

THE WESLEYAN DAILY RECORDER.

CONFERENCE OF 1870.

No. 12.]

TORONTO, ONTARIO, THURSDAY MORNING, JUNE 9, 1870.

[Vol. II.]

Poetry.

FOUND DEAD IN THE STREET.

The labour is over and done,
The sun has gone down in the west,
The birds are asleep every one,
The world has gone to its rest:
Sleepers on beds of down,
Nest cover of silk and gold,
Soft as on roses new-blown,
Slept the great monarch of old!
Sleepers on mother's breast,
Sleepers happy and warm;
Cosy as birds in their nest,
With never a thought of harm!
Sleepers in garrets high,
Nest covert ragged and old
And one little sleeper all under the eke,
Out in the night and the cold!
Alone in the wide world,
Christless, motherless he;
Begging or stealing to live, and whistling
Like a wail on the angry sea.

The daisy looks up from the grass,
Fresh from the fingers of night,
To welcome the birds as they pass,
And drink in fresh rivers of light;
Sleepers on mother's breast,
Waken to summer and mirth;
But one little sleeper has gone to his rest,
Never to waken on earth.

Dead—found dead in the street,
All forsaken and lorn;
Damp from the head to the feet,
With the dew from the sweet May morn!

Dead—for the want of a crust!
Dead—in the cold night air!
Dead—and under the dust,
Without even a word of prayer,
In the heart of the wealthiest city,
In this most Christian land,
Without ever a word of pity,
Or the touch of a kindly hand!

Miscellany.

RECOLLECTIONS OF THE OLD OTTAWA CIRCUIT.

BY AN EARLY INCUMBENT.

THE JOURNEY THERE.

The Conference for 1832 sat in the village of Hollowell, (now Pictou), and began its sessions on the 17th of August. The *Annual Conference* in those days, which, be it remembered, was only an Executive Conference, usually occupied less than a week, often not more than four or five days. But a special call of the General Conference, which then consisted of "all the travelling elders," in order to consider the question of proposals for a union with the British Conference. This led to delay and discussion enough; and the preachers did not disperse till the second Saturday after the Conference opened—that is, till the 18th of August. They were so impatient to leave, that I recollect, as it was announced that the stations would be read off early in the afternoon, that who were billeted a little out of the village, as I was, brought our horses saddled and led to the church and tied them to the fence, while we went in and listened for our fate.

I was read off for Ottawa, not Ottawa city, gentle reader, (nor even the crysolite Bytown out of which it has since evolved, but the extended settlement of the lower Ottawa river), as the colleague of the Rev. John Black. I had been in the bush the two years previous, and I had pictured to my imagination some nice frontier circuit. Ottawa was far away, and involved a long journey, and I was far from strong. Besides, my heart just about that time began to be entangled in quite another direction—but no more of that. As it was, I thought Ottawa a hard appointment, and I wept, although I am ashamed to say it; but it was the only time I ever did weep over an appointment.

I owed this one to the good opinion of my presiding Elder, the Rev. Franklin Metcalf. He had married and become interested in the Ottawa country, and he meant to provide well for them. I felt a little like praying, "Save me from my friends!" But it proved a very happy appointment for the time I staid. A connexional emergency removed me before the year was out. As soon as the appointments were read off, a troop of us were under way for the east.

I remember that the following brethren constituted the scow load at the ferry across the Bay Quinte, from the Stone Mills to Adolphustown, namely: my inseparable friend *Simon Huntington*, who had been my neighbor the year before; and my fellow-lodger at Father Osler's during the Conference, where our host told us of Jewell, Coleman and Keeler, and sang old-fashioned revival hymns for our entertainment; *Era Healy*, *Franklin Metcalf*, *Charles Wood* and *Wyatt Chamberlayne*. All the rest but the last travelled on horse-back. Chamberlayne was in a sulky, one of the first I ever saw. We all contrived to pack into the scow, but we loaded her down almost to the gunwales. To increase the difficulty she was leaky, and her crew consisted of one man, and he an old one. When we were half over we found she took in water fast, and there was no means of bailing. No one expressed any alarm, although all looked very grave. I think Metcalf and several others were confident in their swimming

powers. Some one asked Healy if he could swim, his answer was, "Like a stone." I was no swimmer myself, but I cannot say I was alarmed, although the boat was nearly full before we got over, for I had arranged a mode of operation in my own mind, in the event of requiring it, which I was perfectly confident was feasible. I had a powerful gelding, thoroughly trained by an old Irish trooper in the Perth settlement, a horse with which I was never afraid to go into the deepest slough; for experience taught me that he never missed his footing, and if there was any bottom to the hole, I knew he would fetch me out. I reined him close to the gunwale, and stood upon it, ready to vault into the saddle as soon as the boat began to go "tit tot," which she was almost ready to do before we reached the shore. She stranded near enough for us to get out safely. We went on our way rejoicing.

God spared us for further toil. But after the lapse of 38 years the writer, the youngest of the group, finds himself the only survivor of that boat load. *Healy* and *Metcalf* fell suddenly but safely, not six months separated in death. *Huntington* lived six years longer, and then passed away. *Chamberlayne* was located and died. *Wood* went to the Western States and ended well.

That night we were all the guests of old father George Sills, who entertained us about the olden times; and his kind-hearted old wife provided most abundantly for our bodily wants. *Huntington*, *Wood* and I performed a Sabbath day's journey, the next day, while searching for some of the Methodist meetings along the Bay, and found ourselves at the house of Col. Clark, below Bath, for the night. That gentleman kept a diary and recorded all the events that occurred in the neighbourhood for miles around, in so much that mothers would sometimes come to inquire "how old their babies were."

I had not had an interview with my superintendent for the prospective year since receiving my appointment, although he had been my first, and was always my best beloved colleague, but now I was to encounter him. As I and *Huntington* were slowly wending our way through the Pittsburgh woods, he and *W. H. Williams*, riding at a rapid pace, came up with us, when my ears were saluted with the sharp, shrill voice of Black rung in my ears, "How do you do, Johnny? We'll have fine times down on the Ottawa. Plenty of cat-fish there, Johnny." Perhaps this piece of baldness was as good a thing as could have been said to me; it set us all a laughing with its absurdity, and dispersed the gloom I felt about my appointment. That day crossing the road in a piece of woods, we saw the largest reptile that I ever beheld, indigenous to Canada—a black snake not less than twelve feet long and proportionally thick. I charged him with my powerful horse, but he managed to get off.

In this journey I did a foolish thing, which I ever after regretted—changed my powerful sure-footed Dick, because he was rough gaired when he trotted, though he was an easy horse to center, for a tall, pretty Arabian Spot mare that I called Puss. I gave the preacher \$20 to boot; and before next Conference I was forced to make another change, and my third horse died in a few weeks, and I had to start new.

I rested an afternoon and night at the house of my friend Black, below Prescott, who had labored on the Augusta Circuit the year before. There was always something in Mrs. Black's hospitality that went to my heart. The next day I left them to move on to the Circuit at their leisure, away around by the Cedres, and I pushed on with the lively George Poole, who had been our predecessor on the Ottawa: he too, also long since gone, intending to cross the great *Allegheny* of the Glenary country. Late that night we found quarters at Mr. John Bailey's, of *Moulins*. We came after supper and left by sun-rise. We breakfasted some miles forward at the house of an honest Dutchman, Mr. Links, the last family friendly to Methodism till we reached *Van-klake Hill* in *Hawkebury*. This day we had no dinner, for nothing eatable could be found at "Priest's Mills" (now *Alexandra*) for man or beast. We met a luxurious spot of clover unfenced, where we baited our horses. We were weary, and wanted to lie down on the grass and rest ourselves but we were afraid of the prevailing cholera, and abstained—a very foolish thing, for I believe a sleep in the grass warm, with the sun would have done us good. About sun-set I had the first sight of my future Circuit. We reined our horses up on the brow of *Van-klake Hill*, and looked down into the valley of the Ottawa. It was a magnificent view, but the frostiness of the wind which came up from it, though only the month of August, made my heart to sink within me.

SWEARING REPROVED.

Some years ago, I made a passage to England, in one of the Cunard steamers. We had a full complement of passengers, and each one had his appointed seat at the table. It was my lot to be placed opposite a person who was greatly addicted to swearing. On my left hand also sat one equally given to this wicked habit. I found my position a very painful one, and felt it my duty to reprove them, but conscious that this required great wisdom. I took counsel with a brother Methodist as to the best method of discharging this difficult duty. His advice was, that I should not attempt to reprove them, lest I should do harm instead of good. I felt it was necessary to exercise great caution, but could not think it right to shun altogether so plain a duty. I

determined to watch for a favorable opportunity, and the old saying that he that watches for a providence will not have long to wait, proved true in my case. At the next meal the swearer opposite addressing me said: "I say, do you ever hold forth?" Not fully understanding his question, I seized a knife, and stretched out my arm, saying, "Yes, you see I am holding forth now." "Oh," said he, "I do not mean that; I mean do you ever hold forth spiritually?" "Yes," I responded, "I have the honor to preach the gospel as a Methodist local minister, and am not ashamed of my calling." "Well," said he, "I thought so." "Indeed," said I, "why do you think so?" "From your smooth face and black cloak," he responded. Now, thought I, there is a nail driven in the right direction. These men will not continue swearing now they know that I am a minister. A short time afterwards I was leaning over the bulwark of the vessel, and watching the motion of the waves, when I felt a hand laid on my shoulder. On looking round to see who touched me, the swearer who sat opposite me at table, accosted me, saying: "You said you belonged to the Methodists." "Yes," I replied, "I did."

"Well," said he, "there are some great soundrels in that Church." I admitted that there were had people in that Church, but claimed there were also a great many good ones. "Wheat and tares grow together till harvest," said I. "When you see a counterfeit sovereign do you conclude that all sovereigns are counterfeit? Would there be any counterfeits if there were no genuine?" "Well," said he, "what is the gentleman who sits at your left at table?" I replied, he attended the Episcopal Church, and I thought he was a vestryman. (This was the other swearer.) "What is the gentleman who sits at your right?" I answered, "a member of the Episcopal Church, and for a member of that Church (so lenient in his discipline) he is exemplary man. I have not heard a profane word, nor an indelicate remark from him since he came on board." My shot hit him. He left me, and told the other passengers I had been reproofing him for swearing. He did not swear again in my hearing during the passage.

At our next meal, the swearer on my left uttered a volley of oaths. I looked in his face with an expression of sadness. He at once said: "I beg your pardon. I do not often swear, do I?" "Some persons," I replied, "swear so frequently that they are not conscious of it. Yesterday you resolved to give up chewing tobacco, and gave away your stock of tobacco. Resolve to give up swearing as well as chewing the weed, and you will soon get rid of it. It is a bad habit." "Well," said he, "if I swear again, jog my knee under the table, and I will thank you." I did not hear him swear again during the passage, and before we parted he gave a proof of his confidence by intrusting some business to my management, and afterwards became a valuable customer to the firm of which I was a member, and thus I gained a benefit by doing my duty, and lost no respect of parties re-proved.

Reader, go thou and do likewise, and He that has said, "Thou shalt not suffer sin on thy neighbor," will bless thy labors.—*Christian Intelligencer*.

SOME STRANGE THINGS.

BY REV. THEODORE L. CUYLER.

It is a strange thing that more frequent prayers are not offered in public religious meetings for the victims of strong drink. In the ordinary prayers of the social meeting, and of the pulpit, petitions are made for the sick and the sinful, for the poor and the needy, for the conversion of the heathen, and for the restoration of the Jews. But the poor drunkard and his suffering family are commonly forgotten. We never hear a dozen ministers in all our life who especially and fervently prayed for the reformation of the slaves of alcohol. It is quite rare to hear the Christian work of Temperance mentioned at all in public devotions. In the whole Book of Common Prayer used by our Episcopal brethren we do not recollect a single prayer for drunkards. Yet there is never a day in which alcohol is not destroying more souls than any other evil in the community. When Christians begin to pray for the Temperance cause as they do for the missionary cause, they will be as ready to give and to work for it. God's "holy arm can give us the victory!"

2. There is another strange thing, and that is that, while some people of extra orthodoxy in the church find fault with too much teetotalism in the sermons of certain ministers, we never have heard that tipplers or their wives make much objection to it. Liquor-drinkers seldom censure a minister of the Gospel for preaching against the intoxicating cup. Why, then, should Temperance people do it?
3. Is it not strange, too, that, in spite of all the wretchedness of drunkards' wives, young women are continually willing to marry men who are in the habit of indulging in the social glass? Ladies often refuse the marriage offers of young men because they are too poor, or too humble a family, or too plain in their person or their manners. But only now and then one has good sense enough to refuse to unite herself with a man who will not pledge himself to total abstinence! We never pity the woman who marries a moderate drinker, when she finds herself the wife of a sot.
4. Another strange thing still we have observed, and that is, that good, benevolent people will give one hundred dollars cheerfully

to the Bible and the Foreign Mission cause, and yet will look twice at a dime or a quarter before they put it into a collection for the Temperance enterprise. Rich men leave hundreds of thousands to other religious charities in their wills; but when did a man ever bequeath \$10,000 to a Temperance Society or an Inebriate Asylum?

5. The strangest thing of all is that, in face of all the horrors of drunkenness, millions will still continue to tamper with the poison, and millions of professed Christians don't do anything to dissuade them from it.—*Temperance Tracts*.

GREEK BRIGANDS.

There is a curious account, published in January, 1869, of the system of brigandage as it is now carried on in Greece. The pamphlet, written in modern Greek, is by a certain Andrew Moskoniso, a cavalry lieutenant. He states that after the fall of Constantinople, in 1453, and the subjugation of Greece by the Turks, bands of patriots, particularly from among the tribes known as the Ciptai and the Armatoli, joined together to resist the tyrants, and retreating to the mountains and fastholds of nature, there set up a code of laws and formed a small but independent government in the midst of the conquered country. Gradually, however, these heroes dwindled into robbers; and the warfare against tyranny became a spoiling of the weak. Their code of laws, as at present existing, is a strange mixture of barbaric chivalry. It contains fifteen clauses, which are as follows:

1. All treachery to be punished by cutting off the extremities of the traitor, as an example to others.
2. On a second offence, the traitor to be killed and exposed.
3. The rich to be captured, and not allowed to depart till they have paid ransom, and sworn not to injure the brigands by a relation of their adventures to the authorities.
4. The captives, if not ransomed, to be strangled.
5. If the ransom be short of the sum named, lots to be drawn whether the captive shall go free, having one ear cut off to show that the sum was deficient, or shall be killed.
6. Captives once ransomed must, if recaptured, pay a second time.
7. All soldiers to be killed.
8. The bearers of the ransom to be respected, and small money to be given them on their departure.
9. After the ransom is paid, before the captive is released, he is to be kept and entertained some few days, to see what manner of man he is; and before he goes his beard is to be shaved off.
10. All robbers plotting with government to be killed.
11. No one to be admitted into the band as a member who has not previously committed a criminal act.
12. Should a captive escape, his keeper is to be held responsible, and expelled from the band.
13. Never to steal the goats and sheep from the shepherds, but to pay for all taken.
14. To offer gifts at any monastery or hermitage, by way of expiation for sin.
15. Not to be cruel to captives; to go shares in everything; and never to injure women.

POWER OF WOMEN.

Dr. Adolphe Monod, that most eloquent of all the ministers of France, says: "The mightiest influence which exists on the earth, both for good and for evil, is concealed in the hand of woman." She may sit as a judge or a senator, or fill the pulpit, or plead at the bar, or be diplomated in medical colleges, or command armies, or vote at elections, yet her power is greater over men who do those things than all else, and the greatest over those who deny it. What made the Greek soldiers braver than all others? If there be truth in history, it was due to their mothers, sisters, and wives. They conjured them to conquer, or return, borne dead upon their shields.

Our soldiers were patriotic during the late war, but who does not know that their patriotism was re-enforced by the women who presented banners and flew to the fields of blood with kind words and sanitary supplies?

Dr. Judson was a brave man, but the charming and beautiful *Ann Hazeltine*, whom he loved, re-enforced his bravery. The influence under which John Bunyan grew up to manhood were not good. He was wild, reckless, and profane. But he overheard two women talking, not of their neighbor's faults, but of Christ and their own Christian experience. They arrested his attention. It resulted in his conversion. Those two poor women made John Bunyan what he was.

The power of men over women is great, but not so great as that of women over men. It is hard for a man who plunges into vice or error to drag his wife with him; but easy for a woman to lead her husband astray. It is a power that grows out of her nature. The morals of the people are in the keeping of women. What they frown upon, man will not do. Men can be saved from drunkenness if women set their faces against it. Young men will not drink if the young women they love and respect frown upon it, but if they are indifferent as to that matter, or encourage the practice, they will.—*Herald of Gospel Liberty*.

THE SPOILED PAINTING.

When Sir James Thornhill was painting the inside of the cupola of St. Paul's, he stepped back one day to see the effect of his work, and came, without observing it, so near the edge of the scaffolding that another step or two would have proved his death. A friend who was there and saw the danger, rushed forward and snatching up a brush, rubbed it straight over the painting. Sir James, transported with rage, sprang forward to save his work, and received the explanation: "Sir, by spoiling the painting, I have saved the life of the painter."

And has not our heavenly Friend many times wrought thus to save a soul from death? Often in their blind idolatry, men have walked near the verge of utter and eternal ruin. And when their reverie by some strange and startling act; and when their rage and wrath was done, they have found that a kind heart guided the destroying hand, and that mercy presided at the ruin of their hopes and joys. Thus does the Lord, in His wisdom, mar the pride of our glory; but who that sees the mercy He has in view, would not praise Him for His goodness? Who that has felt His chastening cannot bear witness to His love? Let us murmur no more at His chastisements; let us rather say in the words of the poet:

"I love to see my Father's hand,
Though oft it bears a rod;
'Twill lead me to the promised land,
The city of my God."

—*Christian*.

MOTHERS, SPEAK KINDLY.

Children catch cross tones quicker than parrots, and it is a much more mischievous habit. When mother sets the example, you will scarcely hear a pleasant word among the children in their plays with each other. Yet the discipline of such a family is always weak and irregular. The children expect just so much scolding before they do anything they are bid, while in many a home, where the low, firm tone of the mother or the decided look of her steady eye is law, they never think of disobedience, either in or out of sight. O mother! it is worth a great deal to cultivate that "excellent thing in woman," a low sweet voice. If you are ever so much tired by the mischievous or wilful pranks of the little ones, speak low. It will be a great help to you to even try to be patient and cheerful, if you cannot succeed. Anger makes you wretched, and your children also. Impatient, angry tones never did the home good, but plenty of evil. Read what Solomon says of them, and remember he wrote with an inspired pen. You cannot have the excuse for them that they lighten your burdens any; they make them only ten times heavier. For your own, as well as your children's sake, learn to speak low. They will remember that tone when your head is under the willows. So, too, will they remember a harsh and awful tone! Which legacy will you leave to your children?

"I OUGHT TO HAVE ANTICIPATED THIS."

A few days have passed over the grave of a noble young man from whose lips fell these words. He had well represented the grand enterprise of life insurance, but neglected his soul. When the physician informed him that his sudden and severe illness was fatal, and his time on earth very brief, he said, with the deliberation of a deep and awful conviction, "I ought to have anticipated this; but now it is too late."

The words thrilled the hearts of those who loved him and watched the ebbing life. Yes, he ought to have anticipated the possibility of such a hurried departure from the scenes of probation. O what a burden of conscious folly and guilt and peril extorted that confession from the dying man! The number of those who have felt the anguish of such an awakening to the stupendous failure of a human soul for eternity the judgment day alone can reveal. Forever will the dreadful ought weigh down the lost spirit.

FIDELITY IN LITTLE THINGS.

Great virtues are rare; the occasions for them are very rare; and when they do occur, we are prepared for them; we are excited by the grandeur of the sacrifice; we are supported either by the splendor of the deed in the eyes of the world, or by the self-complacency that we experience from the performance of an uncommon action. Little things are unforeseen; they return every moment; they come in contact with our pride, our indolence, our haughtiness, our readiness to take offence; they contradict our inclinations perpetually. It is, however, only by fidelity in little things that a true and constant love to God can be distinguished from a passing fervor of spirit.

A MISTAKE.

Many Christians imagine that, now since they have believed, they must draw their comfort from some other source, or in a different way from what they did at first; they turn their whole attention to themselves, their experiences, and their graces. Forgetting that the true way of nourishing these is by keeping their eye upon the cross, they turn it inward and try to nourish them by some process of their own devising.

Line	A.M.	P.M.
GREAT WESTERN RAILWAY		
Depart	7 00 9 35 12 00 4 55 5 30	10 00 12 15 2 00 4 55 5 30
Arrive	10 30 12 05 2 00 4 55 5 30	1 00 3 15 5 00 7 55 8 30
GRAND TRUNK EAST		
Depart	7 30 12 15 2 00 4 55 5 30	10 00 12 15 2 00 4 55 5 30
Arrive	12 00 12 15 2 00 4 55 5 30	1 00 3 15 5 00 7 55 8 30
GRAND TRUNK WEST		
Depart	7 30 12 15 2 00 4 55 5 30	10 00 12 15 2 00 4 55 5 30
Arrive	12 00 12 15 2 00 4 55 5 30	1 00 3 15 5 00 7 55 8 30
NORTHERN RAILWAY		
Depart	7 00 9 35 12 00 4 55 5 30	10 00 12 15 2 00 4 55 5 30
Arrive	10 30 12 05 2 00 4 55 5 30	1 00 3 15 5 00 7 55 8 30

The Daily Recorder.

TORONTO, THURSDAY, JUNE 9, 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 PRIMITIVE METHODIST CONFERENCE.

We omitted to report, in yesterday's proceedings, that the Revs. S. Rose and H. F. Bland were appointed a deputation to the Primitive Methodist Conference. These honored brethren, who ably and eloquently fulfilled their mission, fully justified the selection made by our Conference. Their fraternal addresses were most cordially received by the P. M. Conference, who, in return, unanimously passed a resolution expressive of the kindness and courtesy shown them by their elder brethren, and appointed the deputation to our Conference, whose visit is mentioned in another column. We heartily rejoice in these exchanges of fraternal courtesies between the different branches of the Methodist family. Though they may never lead to any practical result, they foster the spirit of brotherly love.

MAINTAINING ANCIENT USAGE.

The report of the "Revision Committee" on the Discipline reported, with modifications in phraseology, those clauses which enjoin the enforcement by the Superintendent of a Circuit, the immemorial requirement and practice of a select love feast, by the show of society tickets on the part of members in order to admission; the necessity of those not members receiving "notes of admission"; and the restriction of the privilege to members alone every second time, which the Conference re-affirmed. The presentation of this part of the report drew out the most decided declarations on the necessity of maintaining this feature of our original economy, from the leading minds of the Conference—such as Drs. Rice, Erans and Taylor, and Rev. Mr. Elliott, and others. The President gave it as his opinion that "a love feast, was better than a promiscuous one." It is to be hoped that this conversation will do good, and that the re-enactment of our rules will be regarded by the members of the Conference as a pledge, as well as obligation, on the part of every minister to carry them out. It should be done wisely and prudently, but done; and that firmly and faithfully. And if all will stand up to their duty, and stand by each other, it can be done effectually.

It may be said, "The people will not endure it." More is the pity, if it has come to that, that the Methodist people will rebel against the immemorial and salutary discipline of their own church, and weaken the hands of their pastors. But we not only "hope better things" of them, but we know better things of them. We have never yet put before them what our rules were, and the necessity of observing them; but they have been ready to stand by us. There may be a little forgetfulness or negligence about tickets at first, but kindly persistence will bring all up to the mark after a little.

By this course our Love feasts will be vastly improved—not only in character, but (we speak from experience) in numbers. Sensitive members shrink from going to relate their experience in a promiscuous assembly; but they will all come if it is select. Those not members will feel more interested to know something about a service with closed doors. In such meetings, as there is more purity, so there is usually more power. Our Love-feasts will be more frequently the scenes of conversions and sanctifications.

It has besides all this, an incalculably good effect to have all applicants passed through the minister's hand once a quarter. The contact is beneficial to him and to them. May all that is essential to our soul-converting and soul-sanctifying Methodism be preserved intact till the Millennium!

HUMAN INFALLIBILITY.

So the Rubicon is crossed, by the Pope and Council. It is agreed that the Infallibility of the Pope will be proclaimed on the 29th inst. By this act the world will be told, that Jesus Christ before He left this world appointed and arranged, that He should always be represented by an infallible viceregent in the world; though there is no intimation of it given in the New Testament, and the Church was for over 1,800 years ignorant of the fact. It will declare that all the false and contradictory decrees of all former Popes were all infallible utterances. It will be proclaimed to the world, that a weak and erring mortal, subject to all the common passions and prejudices of men holds the supreme control over the conscience of Christendom; and that all his foolish utterances against science, civil freedom, and liberty of conscience, are infallibly true and above contradiction.

The great Ecumenical Council declares that the Pope is infallible. History with its thousand voices proclaims that the Popes of the past have displayed all the follies, weaknesses, mistakes and caprices of the most ordinary mortals. Which will the world

believe? The Pope when he tells them that he cannot err; or the universal history and common sense which pronounce the dogma of the infallibility a monstrous, unfounded and absurd assumption? There can be little doubt as to the answer. This is not the time of the world's history when men will be found ready to renounce the right to think for themselves, or shut their eyes and open their mouths to swallow any preposterous nonsense that may be presented. The Pope and the Council have steered the Church upon a reef that may prove her ruin. But, while as Protestants we reject the impious pretensions of the Pope, let us beware of assuming to condemn those who differ from us, with an obstinacy that virtually assumes our own infallibility. Men do not indeed generally choose the Pope's method of asserting their infallibility. It is not proclaimed publicly beforehand. But many, while acknowledging their liability to error and mistake, maintain their own opinions and condemn others, in a style of dogmatic self-assertion that nothing short of infallibility could justify. Men are free enough to condemn others who assume to be infallible; but they do not so readily see the inconsistency of their themselves playing at Pope. The readiness with which we condemn the pretensions of the Pope, should lead us to see the propriety of expressing our opinions with modesty, and exercising charity and forbearance towards those who cannot agree with us. "Live and let live" is a good motto, in matters of opinion as well as in business.

CONFERENCE PROCEEDINGS. SEVENTH DAY.

WEDNESDAY MORNING, JUNE 8.

The President announced the 27th hymn, after which the Secretary read the Sixth chapter of St. Paul's First Epistle to Timothy when the Rev. N. Burwash offered prayer.

The minutes of yesterday afternoon's session was read and adopted.

THE GERMAN WORK.

Rev. N. Burwash, M.A., read the report of the Committee on the programme of examination to be adopted, for the ministerial candidates for our German work. The report was adopted.

It was ordered that the President re-issue Certificates of Ordination to the Revs. Wm. Burns and Jacob E. Howell, whose original certificates had been destroyed by fire.

The Rev. Henry Steel Matthews, hitherto a member of the Primitive Methodist, makes application for reception into our Conference. Rev. John Bredin moved and Rev. Dr. Green seconded that the Conference receive Bro. Matthews. The motion was unanimously carried.

The Rev. Stephen Chartier asked permission of the Conference to remove to the United States for the purpose of entering the ministry there. The prayer was granted.

THE EDUCATIONAL FUND COMMITTEE.

Rev. Dr. Rice read the Report, which was received. The Report shows a balance on hand from last year of \$1572. Paid Students and other expenses during the year, \$804; leaving a balance on hand of \$491.

THE MEMBERSHIP.

The Returns of Membership from the several Districts show an increase, over last year, of 2988.

THE CHURCH RELIEF FUND.

The Annual Report was read by the Rev. Thomas Brock. The total receipts for the year were \$2513.83, which was distributed among several necessitous Trust Boards.

RED RIVER MATTERS.

Rev. Dr. Wood called the attention of Conference to the importance and necessity of appointing a minister to attend the present expedition to the Red River country. He stated that an official letter had been sent to the Hon. Sir George E. Cartier, Minister of Militia, asking the privilege to be allowed to send a chaplain to accompany the expedition, that he might administer the offices of religion to such of the men as are attached to our Church. It was with regret that the Conference learned that the only reply made to the respectful request, was a curt acknowledgment of its receipt, written on a miserable scrap of paper, ill in harmony with the dignity of one of the most important departments of Government in the Dominion, by a Mr. Footvoys.

NOTICES OF MOTION.

Rev. Dr. Byerson gave notice that he would, on the morrow, move the following resolutions:

1. That while we thank the President of the Conference and Missionary Secretaries for offering to the Government the services of one of our ministers in the capacity of chaplain to such portions of the troops sent to the Red River as belong to our community, and desire the ministrations of our churches, we request the reply of Sir George E. Cartier, Minister of Militia, as discourteous and insulting not only to the chief officers of the Conference, but through them, to all members of our Church; and whose membership and standing throughout the land, whose zeal and interest in the Red River expedition, as well as the labors of our missionaries and teachers in that country, merit very different treatment from the Government.
2. That while we justly complain of the conduct of Sir George E. Cartier in his discourteous rejection of the request of our President and Secretaries to provide a chaplain for those volunteers of the Red River expedition who desire such services, and his appointing at the same time a priest of his own Church as chaplain to the expedition, we view the setting apart of 1,400,000 acres of the richest land of that country to the priests and co-religionists of Sir Geo. E. Cartier as incompatible with those principles of Church and State separation, of equal rights and privileges amongst all denominations of Christians, and of the support of their operations by voluntary contributions, for which the people of Upper Canada have long contended, and which have been established as a fundamental part of our Constitution and Government.
3. That the subject of the foregoing resolutions be referred to a special committee of five ministers and five laymen, with power to add to their numbers, and to adopt such measures and proceedings as they may judge expedient in the premises.

RECEPTION OF DELEGATES FROM THE PRIMITIVE METHODIST CONFERENCE.

The President announced that the Deputation from the Primitive Methodist Conference, which he would then have the pleasure to introduce to the Conference. The gentlemen composing the Deputation, the Rev. R. Boyle and the Rev. W. Rowe, then came forward, and being presented by the President, received a cordial and hearty reception from the Conference. The President, in his own felicitous and eloquent style, conveyed to them the assurance of the great pleasure which it afforded him personally—a pleasure which was participated in by every member of the Conference—to see them present. He bore emphatic testimony to the extensive usefulness of their body in the old world, where they were carrying on a work which in some way or other slipped out of the hands

of his own Church. He said he did not know so much of their operations in this country, but from what he knew of their earnest self-denying labors, and the success which they had achieved in England it afforded him pleasure to bear their testimony.

The Rev. Mr. Boyle briefly addressed the Conference. His remarks were eminently practical as one of the most pleasing incidents of his life. When his name was mentioned as one of the deputation he felt inclined to say no, because he was afraid that there were recollections connected with the past which would be likely to unman him if he should attempt to stand before the Wesleyan Conference. It afforded him and his esteemed colleague, however, the highest satisfaction and pleasure to convey to this body the fraternal regards of the ministers and laymen composing the Primitive Methodist Conference. Irish Wesleyan Methodist found him out when he was a poor Irish Roman Catholic boy and led him to Christ. While looking around him, as he recognized brethren present he began to feel at home among them. It was true they and the body he had the honor to represent were divided in their external organization, and differed in their mode of carrying out Methodism, but there was an important sense in which they were one. They were one in doctrine; they were one in aim, the object of each being to glorify Christ in the salvation of souls; they were also one in their aspirations and in their hopes in respect to the future. He thought that they were necessarily their common language to each other still. He was glad the subject of Methodist union had been agitated, and he hoped that the agitation would grow until the grand consummation of an undivided Methodism had been reached.

The Rev. Mr. Rowe also addressed the Conference. He said he had felt strangely when he came on the platform, but the hearty reception which they had received, and the kind and brotherly words which had been addressed to them by the President, had made him feel very much at ease, and at home among those who surrounded him. He had personally, and the Primitive Methodist ministers and people had, a great desire for Methodist Union, but they were afraid that their big brother would so very soon take any notice of them. He was thoroughly glad however that he had. He was not so sanguine as some others in respect to the union of the Methodist bodies, but he did not think that the thing was likely to be consummated just yet. They wanted to know each other better, and a good deal had yet to be done by this mutual exchange of courtesies between the several bodies, and sympathy upon the fact that they were in the way of union, but it had taken several years of discussion to bring it about. He thought the preservation of the unity of the church in the bond of peace was the first thing to be aimed at, and this could be most effectually secured by cultivating this fraternal feeling toward each other.

The Rev. Ephraim Evans, D.D., Co-Deputy, moved the following resolution:—That we have listened with pleasure to the kind and fraternal addresses of the deputation from the Primitive Methodist Conference. We greatly rejoice in the report which they have submitted to us. We cordially sympathize with the brotherly and catholic sentiment which they have uttered, and we look forward to the day when the different Methodist bodies in this country shall be one in organization as we are now in doctrine and spirit. The resolution was seconded by Rev. L. Taylor, D.D., supported by Rev. Anson Green, D.D., and the Rev. C. Lavell, M.A., each of whom in a few eloquent words expressed the great pleasure which it afforded them to meet the deputation, and the hope that the Methodism of this country might yet be in every respect one. The resolution was unanimously carried.

REVISION OF THE DISCIPLINE.

The delegation withdrew, and the Conference resumed the consideration of the report of the Committee on the Revision of the Discipline, which engaged its deliberations up to the close of the session. The Conference adjourned at 12 o'clock.

ANNUAL MEETING OF VICTORIA COLLEGE.

The annual meeting of Victoria College was commenced at two o'clock. The Rev. Richard Jones, one of the Treasurers, read the Balance Sheet and Treasurer's Report of the College. These documents presented in a very lucid form the present state of the institution, from which we gather that it is still doing a great and good work, and only requires a proper endowment to make it a great and increasing blessing to our church and country at large. The subscriptions to the Endowment Fund, we are glad to learn, has reached already the noble sum of \$10,000. In the mean time it will tax the ordinary expenditure. In the mean time it will tax the ordinary expenditure. In the mean time it will tax the ordinary expenditure. In the mean time it will tax the ordinary expenditure.

CONFERENCE AGAIN IN SESSION.

At half-past three o'clock the Conference resumed business. The Secretary read the minutes of the morning session. The Rev. Dr. Rice, on motion of Rev. R. Jones, seconded by Dr. Taylor, was, in accordance with the request of the Board of Directors of the Hiram's Female College, appointed Governor of that Institution.

The President announced that the Delegation from the Congregational Union of Canada was present; and as the time for receiving it had arrived, he would now introduce the gentlemen of whom it was composed. In a few happy remarks he introduced the Rev. H. D. Powis and Rev. A. Duff, who addressed the audience in sentiments of a most fraternal character. A resolution, expressing the high satisfaction of the Conference at the statements of the Delegation, was moved by Rev. Dr. Nelles, and seconded by Rev. Taylor, and unanimously adopted by the Conference. These exchanges of fraternal greetings are well adapted to promote the spirit of union among the Churches. The Rev. Charles Lavell, M.A., and Rev. E. H. Dewart are to visit the Congregational Union this forenoon to present the fraternal greetings of our Conference to that body.

THE BOOK AND PRINTING ESTABLISHMENT.

The annual report of the Book Committee was read by the Secretary, and exhibited very satisfactory evidence of advancement in nearly every department of the operation of the establishment. Notwithstanding the great reduction in the value of gold during the year, the "goods account" shows an encouraging profit; and in the printing department, which has been more immediately under the direction of the Rev. Taylor, as well as in the increased profits are of a very satisfactory nature. While the circulation of the *Sunday School Advocate* has not kept pace with the reduced price which its promoters anticipated, the *Sunday School Banner*—having been altered in form—has had an enlarged issue and a corresponding gain. The CHRISTIAN GUARDIAN subscription list has been largely extended, with a net profit commensurate with its augmented circulation.

THE EDITOR.

The Annual election of Editor of the CHRISTIAN GUARDIAN—which is by ballot—always follows the Report of the Book Committee; and the Rev. E. H.

Dewart was re-elected by an almost unanimous vote. Mr. Dewart expressed his thanks to his brethren for this renewed expression of their confidence in him. He hoped that they would continue their best endeavors to win for the GUARDIAN that increased patronage and circulation to which our Commercial organs was justly entitled; and he respectfully urged those of his brethren whose literary attainments and habits fitted them to be valuable contributors to the religious press, to aid him in his endeavors to raise the character of the GUARDIAN higher even than it is.

THE CHURCHES ON SUNDAY.

YORKVILLE CHURCH.

The Rev. Dr. Fowler preached at Yorkville last Sunday morning from Hebrews 7:25. "Wherefore He is able to save to the uttermost!" &c.

The difficulty encountered by the Jewish mind in accepting the Christian Revelation at the time of its first promulgation is scarcely to be realized in our day. From the time that the Jews sent Priests and Levites from Jerusalem to John, to inquire if he were the Christ, to the close of the New Testament Record, we find a constant fulfilment of the Prophetic declaration, "Behold I lay in Zion a stumbling-stone and a rock of offence." The conduct of Jesus was a rock of offence. His habits were not ascetic and austere like the Prophets, clothed in the robe of hair, reading in the desert, a lone and painful life, far removed from human tenderness. Jesus was social, genial, and sympathetic. "A gluttonous man and a wine-bibber." The company he consorted with seemed to indicate low tastes, formed amid the poverty and insignificance of Nazareth. Not the reputable, wise, and moral, but rather preferring the poor, the despicable, and degraded. "How is it that he eateth and drinketh with publicans and sinners?" was more than once the inquiry of perplexed sincerity. His assumption from time to time of divine equality, appeared awfully blasphemous, and his death on the cross amid the taunts and execrations of the multitude, seemed no other than the just doom of a blaspheming deceiver. But great as were these stumbling-stones to the Jewish eyes, they succeeded his resurrection.

That law which God had Himself given with audible voice from Mount Sinai to His fathers, was declared not to be through His obedience the ground of their acceptance with God, and this in seeming opposition to the command of Moses, "Do this and live."

The priestly order which came down from Aaron, with its gorgeous ritual, was to be done away, and the Temple—the House of Jehovah—the glory of Israel, the joy of the whole earth, more dear to the Jew than his right hand, preferred above his chief joy, to be thrown down and not one stone left upon another. Can we wonder that this new system which spared not holy rites, holy men, divine law, and divine temple, was hated with a perfect hatred and persecuted to the death? But Christianity triumphed in the contest; 3,000 converts on the Pentecostal day attested the Divine Omnipotence of its forces; nor can we despair of man, nor of the future of the dark world of sin, while such a redeeming stream from beneath the throne of God goes forth for the healing of the nations. The first truth which we derive from our subject, which Christianity puts first and foremost, is that every man is in a ruined state, needing such a Saviour and salvation as is presented in the text. This is the one supreme, surpassing, all-comprehending want of man, compared with which no other need can be said to exist. But why, say you, occupy the time of this audience with the utterance and reiteration of a truism which none dispute? Brethren, none more widely known, more universally confessed, and none so deeply veiled in silent night from myriad minds who say they see, and see not. Let danger threaten man's interests, let him come suddenly on the path of the rushing train; let the smell of fire spread through the ship in mid-ocean; the pestilence enter the next dwelling, how anxious thought will rise, feeling stir every nerve, every power be on alarm. All that a man hath will he give for his life. Let intimation be given of a flaw in a title deed, or the life of a beloved one be in danger; how man will hasten with hurried step and palpitating heart, and pale countenance to the place where relief is to be obtained. Ask him why and wherefore this agitated commotion? He will answer, stay me not, danger is near, death, ruin are at hand; but discourse with that same timid, anxious man of danger in eternity, of a frail, mortal body, of a soul unadorned, of sins unparaded, of God the judge, of the curse and wrath Divine, of the worm that never dies, the unquenchable flame whose smoke of torment ascends for ever and ever; how calm, how undisturbed in thought, in emotion; in deed, why is it thus? Because the one ruin is realized by sense and reason; the other by faith in Divine revelation. Revelation is unpondered, faith unexercised. Would we understand the meaning of our text this morning, we must come to it through personal realization of the underlying assumption, we are in a ruined and lost state, needing a Saviour. We must come to Divine revelation with patient, individualizing prayer and faith. Be it eminently connected with violation of law. Let man contravene the great laws of life, stand across the path of the coming train it will dash on with remorseless speed and execute its inevitable penalty—ruin and death. In well ordered society, let man commit some capital crime—ten thousand eyes will flash with hostile glance—ten thousand hands be stretched out to arrest; justice, with all her paraphernalia and power, will rise up and avenge the wrong, and tear the transgressor from home, from friends, from life, from liberty. In a moment, by placing self across the path-way of law, speaker of hearer in this congregation may step into ruin; and thus Divine revelation reveals to the understanding of man the source of his ruin, Divine, eternal, omnipotent law; coeval with its Divine author, upheld by Divine eternity, truth and holiness, justice and power, declare that in its sight I am deprived in every imagination. Revelation shines on a dark, deep secret in my bosom; my soul its impurity, conscience, tireless disobedience to God. It points my thought on to a coming day, when God shall come in His majesty, power and glory; then shall a vast universe at His command stand before His throne; then shall heaven and earth flee away; then shall the books be opened, and then shall the majesty and power of law be vindicated. The soul that hath sinned shall die, the curse be pronounced, the doom sealed of everlasting flame, and law divine in all its eternal fixity rest upon the souls of the transgressors. And shall I see my every thought, and word and work winging their way to the divine throne? Shall I look around upon the vacant seats, where a few short years gone by the living forms of living friends greeted my glance. Shall I look on the falling vigor, the dimming eye, the whitened hair, the silent speed of that stream of time, which has borne its myriad generations to eternity. Shall I see the everlasting moral and Divine Law rushing on its mighty path about and crush my soul to endless, hopeless, final ruin, and not cry out in heart and flesh for the living God to become my Saviour. His mercy. His love. His

power, all the attributes divine to join in blessed harmony, to save my soul from wrath and from endless burnings? Oh, for one able to save to the uttermost. If thus, by Apostolic teaching and divine power, I am brought to cry "Lord save me or I perish," "God be merciful to me a sinner," Then, and not till then can I take up our second truth. He is able to save to the uttermost.

To this accordingly, we now direct thought on two provisions. Jesus' atoning blood and intercession. Paul argues his power to save. The Apostle takes up the Jew to whom had been given the living oracles, and reminds him of lessons already taught by God, and learned by Him in the temple of Jewish religion. First the need of blood. Specially on two memorable occasions, the night of the departure of Israel from Egypt blood was to be shed and sprinkled on the door posts and lintels; and again on the day of atonement the blood sprinkled on the Book of the Law, on the people, and taken into the Holy of Holies. All things were by the law purged with blood.

And second, The power of Blood.—What a blessed potency in the blood of the Paschal Lamb to save the first born of Israel, not one was slain, the angel of death passed over. On the day of atonement, into the immediate presence of God, into the Holy of Holies, went the High Priest with blood, and the errors, the sins of the nation for one year of sin, and sprinkled the mercy seat; and then before a Holy God the blood took away the nation's sins; and he came forth with Jehovah's blessing. The Lord lifts up the light of His countenance upon you. He gives you peace. What a joy flowed, what deliverance came from blood. Now come my Jewish friend, come saith the Apostle of the Gentile, come my Gentile friend, come with me in thought, whether we are summoned by one who saw and bare witness. One of the soldiers with a spear pierced his side and forth with came thereof blood and water. Behold the Lamb of God. Fix your eye of faith here and listen to the reasoning utterance of the Great no more. "If the blood of bulls and goats, if the blood of the Paschal Lamb served Israel; if the sword of death, how much more shall this blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge you, save you.

It is the blood of a spotless one. God's omniscience and purity. Eternal law, in all its scintillating intensity, found no spot, and y. t. he dies, he bleeds, a sinless victim for thy sin. What power is here? Blood of the everlasting covenant, equal in eternity and authority with law itself designed by God, promised by God, by the mouth of all His holy prophets, to be given to sinning man to save his soul from justice divine; shall not this blood avail to save you from the death penalty.

Correspondence.

METHODISM AND HER CHILDREN.

"Ye have killed my children, said God to Moloch—worshipping Israel." All souls are mine, saith He; His by creating fiat, and by redeeming blood; His then every babe that breathes.

In view of this, of all brought to us we reject none from baptismal recognition. We put on every one the seal-mark of the great Proprietor.

Baptism, as Rev. Samuel Coley justly remarks, does not cause its recipient's relation to our nature's second federal head, but attests it; does not confer pre-eminent grace, but symbolizes and seals it.

Our children, according to Christ's children's character, "Suffer little children to come unto me," represent all the members of the kingdom of heaven; and hence in placing each child's name upon the book of the Church, we wisely conform the earthly to the heavenly register.

A proper ecclesiastical acknowledgment is the sequence of the mediatorial; let holy rites declare them His, for they are His.

At their birth we receive our children from the Lord; at their baptism we present them to the Lord's Church. If any therefore ask, why should our children be in the Church? the reply is, why should they be out? If the head is placed within the pale, why shall say, what dost thou?

In God's economy of grace, the words which he commands unto the parents, shall be taught diligently unto the children; and the precepts, and the privileges, and the promises of God belong unto us, and unto our God forever.

We conclude then, that until personal unfitness exclude them, our children have a home in our Church. Now, what is the attitude of our Church toward her children? Is our's the children's Church? Is there within her, and in practical operation, a guaranteed seat of instruction, suited to the varying stages of childhood? Is the work of the Sabbath School followed up and consummated in the maturing minds and longing desires of our children? I fear not; the Sabbath School loses its hold of the advanced childhood, and the early youth of our Church.

Now in view of the solemn and responsible facts in the case, viz. that the children have their vested rights in the Church, that our Law adopted his teachings; that the state and capacity of children, and above all, that while we sleep the enemy is sowing his tares in this prolific field. What shall be done? Shall not the Church, by a new elementary organization and labor, if need be, clasp the dear children to her warm heart, and carefully fold and feed the lambs of the flock?

June 7th, 1870. G.

RE-OPENING, COOKSVILLE CIRCUIT.

The services of May 29th, were conducted by the Rev. A. Green, D.D., G. Cochran, and James Gooderham. The services were impressive, spiritual and sanctifying. On Sunday, June 5th, the Rev. J. Sanderson 2nd, and D. Ryan, set before us their willingness—the all-willingness of Jesus to save, and the attainability and perfectness of the higher Christian life.

The tea-meeting was held on the evening of Monday, the 6th. The spread was ample and all-inviting and agreeable, and to memory cherished hour was spread around the board. Old friendships were revived and strengthened, and the doubtless new ones—were to be Christian sanctified ones—were formed. After tea, the friends adjourned to the church, and were delighted and profited by the earnest and sanctified utterances of Rev. S. J. Hunter, and J. Philp. The meeting was, with many such meetings is a desideratum highly useful, and emphatically a means of grace. I do not more than one, then and there covenanted anew with Him who hath redeemed, whose blood cleanses, and spirit sanctifies; and sought and received the richer fuller baptism of the Spirit.

The collections and tea netted for the Trust, \$123. There yet remains a balance of \$182. A party were made by the Superintendent of the circuit to the people, to there, and then, meet that deficit. In response, we had in a short time paid, or in good promises to be fulfilled in the fall, a little over \$300.

The church with all its furniture, is now free from indebtedness, and the trust have in hand, (be increased), a balance to be applied in improving the facing &c. of the lot. We look for in connection with financial prosperity, the dawning of the Holy Spirit, creating many new in Christ Jesus, and clothing in a fuller measure the Church with that purity and moral power which constitutes the true glory of that church, which is "a glorious church."

S. C. PHILP.

CURIOSITIES OF PULPIT PREACHING AND LITERATURE.

The specimens of preaching in the Middle Ages reveal a strange intermingling of wild imagery and tender pathos, a grotesque treatment of sacred subjects in the hands of preachers, and a fervor and force, and disregard of consequences which recall the Apostles in another.

Occasionally we do, indeed, hear a voice of seeming remonstrance from some of its pastoral authorities both here and in Ireland, but it evidently dies away on the wind. It has no echo, no force. Not a few impartial, unbigoted observers have come to the belief that this failure is attributable to some occult, sufficient reason—some strategy well understood by the initiated.

It is now of Father Chateau, who preached in 1715, that on one occasion some impudent youths disturbed his discourse. After some severe remarks on the indecency of such conduct he suddenly exclaimed, "After your death whither do you think that you will go? To the ball? To the opera? To the assembly where beautiful women are found? No; to the fire, to the fire!"

Such is the title given to the late Irish "fizzle" on the Canada border by the New York Evening Post. We are glad to see it so justly characterized by a secular journal of such commanding character.

their expensive but senseless and wasteful military schemes. That they do so voluntarily is no reason why the American people or the Government should not try to enlighten them respecting the real character and designs of their swindling leaders.

Occasionally we do, indeed, hear a voice of seeming remonstrance from some of its pastoral authorities both here and in Ireland, but it evidently dies away on the wind. It has no echo, no force.

Special Religious Services will be held for four days, in a beautiful grove near the Village of Indiana, commencing on Friday, the 17th of June, 1870, at 10 o'clock, a.m.

At the Centenary Methodist Church, Hamilton, on the 8th of June, by the Rev. John Potts, assisted by the Rev. G. H. Bridgman, M. A., W. M. Lottridge, Esq., to Mary J., eldest daughter of George Roach, Esquire.

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Miscellaneous.

COUNTRY CHILDREN.

Little fresh violets,
Born in the wildwood,
Sweetly illustrating
Innocent childhood;
Shy as the antelope,
Brown as a berry,
Free as the mountain air,
Romping and merry.

Blue eyes and hazel eyes
Peep from the hedges,
Shaded by sun-bonnets
Frayed at the edges!
Up in the apple-trees,
Headless of danger,
Manhood in embryo
Stares at the stranger.

Out in the hilly patch
Seeking the berries,
Under the orchard-tree,
Feasting on cherries,
Trampling the clover blossoms,
Down 'mong the grasses,
No voice to hinder them,
Dear lads and lasses!

No grim propriety,
No interdiction;
Free as the wind
From city restriction!
Coating the purest blood,
Strengthening each muscle,
Denning health-armor
Against life's coming bustle!

Dear little innocents!
Born in the wildwood!
O that all little ones
Had such a childhood!
God's blue spread over them,
God's green beneath them,
No sweeter heritage
Could we bequeath them!

-The Methodist.

RELIGION IN THE VALLEY.

BY AN OLD PHYSICIAN.

Our methods of thought in the contemplation of death, as it seems to me, prevent our appreciation of all that we may know concerning its experiences. We are prone to think of the dark valley as a passage shrouded in unconsciousness, through which the mind enfeebled and profoundly obscured, is carried, until, released from its mortal part, it enters upon the realities of the immortal state.

The reflections in a recent number of *The Evangelist*, suggested by the death-bed experience of a lovely wife and mother recall some observations and incidents in professional experience, which may throw some light upon the physical relations of the death hour.

I make the preliminary remark, that in most cases, where consciousness exists, there is a distinct impression on the part of the patient, that a change, the change of death, has come over him. It cannot be described, but there is something in the experience which infallibly conveys this truth to the mind. The expressions which we often hear lead to this belief, such as "I am going," "This is death," "This is the last of earth," etc., or, without words, the hurried and anxious look, or, as frequently, the more calm and silent tokens, reveal to those around the new and inward experience of death.

A state of perfect consciousness very often exists down to the very last moments of life, and long after both the eye and the tongue have ceased to perform their office. A gentleman whose wife was about to die of an exhausting disease, said to her that he would hold her hand when she was dying, and when she became unable to return his demonstration of affection by the usual mode, he would press her hand, and desired her to return the pressure, as a token still of recognition. Long after speech was gone, and every faculty seemed shrouded in death, and down to the last moment of respiration, she feebly responded to the pressure of his hand. A mental condition sometimes exists, and it is of the deepest interest, where there seems to be a quickening of the intellect, or may I not say of the immortal part, to the appreciation of something beyond the boundaries of this world. I think that every one who has been observant of the process of dying, has been sometimes impressed by these manifestations. The martyr Stephen, just before his death, said, "I see the heavens opened," etc. This, we may say was a miraculous vision, but in this view it demonstrates the fact, that while in the body, the eye of the mind may penetrate into scenes beyond the natural.

The death-scenes of many subsequent martyrs and men of holy living are on record, whose experiences, somewhat similar, are described. Senator Foot, who died in 1866, after lying quiet for half an hour before his death, suddenly lifted his hands, and with eyes now open and full of unearthly light, exclaimed, "I see it, I see it; the gates are wide open. Beautiful! Beautiful!" and almost immediately expired.

Once stood by the couch of a young woman of intelligence who was dying of dysentery. A little before her death the Psalm was read to her containing the passage, "Though I walk through the valley of the shadow of death," etc. When life was almost extinct, her mother asked her if her mind was at peace. She faintly replied, "Yes, I see my way through."

A gentleman of about forty years of age, who had led a worldly and very thoughtless life, was the subject of heart disease. I was in attendance upon him in his last illness. He did not expect to die, and I was forbidden by his family, to inform him of the certain and speedy fatal issue of his case. He seemed to feel assured that notwithstanding the agony of his paroxysms, I could and would do something to relieve him. When the last and fatal paroxysm of coughing occurred, he was sitting in his easy-chair, not being able to lie down. He suddenly raised himself to an erect sitting posture, his eyes started from their sockets, peering, as it seemed, into something before unseen. He raised his hand, forcibly striking his forehead, and holding it there, gazed with apparent horror at something which seemed to be present to his horrified

vision. With his hand still to his forehead, he continued in this attitude for a few moments, then his hand relaxed, his jaw fell, and his spirit took its flight. I was impressed in witnessing this death-scene, that death had come upon him most unexpectedly, and that when he found himself in the death-struggle, his eye and his attitude indicated the terror which seized his mind as eternal scenes seemed to break upon his vision.

Such cases as the above are, however, the exceptions to the general rule, that even in the full possession of the mental faculties, calmness and resignation are the usual characteristics of the death-hour. It is generally believed that a religious or irreligious life modifies the manifested experiences of the hour of death. It has not usually proved to be so in my observation. As a rule men die in the same moral and mental state in which they have lived. Blessed are they whose life has been cheered by the presence of Jesus. His felt shadow gives a calm and quiet confidence, and secures from all "fear of evil" in the dark valley. -N. Y. Evangelist.

THE POWER OF CHARACTER.

At home I remember one very excellent woman, in many respects saintly, a lover of meetings, and prayer, and good men and women, active, and useful. She was universally held to be a pattern Christian. But her son, an educated and intelligent young man, was a skeptic. I used to wonder how it was. He went through two or three revivals of religion, but they did not seem to produce the slightest impression upon him. I asked what was the matter. Finally some one said, mentioning her name, "She is irritable and inconsistent at home, and he sees her home-life; and it is that which has produced in his mind this conviction." There was that impetuosity, that irritableness and self-seeking at home that made all the outward excellencies, all the display in the community, all the charity, as nothing to him. It was all interpreted from the standpoint of irritable selfishness at home. When his own mother was so, he could not see that there was anything in religion at all.

On the other hand there have been many persons who have been so impressed with the even, calm, and beautiful lives of persons who never opened their lips to speak on religion, who had been tied so that they could never get to do any work, at meeting or anywhere else, but have steadily shown such a charming Christian life and disposition that myriads looked upon them and said, there is religion in the world, I know there is religion there. They had seen it.

There is nothing that will make a man believe in religion so much as for him to find, or you presenting, a line of disposition and conduct in contrast with the common, un sanctified nature. You may stumble and go wrong, but it will be said that you are trying to live a better life. If they see the struggle is victorious, and that you are living above the world while yet you are living in it, they will feel its influence. I have known many a business man who was doing more to convince the people of the reality of religion by this than many a minister. Without wishing to discourage others, I wish to say to those who are not called out of the family to more public exertion, that you, too, can preach Christ. Let your light so shine that men, seeing your good works, shall glorify your Father which is in heaven. -H. W. Beecher.

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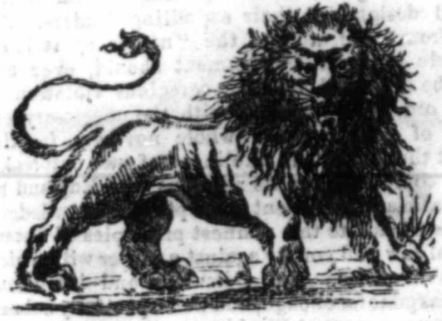
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