themselves to their patient night watch, they fling back the responsive music.—"The Lord that made heaven and earth bless thee out of Zion." The same theory of mutual blessing has a recognition in an interchange of loving greeting which goes on. Sabbath after Sabbath in the liturgy of the Episcopalian Church: "The Lord be with you"—such is the minister's utterance. "And with thy spirit?"—so do the people respond.

Now it is this, thus illustrated by inspired and liturgical example, that I wish to be exhibited to-day, not in the lips merely, but in the daily outflow of the life. It is by this interpretation between the pulpit and the pew, that churches live and prosper. If you do not recognize your obligations in this matter, your estimate will be unworthy, both of the ministerial office, and of your own calling as witnesses for Christ. Unless you are faithful, and sympathizing and diligent, the zeal and power of the minister will be of scanty avail. There will be fulness in the sanctuary, and leanness in the souls of men. Eloquence like that of apostles may pour from living lips, but it will be as music played among the tombs; the temple may be crowded, but it will be with the careless ones to whom the Word is as a very lovely song, for they hear the preacher's words and do them not, and in respect of all the higher purposes of the ministry there will be a catastrophe of iniquity and death. It is my solemn conviction that you, as representing the laity of the Methodist Church, have its prosperity largely in your own hands, and therefore it is that I am the more earnest in my summons that you be "co-workers" at once with your ministers and their "God."

Be generous in your construction of your ministers' conduct. Receive them in the name of a Prophet, that you may receive a Prophet's reward. Beware of regarding your teachers as if they were lifted by their office above human infirmity, or screened in some shattered nook of grace from the blasts of temptation, and from the diverse onsets of evil. They are not angels, but men of like passions with yourselves, with the same indwelling frailty, the same weariful impatience, the same traitorous hearts. They are in all respects as human as other men, as readily crushed by sorrow, as terribly troubled by waywardness, as urgently claiming, therefore to be charitably judged. Look into your own hearts my friends, and think of the conflicts of your Christian experience; how often your duties have tried you, so that you have borne to discharge them; or your hindrances have tried you, so that your strength has fainted by the way; or your companionships have tried you, so that you have mourned over your cowardice of soul; and when these thoughts arise, and their memories are vivid, remember that all of difficulty which you feel pressed upon your ministers in equal measure, and that there are discouragements in the nature of their work, of which you know nothing; but which makes their burden heavier to bear. They have resigned, so to speak, a portion of their liberty, that they may be the ministers of God, to you for good. Their reputation, their life, are in the churches hands. Guard that treasure which they have in good faith entrusted to your keeping, and let no anxieties destroy their life, nor suffer any slander to whisper their good name away.

Be tender and loving in your judgment of all they say and do. If a sermon seems to you feeble, think how many others have been strong, and how even from the feeblest and faintest you can gather more teaching than you are prepared to carry out into the life. Remember how the aching head, or deranged digestion, or the bruised and paining nerves, can impart languor to the mind, and shear the spirit of its power. Ask yourselves whether it be not possible that when he entered the pulpit he was ready to preach with vigor and freedom, but he was thrown from his balance by the noisy intrusion of some late comer to the sanctuary, or by the vacant stare of the thoughtless, or the silly laughter of the trifling, or the impatient rustle of the wearied, or, it may be, by the equivocal approval of some slumberer's assenting head. Nay, my friends do not hesitate to go further. If you are disposed to think that he was not experimental enough, or not clear enough, or not practical enough; if you complain that there was lack of fire, or lack of food, ask what was your own warmth or your own appetite. You thought him in a sickly condition to preach—are you sure you were in a healthy condition to hear? Had your spirit had rest from the week's fitful fever? Could you do more than wash the gold dust from your busy fingers e'er you went into the house of the Lord? My friends, there are proprieties of hearing as well as of preaching. If you were all subjected to the same ordeal as your ministers, the examination might not be

quite satisfactory; if you were to remain on probation until you had graduated into proper dispositions for heedful hearing of the word, it might be that there are some even here who would be kept a long time on trial. Brethren, give me a suspicious, censorious, exacting church,—hard, stern, keenly critical—insisting upon its tale of requirements like an Egyptian taskmaster, and you have given me the secret of many an apparent failure. Give me a loving, prayerful people, generous in their judgment, considerate in their claims, tardy to censure, frank and hearty to command, and for such a people any minister whose soul is in his service will "spend and be spent" without ceasing, nor grudge in their behalf, were it necessary, the costly offerings of the life and of the blood.

Be generous in the provision which you make for your minister. They have a right to expect this at your hands. They have foregone the chances and fortunes of the world, trusting to your faith and honor. The same ability which fits them for their high office, if exerted in other professions, might have made them as wealthy, or perhaps wealthier, than yourselves. The care of the soul is certainly as important, and should be as well recompensed, as the care of the health or the care of the estate. The minister's claim to his stipend rests upon a law of heavenly justice, and it is the same law which regulates the salary of the statesman, the returns of the merchant, and the charity which is rendered to the poor. "Thou shalt not muzzle the ox that treadeth out the corn. Both God take care for oxen?" asks the asserting apostle. "Yea, but doubtless for our sakes was this written," for in all labor there is profit, it is the right of every man to lie by sweat of hands or brain, and they who preach the gospel of the gospel have a right to live.

Those who would obey Divine law in this matter will be liberal, in the apportionment of the Minister's stipend, and honest and prompt in the payment of it, that he may not be called down from his great work by the comfortless pressure of financial cares; that the diligence which ought to be ceaseless in its study of the Word may not have to exercise itself in maintaining a dubious equality between the winner and the spender; that he may not be forced into an unworthy dependence, destructive of his self-respect, and making his reproofs, which ought to be bold as those of a prophet, languid as the harmless angers of a child.

I would pray the churches, as they value the manliness and spiritual power of their teachers, to lift them above the anxieties of embarrassment; for Hunger is a sharp thorn, and when Want looms upon the soul it is the deadliest and surest of human tempters to evil. If they are sincere men, and chosen of Christ to be his witnesses, they will have trampled out of their hearts the love of money; but they have a rightfull claim that a just and liberal reward shall be made to them, not with niggard hand, nor with patronizing manner, by the people of their charge; and He, the Great Master, whose servants they are, has joined in a wedlock which no man shall dare to annul, the liberality of earth and the boundlessness of heaven. "Being ye all the tithes into the store house, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open your windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi, iii:10.

Be warm and willing in your readiness to work for Christ, and so hold up your minister's hands. We cannot too often remind ourselves that spiritual prosperity results not from unaided ministerial or lay endeavour, but from the intelligent and hearty work of the whole church of Christ. It is a fatal error to imagine that all the leader has no followers what avails his generalship in the battle. If an architect cannot find workmen, what hope for the completion of the building. Though I yield to no man under heaven in my estimate of the office of the ministry, though I would rather have the seal of baptism on my brow than wield the sceptre of the Caesars, I fail at one of its most glorious obligations when I summon every believing spirit to personal service to Christ. That relic of stern and hoary priesthood, which absorbs all effort in the pulpit, and refuses to admit the partnership of the faithful in the work of saving souls, has no place in the symphathies of the true minister, nor in the heart of the living church. There is for each of you a field of Christian toil, and an awaiting recompence of honour. There is room for the meanness of the mightiest—for churlish or royal blood in the warfare for the world, and its victories enable both. The child with a linen coat, in whom though he knows it not, the prophet's spirit slumbers, and to whom in the startled night the summoning voices come; the maid in the Syrian palace whose charity shone through her bonadige, like a star in the thunderous sky; the men of Cypress and Cyrene, swarthy and hirsute heralds who had never sat at the feet of Gamaliel; the fugitives hunted from their homes, driven into exile on the blast of a nations fear, but who carries the gospel in their souls; and "went everywhere preaching the word;" all these show that each of you who had a heart to work, has the heaven-sanctioned ordinance which will warrant you in doing good.

My friends, how is it with you to day? Have your pastors a valiant army at their back, ready in all daring enterprises to dare and to do? Perhaps if I could touch you with the spear of Thubur, I should not discover the energy which befits the soldier. Your fathers did noble things; has the burial ground become richer than the church? You were active and zealous in God's cause, but perhaps that activity and zeal are matters of history now. You have retired from the service, you hardly know why, on the plea it may be, of business engagements, or fancied infirmities, or advancing years; or in times of abandonment or penitence you grew saddened and out of heart—you indulged in the murmuring of the "old man" you had put of rather than in the trusting of the "new man" you had just put on; your effort relaxed just when it should have been strenuous, your prayer became feeble just when it should have been princely; if there were few who assembled to plead for God's blessing, your absence always made them fewer, if the standard bearers have been ready to faint, you were not by to shout their courage back again, to lift the banner from its drooping and stream its glad folds to the wind. If you have embodied the Revelation angel at all, you flew forth with the gospel in fine weather—your stormy wings were furled in the season of the storm; or perhaps that is not your case; perhaps

"You stood the storm when winds were rough, But in some sunny hour fell off, Like ship that have gone down at sea When heaven was all tranquillity."

You brooded over some real or fancied injury; your motives were impugned, your efforts thwarted, and angry at your fellows, and freighted from your own calmness, you wandered into the wilderness, and you are useless and solitary now. Brethren, come back and do your first works, and feel your first love. The lord hath need of you, for the harvest droops for want of reapers to gather it in. The world hath need of you, for it is sick at heart, and longs to be told of Jesus. Your pastors have need of you, that

they may house the sheaves into the garner. Don't dwell any longer in that unsightly land of Cain; come into the bright Beulah—it is pleasant to labor there—where airs from the other side of the river fan the wearied bough, and where a thrilling sound of music, as of harpers harping with their harps, reminds you constantly of heaven.

Above all be constant and earnest in your prayers. You are too well instructed in the things of God to have forgotten that there is no part of a Christian's life where he ceases from the cry of helplessness, from the invocation of Divine strength, from the expression of vehement desire. If you will not be a hypocrite, you will seek humiliations, secrets to discover by hard bye. If you think that a cause can be built up by one man's labour in the pulpit, and by many men's labour in the church, you will find your mistake full soon. Confusion of tongues will be the token of heavenly displeasure, and in the ruin of your prostate Rabel the vaunt of your Atheism will be seen to be a discarded lie. No wrong can be redressed, nor fear dispelled, nor sin removed, nor sinner saved, without God the Spirit in the fulness of His divine working, and the plentitude of the Spirit is poured out in answer to prayer. You expect your minister to pray. You think you can discover, sometimes, by the vigor or feebleness of his services, the measure of his individual devotion. But is the prayer to be all on one side? Are you under no obligation to pray? Think you there is no difference felt when you come to the same assembly dull and dead, and when you come straight from the Pagan tumult with its shinnings on your forehead and its fragrance on your breath, and your footstep glad as when you have pleasant memories of a friend? I tell you here is just the difference between curse and blessing. Give me a praying church, and then will follow the mighty ministry, and startled sinners, and the gracious rain, and the opened and peopled heaven. If the ministers are to preach the truth and nothing but the truth—if they are to be saved from shallow conceits and questions which gender strife,—if the old gospel is to swell gradually from lips that are strong to speak it,—if, in fine, this longing world shall ever see a Babe reversed by a Pentecost, it will be when the feebler intercessor shall be even as David, and David as the angel of the Lord, and when the heart and lips of the intercessor shall swell the bold resolve: "For Zion's sake I will not hold my peace, until for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation of it as a lamp that burneth."

Dear Brethren, suffer I pray you the word of exhortation in these matters which bear largely upon the welfare of the church. There is a remarkable passage in one of the Epistles of the beloved disciple to which I should like, in closing, to refer you—2 John, 8th verse. Is not the mysterious truth here indicated, that in some way or other—how and wherefore we know not—there is a connection between the spiritual progress of the people and the fulness of ministerial reward? It would seem to be the doctrine of the Bible, that there are degrees of compensation, and official as well as individual approval. Hence we read of a "prophet's reward," and of a "righteous man's reward,"—of the starry lustre of winners of some of the rarer prizes, and of a something almost melancholy in the aged apostle, the best loved of the Master, condescending to an entreaty like this. Paul on the verge of the dark river, throbs with holy triumph, hesitates with imperial indifference between longer life and heaven, and speaks exultingly of the fruits of his ministry as his "hope and joy and crown of rejoicing." John, latest of the band to linger, still breathing the love he had caught on the Master's bosom, longing, one would think, for a renewal of that intercourse which had once made Galilee a heaven, seems to step upon the threshold to make sure that by the aspicy or treason of his spiritual children, he may not be robbed of one jewel from his crown. Oh, if there be but a possibility that this, if the fulness of ministerial joy be measured in any way by birthright or by designation, if there be such change and subtle affinity between those who teach and those who are taught, that it stretches into the other world—will not surely add to the multiplied burdens we have already to bear, the fear lest we should suffer by our people's fault, and lest the lustre of your ministerial crown dim.

Brethren, dearly beloved and longed for, work for your Ministers this pain. Help them in their work by the conscientious doing of your own, and let it be our rejoicing hope, as it was that of our honored fathers in the gospel, that to the last course of the sun, Methodists may rejoice in the EARNEST MINISTRY.

sustained by AN EARNEST CHURCH.

After the eloquent address the Rev. Geo. Douglas gave out the Doxology, and the audience was dismissed with the Benediction.

LITERARY NOTICES.

SABRAH CHIMES; OR, MEDITATIONS IN VERSE, FOR THE SUNDAYS OF A YEAR. By the Rev. W. Morley Punshon, M.A. New York: Carlton and Lanahan. Toronto: The Wesleyan Book Room. Pp. 223. Bevelled boards, toned paper, portrait, and numerous illustrations.

Our beloved President is as eloquent in verse as he is in prose, than which we can give no higher praise to the admirable volume of sacred poems which now lies before us. They were the offering, he tells us, of a year's enforced pause amid the activities of a busy ministry. Seldom, if ever, have hours of invalid leisure been so well employed.

The poems are characterized by a delicate fancy, poetic fervor, and beautiful appropriate imagery. Their rhythm lingers like pleasant music in the ear; while the inspiring, hallowing, and enabling sentiments they convey, sink into the heart, to be treasured among the precious things of memory. Above all, they breathe throughout the spirit of devout and earnest piety. This book cannot fail, we feel assured, of the threefold success which the author covets for it,—"that, if God wills, it may be a messenger of mercy to the wandering; that it may be a comforter to the troubled; and that it may be a memory of the writer to many friends."

It will cultivate devotional feeling in its readers, and tend to attune their souls to the holy harmonies of heaven.

Hearin,—as in all true religious poetry, and especially in the poetry of Scripture,—we seem to hear the echoes of what Milton calls—"the sevenfold chorus and harping symphonies" of the redeemed—

"The love of the Holy City—
The curse of eternal peace."

In point of mechanical execution, nothing is left to be desired in this book. The illustrations are in the highest style of art. Each page is printed in two colours, being surrounded with a delicate magenta-tinted border. We know of no more beautiful souvenir or parlour ornament. To those who possess it, it will be a perpetual memorial of the man whom we have learned to love and revere. Take it, brethren, as a present to your wives!

On the first page of Friday's issue, we printed one of the poems from this beautiful volume.

ANTI-PROGRESSIVE PRICES.—The fare on the National Pacific Railroad, from Omaha to San Francisco, is \$125, or over seven cents a mile. Through tickets by the Erie Railroad for a week's ride to San Francisco or Sacramento are now sold for \$187.35 and \$190.35 respectively.

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