

THE WESLEYAN DAILY RECORDER.

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[Vol. I.]

Poetry.

HONOURS.

O God, O kinsman loved, but not enough!
O man with eyes majestic after death,
Whose feet have trod along our pathways rough,
Whose lips drew human breath!

By that one likeness which is ours and thine,
By that one nature which doth hold us kin,
By that high heaven where, sinless, thou dost shine
To draw us sinners in.

By Thy last silence in the judgment-hall,
By long foreknowledge of the deadly tree,
By darkness, by the wormwood and the gall,
I pray Thee visit me.

And deign, O Watcher, with the sleepless brow,
Pathetic in its yearning—deign reply:
Is there, O is there aught that such as Thou
Wouldst take from such as I?

Are there no briars across Thy pathway thrust,
Are there no thorns that compass it about?
Nor any stones that Thou wilt deign to trust,
My hands to gather out?

O if Thou wilt, and if such bliss might be,
It were a cure for doubt, regret, delay—
Let my lost pathway go—what aethers lie—
There is a better way.

What though unmarked the happy workman toil,
And break unshaken of man, the stubborn clod?
It is enough, for sacred is the soil,
Dear is the hills of God.

Far better in its place the lowliest bird,
Should sing aright to him the lowliest song,
Than that a seraph strayed should take the word,
And sing His glory wrong.

Jean Logelou.

THE WESLEYS AND THEIR HYMNS.

BY ISABELLA BIRD.

We have pleasure in presenting to our readers the following eloquent characterization of the Wesleys and their work, which we abridge from the pages of Dr. Guthrie's *Sunday Magazine*.

PART I.

The rosy flush of the religious morning of England was preceded by an hour of darkness which could be felt.

The upper classes were avowedly infidel and shamelessly profligate; the lower, stupidly ignorant and grossly irreligious.

The vitality of truth, the strength of the power of rebuke, and the presence of the Spirit, were lost out of the Church. It was in this dark hour that the men were born to whom tongues of fire were heaveforth to descend, and on whose lips the old formulae of a dead orthodoxy were to become keen and powerful, the very sword of the Spirit himself.

Little more than a century has passed since the people called Methodists were treated with scorn, contempt, and active malevolence. The perpetrators of the most hideous crimes were more secure from violence to person and property than the hymn-singing followers of the Wesleys. To name their leaders in polite society was an offence, as Cowper has gracefully expressed it—

"Leucocomes—beneath well-sounding Greek
I veil a name the poet must not speak;
And in society which was not polite, to disturb their meetings by singing vile parodies of their hymns, to wexlay and beat them, and to make bouffies of their meeting-houses on occasions of national rejoicing, with many other cunningly devised methods of adding insult to injury, were frolics with a peculiar relish. Even the law in many cases proved as powerless to protect them, as it was powerful to shield their assailants.

There has been no fact so great in modern church history as the rise and progress of Methodism; no fact more singular in its present position than that through the world all its societies, whether large or small, are stamped through and through with the likeness of two extraordinary men. Its gigantic and complete organization, its vast and successful missionary enterprises, its system of home extension and evangelization, its tremendous grip of masses of the uneducated, its tuneful emotional tone of religion, its wide sympathies and its intense hopefulness, are all emanations of the spirit of John and Charles Wesley. In the production of a homogeneity so permanent, the hymns of the great singer of Methodism have been the chief agent. Yet John towers above his brother by virtue of a stronger and sterner nature, gigantic administrative ability, and persistent and intense devotion. There is not a Methodist pulpit but seeks to rekindle his fire, not a Methodist preacher but prays that upon his shoulders his great master's mantle may fall, not a Methodist hymn which has not passed the ordeal of his ungentle criticism and bears the impress of his peculiarities. Truly he was the man indicated by the Divine finger as the leader of a great religious revolution, the giant who was to lift English Christianity out of the stagnant deeps into which it had fallen.

From the day when John Wesley violated the proprieties of ecclesiastical conventionalism, by preaching on the Somersetshire hill-side, his life became one long marvel. There was not only the tacit abandonment of his intensely High Church associations and partialities, the renunciation of his cherished schemes of religious retirement, or a learned seclusion within college walls, and the adoption of a course of living of which some of the leading features were, harassing anxieties, superhuman labours, and vulgar indignities, but there was the grand

trial of the desertion of nearly all the friends who stood beside him at the outset of his career, but who, ere many years had passed, were ranged in the hostile attitude of foes. On him devolved the care of all the infant Methodist societies, and the conservancy of their purity and zeal constituted an episcopacy as burdensome as that of the Apostle Paul. On his head, for forty years, beat storms of opposition, which never fully spent their force until both brothers were gathered to their rest. Nor was the charge of schism, which was persistently brought against him, the least of his afflictions, as several of his letters, and a hymn wrung out of intense mental suffering, distinctly evidence. Throughout his career, he shrank from the reproach, both for himself and his followers, of being other than the dutiful sons of the Church.

Amidst evil report and good report the brothers continued to preach. Never since Pentecostal days had the Spirit so manifestly attended upon the world. Multitudes were awakened to a sense of sin and pardon, and from this throng of the regenerate many came forth to preach that faith by which they were saved. Wesley's authorisation of these evangelists was the great advance point in his career. Methodism rose rapidly in power. All through the land the sinners who were seeking and finding salvation entered into a bond of brotherhood, the main object of which was to perfect holiness in the fear of God. Reprobates, formalists, godless and brutal persons, were converted, and brought forth the fruits of righteousness, one and all joyfully testifying in psalms and hymns that God had delivered them from the power of darkness, and had translated them into the kingdom of His Son.

The old truths which had blessed men's souls, and which were hidden from the multitude in dusty folios and forgotten controversies, were brought out once more, instinct with the life of the Gospel of Christ. The jargon of the theological schools was abandoned. Men who had struggled through the gloaming of a lofty but obscure mysticism, into the full daylight of salvation, whose hearts burned with love, and whose lips were touched with coals of fire, carried God's truth through the land, and at the sound a spiritual brotherhood sprang up, banded together for God's glory and man's salvation, against the world, the flesh, and the devil. Called by the Holy Ghost, and baptized with the baptism of the Spirit and of fire, the cry from their lips, "Repent and be converted, that your sins may be blotted out," broke the slumber of the whole nation. It was not under the force of direct attack that the effete religious systems of the day wined and trembled. The Wesleys took the very truths which had become palsied and lifeless in the hands of other men, and gave them forth to famishing crowds as the very bread of life of which they themselves had eaten. So wherever religion had sunk into formalism and apathy, it was awakened and vivified, while the chaff was burnt up with fire unquenchable.

In the forefront of this mighty religious revival the two Wesleys stand. Round them as a nucleus, revived Christianity clusters, in them the interest of the student of the past and present of Methodism culminates. That Providence which called the Methodist societies into being, and blessed the world through them, endowed them at once with a brain and a heart. John, the Brain, was rich in the power which governs men, and in the faculty of organizing, both essential qualities for the organization and harmonious operation of the discordant elements composing the Methodist societies.

A slight stammer, and a latent asceticism, were elements in John Wesley's character. Without the first he could scarcely have repressed the ignorant zeal of some of his followers, or pruned the undue luxuriance of his brother's poetry; without the last he would have faltered in his career as a leader of men. On his calm, lofty features, at once delicate and classical, in his piercing eye and compressed lips, self-control was legibly written. There was a glory on his face brightening in his later years, but it was the steady light of summer noon, not the sunshine of an April morning, glimmering through tears. There were no weak, soft places about him; no domesticity, and scarcely, indeed, such tenderness as would lead the trembling and fearful to seek his counsel or sympathy.

To warn these new societies, and to send the pulses of an intense love and life throbbing through their most remote extremities, was the work of Charles Wesley. This was the mission of the Poet, himself an evangelist scarcely second to John. Preaching awakened sinners; the hymns edified believers and built up churches. In the hymns the message of life was ever bursting forth warm and fresh. In these the truths which set the land on fire, and were as a hammer breaking the rock in pieces, are mingled with something of the yearning of Him who came to seek and save the lost. These hymns embodied the poet's own experiences, and all the phases of the Christian life, and breathe forth the truths of the Word in language which touches the hearts of all men. Through them the influence of a high order of poetry is brought to bear upon a great part of the population of this country. Watts created a people's hymnal; Wesley created a people of hymn-singers. The Wesleyan hymns are undoubtedly one of the most powerful agencies which scriptural truth has ever possessed, and are equally above sectarian praise and sectarian blame.

The preaching of the Wesleys passed away, leaving its glorious fruits, but the hymns are imperishable—forming the character of the Methodist societies, shaping their creed, and

tinging their sentiments. Without the hymns, Methodism would not be the living force it is among us, capable of transforming savage, uncultivated natures into loving, holy Christians, the place of worship may be nothing but "an upper room furnished," in one of our mining districts, the preacher insignificant, the smooched, rough appearance of the men on the one side, and the women on the other; but no sooner is such a hymn as "Jesus, Lover of my soul" announced, than a burst of animated song arises, and the gleaming faces, the tearful eyes, and the trembling voices, tell that the tenderest emotions of the Divine life, and the poet's own deep meaning, are experienced by those who in times past knew no higher poetry than the coarse ballads which find so much favor among the uneducated. So in the Southern States of America, when the old bonds were loosed, and men expected that a carnival of blood would celebrate the occasion, the sweet notes of Wesley's hymns came up on the soft southern breezes, along with

"The long stern swell,
Which bade the soldier close,"
and Wesley's triumphant strains were the true *Marseillaise* of that marvellous revolution. It is certain that Wesley's tuneful prayers for patience, forgiveness, and likeness unto Christ, had so melted themselves into the African soul, as to make Christ's law of love supreme over the excitements and temptations of the hour.

The hymns of the Wesleys are the glorious liturgy of Methodism—a liturgy which not only engages the feelings of the people and gives tone and direction to the other and variable parts of the worship, but moulds the spirit, emphasizes truth, gives wings to prayer, and adds the joyous excitement of rhythm and music to the solemnity of worship, and all around is breathed the influence of Charles Wesley's saintly spirit, linking every truth of the Gospel, and all heights and depths of Christian feeling, with lofty, pure, and intense poetic expression. "So Methodism has been saved from becoming a religion of preaching, and remains a religion of devotion; and so, in Isaac Taylor's words, "Charles Wesley, richly gifted as he was with grace, genius and talents, draws souls, thousands of souls, in his wake from Sunday to Sunday, and he so draws them onward from earth to heaven by the charms of his sacred verse." So, by music and poetry he is ever taming the roughness of unlettered minds, renovating worn-out spirits, bringing hearts benumbed by sordid cares and worldly prospects, into that bright atmosphere in which his own spirit dwelt, and winning everywhere a listening ear for the higher harmonies of heaven." It was for the founders of Methodism to diverge so far from the staid, nonconforming type of Watts and Doddridge, as to show that the modern hymn was capable not only of paraphrasing Bible truths, but of uttering the most joyous as well as the most agonized feelings of the heart; to combine devout spiritual thought and personal experience with profound reverence and adoration, and so to bring the spirit of the old Hebrew poetry into harmony with the brighter songs of the new covenant, as to blend in one the voices of all who are by faith the children of faithful Abraham.

THE SOCIETY OF WOMEN.—One of the great benefits a young man may derive from women's society is that he is bound to be respectful to them. The habit is of great good to your moral character, and it is a great blessing to the world. We fight for ourselves and light our pipes and say, we won't go out; we prefer ourselves and our ease; and the greatest good that comes to a man from women's society is that he has to think of somebody besides himself—somebody to whom he is bound to be constantly attentive and respectful. Certainly I don't want my dear Bob to associate with those of the other sex whom he doesn't and can't respect; that is worse than billiards, worse than tavern brandy and water; worse than smoking selfishness at home. But I vow I would rather see you turning over the leaves of Miss Fiddlecombe's music book all night than at billiards, or smoking, or brandy and water, or all three.

WHAT WILL YOU SAY, THEN?—While Hoop, a young Sandwich Islander, was in America, he spent an evening in a company where an infidel lawyer tried to puzzle him with difficult questions. At length the native said: "I am a poor heathen boy, it is not strange that my blunders in English should amuse you. But soon there will be a larger meeting than this. We shall all be there. They will ask us all one question, namely, 'Do you love the Lord Jesus Christ?' Now, sir, I think I can say 'Yes.' What will you say, sir?" When he had stopped, all present were silent. At length the lawyer said that as the evening was far gone they had better conclude it with prayer, and proposed that the native youth should pray. He did so; and as he poured out his heart to God, the lawyer could not conceal his feelings. Tears started from his eyes, and he sobbed aloud. All present wept, too; and when they separated, the words, "What will you say, sir?" followed the lawyer home, and did not leave him till he was brought to the Saviour.

METHODIST SOCIAL REFORM.—The New York East Conference at its late session passed a resolution, requiring each clergyman under its jurisdiction to preach at least one sermon a year, embodying the following principles: That Methodists must not only refrain from whiskey, brandy, rum, gin, curacoa and absinthe—not only from potter, ale, and lager-beer—not only from mixed drinks and all sorts of bar-room concoctions, but they must abjure the use of cider and domestic wines as beverages. They must abandon the patronage of those physicians who prescribe alcoholic mixtures freely. They must labour for prohibitory legal enactments against the liquor traffic. They must consult their consciences as to the expediency and even the rightfulness of using intoxicating wine for sacramental purposes. They must, by precept and example, discountenance the use of the powerful narcotic, tobacco.

THE NEW SONG.

Beyond the hills where suns go down
And brightly beckon as they go,
I see the land of far renown,
The land which I so soon shall know.

Above the dissonance of Time,
And discord of its angry words,
I hear the everlasting chime,
The music of unjarring chords.

I bid it welcome; and my haste
To join it cannot brook delay:
O song of morning, come at last,
And ye who sing it come away!

O song of light, and dawn, and bliss,
Sound over earth, and fill these skies,
Nor ever, ever cease
Thy soul-entrancing melodies.

Glad song of this disburdened earth,
Which holy voices then shall sing;
Praise for Creation's second birth,
And glory to Creation's King.

Our Home Work.

REVIEW OF THE DISTRICTS.

GODERICH DISTRICT.

"Examine yourselves" is one of the great and godly mottoes that come to us from apostolic authority. It means, "Bore, or pierce yourselves, through;" "Look through yourselves." This is not only an important christian duty, but a necessary connexion one. Searching self-criticism has been from the first a striking characteristic of Methodism; and our annual examinations and reviews, when faithfully conducted, are a most salutary element in our connexional progress.

It is not pleasant to scrutinize one's self, or one's favourite system, or the work done by others, and find defects and weaknesses where one fondly hoped to find perfection and strength. Your caution may be perfect, your calculations may be correct, and your courtesy may abound, and yet the peevish and self-confident will call it "crocking." But most will admit that it is better to see our weak points, if there be any, and mark the approaches of danger, if danger threatens, than to rest in fancied security and fondly dream of progress that does not really exist.

Better that the sentinel should sound the clarion note and startle the encamped army in time to save the citadel, than to wait until the enemy should rouse them to a hopeless surrender. Better for our churches to see their weakness, and notice their defects, and to think soberly of themselves, than to have their enemies gloating over them when they tried in vain to put on their strength. But if it be not wise to shut our eyes to our defects and shortcomings, it is no less foolish for us as a denomination to forget our power and yield to discouragement in the face of the foe. We have connexional strength. A knowledge of our real power, as a denomination, would blanch the cheek of the foe, and inspire courage in the heart of the most timid, as hand in hand we move to future conflict and certain victory in the name of the Lord of Hosts.

In examining the financial and religious state of our District, I see marked evidence of strength; proofs meet us on every hand that our people are strong to do for God, and in some cases, willing to bear burdens for him.

There are tokens of weakness, I admit. Evidences that in the church there are vast energies lying dormant. Latent power not yet consecrated to God and his cause. On one hand much cause for thanksgiving and praise; on the other hand cause for deep humiliation and earnest enquiry.

In the District Returns for 1857 the section of country now known as the Goderich District was all a Mission Field connected with Guelph District. There was, for some years after, but one self-sustaining circuit included in all this region. In 1858 we find the first report of the Goderich District, with its one Circuit and eleven Missions. We transferred during the ten years the St. Mary's, the Devonshire, and the Elma Circuits; and we now have four self-supporting Circuits, and eleven Missions, or three more charges than we had ten years ago, after nursing into strength and setting off three fields of labour. Three or four of our Missions will soon be independent Circuits.

In 1858, there were on the Goderich District, twenty-two churches, now we have fifty-six churches—many of them built in true Gothic style, on commanding sites, of durable material, neatly finished, well furnished, with little debt, some of them free from debt, and none of them embarrassed. Those fifty-six churches will furnish kneelings to fifteen thousand persons; and we rejoice to hear that most of them are usually well filled, and some of them crowded.

To note the progress made in this department of our work, it must be remembered that some of the twenty-two churches reported ten years ago were transferred with the three charges already spoken of; that others were sold or pulled down to make room for larger and costlier edifices; so that to the thirty-four new sites upon which new churches were erected, we must add a number equal to those that have been disposed of. I am quite safe in saying that forty new churches have been erected on this District during the last decade, and others have been enlarged and improved.

I regret that I cannot give the estimated value of those churches. I have no authentic sources to draw from on their value or the lands attached to them.

In addition to those churches there are fifty-four other places where public worship is regularly held. Those halls and school-houses are, in many cases, crowded with earnest worshippers, always anxious to hear the messengers of peace. A few years more of prosperity and progress, and beautiful churches will ornament and bless these localities. We have now precisely as many churches as was formerly on the Guelph District before our separation from it.

In regard to other evidences of our material prosperity, I regret that I cannot give the number and the value of our parsonages and burying-grounds. I think that our District records and duplicates should contain a permanent record of those important facts, as they would form materials for the future historian. From personal knowledge I can say that we have some as fine parsonages on this District as are to be found any where in the Dominion. Houses, large and roomy, well built, in good localities, with beautiful surroundings.

In our connexional finances we have made some progress; but in my humble opinion, our progress here is not, in any sense, proportionate to our increased church accommodation, or to our increased wealth. Ten years ago the District returns were, for

| | | | | |
|--------------------|------|-----------|-------|------|
| Church Relief Fund | \$50 | Last year | | \$88 |
| Contingent Fund | 86 | " | | 155 |
| Educational Fund | 35 | " | | 70 |
| Superannuated Fund | 148 | " | | 327 |
| Missionary Fund | 1429 | " | | 2201 |

During those years we have received \$25,000 from the Missionary Fund, and I think we ought to refund to the connexion in much larger proportion than we are doing. I hope no one will be offended at me for giving my opinion.

Our adherents, ten years ago, were reported as 5,086, last year we estimated them at 9,095. This estimate is far too low. There are more than 10,000 persons in this District that look to us for religious instruction and ordinances.

Our Sabbath-schools then numbered twenty-one, now we report thirty-eight—by far too small a proportion to our churches. This shows the melancholy fact, that we have seventy-two congregations in the dist, in which we have no nursery for our youth. It is high time for us to awake out of sleep on this matter. Are there no devoted men or women in those churches who would consent to teach our children the Wesleyan Catechism?

It was put on record ten years ago that we had nine persons attending Bible-class on the District. I made enquiry and found the nine persons composed the little class of the Rev. James Evans, whose name here is as aromatic ointment poured forth; all honour to the little class and their teacher. Last year we reported 390 Bible-class students—of that number 119 were in Goderich, leaving 271 on other parts of the District. On this point, more again.

Our Sabbath-school libraries then contained 2651 volumes, now we report 5703. It is a painful fact that two-thirds of those books come from other than Methodist publishing houses; and many of them in doctrines and sentiments directly opposed to Methodism. A layman, who is an active worker in this department, wrote to me last week, saying, "Our Sunday schools are supplied with papers and books published by other churches, tending to undermine our doctrines and inculcating principles the opposite to those taught in our pulpits. (Works of fine titles and fine appearances are chosen and circulated among our youth, teaching dogmas, for which, if a minister taught them, he would be expelled." Can we afford to let other churches furnish papers and books for our children and thus effectually wear them from us? Can we afford to permit our children to learn the Catechisms of other churches and neglect our own, as is actually the case in some places.

The year after our separation and appointment as a District, our membership numbered 1669. It will be interesting and profitable to notice our progress and reverses numerically to the present time.

PERTH DISTRICT MEETING.

Our Chairman, the Rev. F. Coleman, was at his post in good health and spirits, and all the ministers of the District—no absentees, and not an invalid. Surely we had good reason for thanksgiving. The business went through with good speed—only one undesirable delay and that chiefly from friction between a super, and his colleague, such as will sometimes occur. So many of our young men are made Superintendents that it is not strange if the rules of reasonable subordination to the greater of equals be never learned or soon forgotten.

The candidates had their certificates—but the Financial Secretary had \$20.75 expenses to pay, and no funds.

Two young men were recommended. Both preached before the members of District Meeting and passed very satisfactory examinations.

A third man offers himself for the work—married, but young, and an energetic, effective local preacher—undertaking a single man's position during probation, from an irresistible conviction of duty to preach; recommended by an influential quarterly meeting, and the good opinion of several

ministers and circuits. His application was favorably considered and warmly commended to the Conference.

Deficiencies are numerous and heavy. Some Circuits have done nobly, but several lay far behind. Pakenham and Arnprior are taxed to their utmost to support two married men—296 members and only \$110 Contingent grant. Why are so many much more able Circuits allowed to have a married and single man? Impartiality is essential to our itinerancy. Bathurst is poorly sustaining an independent position. Elgin is shamefully, and we fear shamelessly, regardless of the first claim of an indefatigable laborer. It was on that Circuit a Missionary collection of four-pence was raised. Another collection of six cents, five cents and one; yet another of one cent, the five cent man being absent! So niggardly do some men, greatly blessed with this world's goods, devise for the work of God.

Aggregate of connexional collections for 1868-9

| 1868 | 1869 | |
|-----------------------|---------|---------|
| Perth | \$22.65 | \$45.78 |
| Smith's Falls | 60.16 | 68.76 |
| Carlton Place | 50.20 | 52.78 |
| Pakenham and Arnprior | 83.18 | 101.23 |
| Merrickville | 71.89 | 60.07 |
| Elgin | 20.85 | 21.78 |
| Newbold | 23.93 | 34.00 |
| Bathurst | 16.96 | 17.69 |
| Maberly | 11.97 | 11.78 |
| Playfair | 17.17 | 17.58 |
| Ritzby Harbour | 18.53 | 18.95 |

The membership is 1974; an increase of 84. Other important particulars may be furnished by the Secretary of the meeting, Mr. Robson. J. E. S., Fin. Sec.

OWEN SOUND DISTRICT.

The Annual Meeting of the District was held in Owen Sound, on Tuesday and Wednesday, the 18th and 19th inst. Notwithstanding the depression in business matters, prevalent for some time past, it is gratifying to be able to say that the reports from the several Circuits and Missions indicate a healthy and improving character. Encouraging revivals have taken place during the year in various places, so that we report an increase of membership on the District of, I think, 257. Contributions to the Mission Fund are at least equal to the year previous. As must ever be the case in a District situated as this is, proposals were made and recommended by the Meeting to extend the work into the Northern regions beyond.

J. H.

If any of our patrons do not get their paper promptly and regularly, please let us know at the Book Room.

RUSH THE CANVAAS.—We hope to improve the appearance of our paper in a day or two, and hope that our friends, ministerial and lay, in town and country, will push the canvaas vigorously, and send in the names as fast as possible.

The subscription to the *Daily Recorder* is fifty cents for the entire issue of 18 or 20 numbers. Orders to be sent to Rev. S. Ross, 80 King Street East, Toronto.

THE STATIONING COMMITTEE.—This important Committee, upon whose decisions and appointments depends so much of future prosperity of the Church, met last night in the Richmond Street Lecture Room. In no ecclesiastical body in the world is the surrender of personal liberty, on the part of Ministers, so great as in the Methodist denomination, in which they voluntarily place the absolute disposal of their services in the hands of a number of their brethren for the general welfare of the Church, irrespective of personal feelings and inclination. Of course where there is no reason to the contrary, the brethren on Committee try to meet the views of the Ministers and Circuits, but in the annual appointing of five hundred men it is impossible always to do this; and yet with a sublime magnanimity above all praise the brethren almost invariably go cheerfully to their allotted field of labor, however distant or however difficult, accepting the appointment as of God. No disciple of Loyola ever went with greater alacrity to Cochín China or to Paraguay than the Methodist Missionary at the call of the Church goes forth to his remote station among the miners of Cariboo, or to the Indians of Fort Edmonton or Norway House.

This very system of self-surrender to the general necessities of the work, and abnegation of personal feeling, which some deprecate as the chief objection to Methodism, is, we conceive, one of the causes of its marvellous success.

In another column will be found a list of the brethren composing the Stationing Committee for the present year.

OUR ADVERTISING COLUMN.—From the limited number of advertisements in our paper each will receive greater prominence than if it were lost amid a crowd of others. We would draw attention to the announcement of E. Lawson and Sons. They claim that their long established business, and extensive trade, and direct importations enable them to sell as favorably as any house, new or old, in the city. Our ministerial friends will have no difficulty in procuring a clerical outfit at the cheapest rate. Our old friend, Mr. Leslie, just opposite the Book Room, will furnish boots or shoes, trunks, and valises. Messrs. Rogers, King Street; Lugadin, Yonge Street; and Coleman, (Hats that are Hats,) King Street, will supply elegant and comfortable head-gear; and friend Finch, of the

Royal Tiger, who makes ministerial clothing a specialty, will finish the suit. Hughes & Co's will also accommodate them in this line, and in all manner of Dry Goods. James, Brayley & Newcombe announce special attractions in Dry Goods, as also does James Jennings, on Yonge Street. A large discount is made at each of these places to Ministers.

SUNDAY SCHOOL CONCERT IN ADELAIDE STREET CHURCH.—We would remind our friends of the Concert of the Adelaide Street School to-night. A very interesting programme has been prepared, and our friends may expect a rich treat. Don't fail to attend. Doors open at seven, Concert begins at eight. Tickets 15 cents each.

The Daily Recorder.

TORONTO, FRIDAY, MAY 28, 1869.

SUPERANNUATED MINISTERS AND THEIR CLAIMS ON THE CHURCH.

It is a minister of the New Testament in at once the highest and noblest of earthly callings. Called of God to preach the gospel of his Son to perishing men, to be an ambassador for Christ, to stand between the living and the dead, his office is as responsible as it is sacred. They need to be "clean who hear the vessels of the Lord." No ordinary responsibility rests upon them. Theirs is not the keeping of cash or the balancing of ledgers; theirs is the oversight of souls. Balances can be adjusted, lost cash made good; but who on reading the words, "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me: when I say unto the wicked thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life: the same wicked man shall die in his iniquity; but his blood will I require at thine hand," is not ready to exclaim, "Who is sufficient for these things!" or what offering can one render to God for souls lost through his negligence? What is a minister expected to be? "He must be blameless, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre, but patient; not a brawler, nor covetous, one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take charge of the Church of God;) not a novice, lest being lifted up with pride, he fall into the condemnation of the devil; moreover he must have a good report of them which are without, lest he fall into reproach and the snare of the devil." Let any read these words, so comprehensive, that in no others could so much be conveyed, and he will see what qualities are necessary to fit a man to be a minister of Christ: he will also discover what qualities which with patience of endurance and blamelessness of life, combined with force of character, good judgment and ability to govern, are qualities which, if we add the esteem and confidence of the community, ("of good report of them which are without,") will most assuredly lead to success, and when directed to the advancement of one's own ends, is almost certain to lead to competency, if not distinction. Many men there are whose characters if measured by this standard would fall very short, who nevertheless fill positions of great importance, who know nothing of uncertain or deficient incomes, and are able without much effort to make ample provision as well for the wants of their family, as for old age.

What are ministers to do? "Preach the Word; be instant in season and out of season, reprove, rebuke, exhort with all long suffering [and doctrine,] and this they are charged to do before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; not only are they to take heed to themselves, but to all the flock over which the Holy Ghost hath made them overseers, to feed the church of God, which he hath purchased with his own blood. They are to watch in all things, to endure afflictions, do the work of evangelists, and make full proof of their ministry: they are to watch for souls as they that must give account: surely here are not only rare qualifications but rare responsibilities.

If the Church's love and care for its ministers were in proportion to its demand upon them, then no class of men, either in active work or in old age, would be more beloved or better cared for.

From Jerusalem round about unto Illyricum the Apostle fully preached the Gospel of Christ, not where Christ was named, lest he should build upon another man's foundation: and this he did in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things there came upon him daily the care of the churches.

Paul writes of Epaphroditus, "For indeed he was sick nigh unto death, but God had mercy on him; and not on him only but on me also, lest I should have sorrow upon sorrow. Receive him therefore (to the Philipians) in the Lord, with all gladness, and hold such in reputation, because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me."

And are there not those among us whose long lives have been devoted to just such labours, under just such difficulties? Honoured servants of Christ, who have grown hoary in his service? Many who, in the earlier days of Methodism in this country, have had Circuits which have extended from three to five hundred miles, with from twenty to forty appointments; and who have gone to the discharge of their duties, "in weariness, and painfulness, in watchings often, in hunger, and thirst, in fastings often; may we not add, "in cold and nakedness."

Those who have felt also coming daily upon them the care of all the churches. Men of whom it could be written: "For indeed they were sick and nigh unto death, but God had mercy on them; but not on them only, but on us, lest we should have sorrow upon sorrow;" men of whom it might be said, "Because for the work of Christ they were nigh unto death, not regarding their lives."

[This important article will be resumed in our next.]

CITY CIRCUITS.

As there are "many men of many minds" it is probable that an article on the above subject will not harmonize with the views of all who read it. It may not be difficult to persuade "our people" in the country that they are as intelligent and respectable as city people, but it will be difficult to persuade some of "our ministers" that a good country Circuit is preferable to most of our city Stations. Many a youthful aspirant for position and fame looks upon a city Circuit as the goal of his highest earthly ambition. Honour, ease and comfort are in the estimation of such inseparably linked to a city appointment, but they who speak from experience can testify in this case that "all is not gold that glitters." We do not for a moment deny that there are pleasures and advantages connected with city life. We find a larger number of educated and refined persons in close proximity to cities, than we can find in rural districts owing to the sparsity of their population; and it is no inconsiderable advantage to a minister and his family to be in constant association with those whose manners have a tendency to elevate and refine. There is also much pleasure and advantage, (and considerable expense) in lectures, libraries, &c., &c., found in cities. Nor is it a small item in the personal comfort of a minister that at all seasons and in all kinds of weather a few minutes walk will find him at his appointment with a comfortable church and a fair congregation. But every subject has two aspects. Let us note some of the disadvantages of city circuits: 1. There is such a pressure of work—such a multiplicity of engagements that but little time is found for general reading and the cultivation of the domestic affections. Many city ministers can testify that for months together they have not spent an evening in the quiet of their own homes; and when they do during the day are "legion." Book agents, collectors for charitable institutions, promoters of new, and sometimes strange, schemes, societies and enterprises, all expect the minister's name, subscription and influence. We know a city minister who was interrupted in his studies, (and that on a Saturday) no fewer than forty times. The calls for help of a pecuniary kind would more than exhaust a man's entire salary. It is true that the business and duty of a Christian minister is to give counsel and assistance to all who need them, but it is extremely perplexing to have ten times the amount of work on hand one can perform. The pastoral work, too, is much heavier in cities than in the country. Living all around him, the people learn to look for frequent visits, and the faithful pastor will often have as many "sick cases" on hand as most physicians whose whole time is thus occupied; at all seasons of the year, and at all hours of the night, he is summoned to the chamber of sickness and death. Add to all this the preparation necessary for a frequent appearance before large and intelligent congregations, containing, every Sunday, strangers from all parts of the land, and it will be seen that the physical and mental pressure of city work is necessarily greater than that of a country circuit. 2. Fault-finders, grumblers and "crooked sticks," exist in cities as well as in the country; and even an occasional critic will cross your pathway. 3. As a rule, city circuits do not support their ministers as liberally as country circuits. It may be difficult to convince some of this fact, but it is nevertheless true. City ministers receive from \$2.00 to \$4.00, a year, more than the same men would receive in our country work, but this sum, in most instances, fails to meet the additional expenses involved in a city residence. To maintain an appearance in keeping with his position will cost a man at least 25 per cent more, to clothe himself

and family, in a city, than in the country. In cities, there is, as a rule, the absence of many donations received through various channels in the country, and at the same time there is the highest rate to be paid for every article of consumption.

From all these facts we conclude that, while country circuits are the most comfortable and financially remunerative, cities afford the widest fields for usefulness. And if a man can afford the physical, mental and financial outlay, he will be abundantly repaid at last; for every day, in every street, in every lane, all around him, are souls perishing for lack of knowledge. It is a mistake to suppose that city people require, and are pleased with, learned and philosophical discourses. Simple, earnest gospel preaching, accompanied by the power of the Holy Ghost, and followed by faithful pastoral visitation, will make any man popular in city or country. And nothing else will. Holy Ghost preachers are always in demand. He who seeks for popularity in any other way takes the wrong path, and the end will be bitter disappointment.

THE CONFERENCE GROUP.

We would call the especial attention of the public to the magnificent picture just issued from the Wesleyan Book Room, containing 443 admirable portraits of Wesleyan Ministers. As a work of art it is one of the most chaste and beautiful things we have ever seen. It is in the form of a large oval, measuring 21 by 27 inches. In the centre is an excellent portrait of the venerable founder of Methodism. Around him are arranged in concentric circles the members of the Conference. In the inner circles are the President, ex-Presidents, officers, and senior members of the Conference. Each face is a perfectly distinct vignette by itself, and all are of uniform size. A historical interest attaches to this picture from the fact that several of those whose portraits it contains are numbered with the sainted dead. Any of our friends who may wish to see the large group from which this is reduced may do so by calling at the Book Room. It is a huge oval, as large as the shield of Ajax and not inferior to it, we should judge, as a work of art. The copy of this is one of the largest and best photographs, we think, ever taken in Canada. The profits of its sale accrue to our own connexional establishment.

Our readers will understand that this is not the picture advertised as "Carwell's Group of Wesleyan Ministers," a picture much inferior in size, in the number of portraits, and in general execution.

DEATH OF REV. ROBERT GABIE.

It is with the deepest sorrow that we announce the death of this talented and promising young brother. At the Conference of 1868 Brother Gabie was appointed to attend Victoria College, but his health had been so impaired by excessive labor that he rested during the summer, and after Christmas went to Cobourg. While at the College, symptoms of mental derangement appeared, and it was judged expedient for him to abandon all study for a time. He accordingly returned to his home, in the township of Alywin, on the Gatineau river; but here his malady seems to have increased, and on the 18th instant, sad to relate, he died by his own hand. Brother Gabie was a most devoted and successful minister, and a man of most genial Christian spirit, and his painfully mysterious end has cast a feeling of gloom upon a wide circle of friends.

In consequence of a mistake of the pressman, a fewer number of the first issue of our paper were printed than were ordered; the first number, therefore, is already exhausted. We will take care that an ample supply shall be struck off for the future.

FASHIONABLE WEDDINGS.

Rev. Dr. Caylor, in the "Evangelist," writes as follows, concerning fashionable weddings: "We are invited to officiate at a wedding in a Christian family. We observe, as the assembly gathers, that there is a prevailing extravagance in costume—not merely in its grotesqueness of caricature and deformity. Jewels abound; on the hair of many a young maiden is observed under an inundation of powder, as if a tub of flour had been overturned upon her in malice. Some of the dresses seem to have been constructed for the express purpose of exposing the person and concealing the carpet."

After the solemn ceremony of marriage is concluded with prayer, the company repair to the superbly furnished refreshment room. A bowl of popping champagne-corks, and glasses circulate freely through the crowd. We notice two things: a large number of ladies drink wine, and the faces of several young gentlemen present look as if they drank quite too much every day. By and bye, perhaps, some of these ladies will send for us to intertemperate husbands or brothers. As soon as the eating and drinking are over, the music strikes up, and the dancing and waltzing begin—and end not until long after sober Christian people should be in their beds. We halt long enough to see the parlors crowded with the opening dance; we look on and see a dozen of our young church-members 'go-off' into the frolic, and we turn homeward, sick at heart with the inconsistencies of church-members who turn a Christian home into a house of revelry.

STATIONING COMMITTEE.

The following is a list of the names of the members of this important Committee for the present year:—

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Dr. Wood, General Superintendent of Missions.
Dr. Taylor, Secretary of Missions.
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RELIGION PRACTICAL.—"No man," says the Rev. John Caird, "can become a soldier by studying books on military tactics in his closet; he must in actual service acquire those habits of coolness, courage, discipline, address, rapid combination, without which the most learned in the theory of strategy or engineering will be but a school-boy soldier after all. And, in the same way, a man in solitude and study may become a most learned theologian, or may train himself into the timid, effeminate piety of 'religious life;' but never, in the highest and honest sense, can he become a religious man until he has acquired those habits of self-denial, of resistance to temptation, of kindness, gentleness, humility, sympathy, active benevolence, which are to be acquired only in daily contact with mankind. Tell us not, then, that the man of business, the bustling tradesman, the toil-worn laborer, has little or no time to attend to religion. As well tell us that the pilot, amid the winds and storm has no leisure to attend to navigation, or the general on the field of battle to the heart of war. Where will he attend to it? Religion in this life is mainly and chiefly the glorifying God amid the duties and trials of the world; the guiding our course amid the adverse winds and currents of temptation by the steadfast light of duty and the compass of Divine truth; the bearing us manfully, wisely, courageously for the honor of Christ, our great Leader in the conflict of Christ."

MINISTERS WIVES.—An English paper has some ideas in regard to the wives of ministers which are worthy the consideration of those who seem to think that such wives sustain a semi-official relation to the parish, and that the parish has some sort of claim upon their time and strength. The wife of a physician owes no duties to her husband's patients, but a minister's wife is to be one who, by virtue in her position, is bound to discharge innumerable duties to the congregation. She may be young and inexperienced, (some wives are) but she is expected to be the president of all the benevolent societies; she may have a large family of her own largely dependent upon her own labor, for her husband's salary is not enough to allow her to live at ease, but she is expected to visit the sick and the poor; she is likely to have her particular friends, to find one house pleasanter than another, for she is human, but she must treat all alike and be as sympathetic with the oldest woman in the church as with those of her own age and taste. These and similar requirements are simply absurd. The husband receives an income for acknowledgement of his services, she receives none. And must a minister in seeking a wife have in mind the "faculty" a woman may possess to preside at meetings, direct sewing circles, visit the sick, &c., &c.? And in the words of the paper referred to, is he unfaithful to the church and to his Master if he thinks good to take for a wife a woman of a shy and timid spirit, who would be ill for a month if she had to take the chair at a ladies' meeting, but who knows how to charm him into oblivion of his anxieties, can win his wearied mind away from incessant thought about his work, and can wander with him in the pleasant paths of reading and speculation, which refresh and regenerate the exhausted strength?—Watchman.

It is better to encourage what is right than to punish what is wrong. Suspect a tale-bearer, and never trust him with thy secrets who is fond of entertaining thee with another's. No wise man will put good liquor into a leaky vessel.

THE SUNDAY STONE.—In one of our English coal mines there is a constant formation of limestone, caused by the trickling of water through the rocks. This water contains a great many particles of lime which are deposited in the mine, and as the water passed off, these became hard, and from limestone. This stone would always be white, like marble, were it not that men are working in the mine, and as the black dust rises from the coal, it mixes with the soft lime, and in that way a black stone is formed. In the night, when there is no coal dust rising, the stone is white; then again, the next day, when the miners are at work, another black layer is formed, and so on, alternately, black and white, through the week, until Sunday comes. Then, if the miners keep the Sabbath, a much larger layer of white stone will be formed than before. There will be the white stone of Saturday night and the whole of Sunday, so that every seventh day the white layer is about three times as thick as any of the others. But, if they work on the Sabbath, they see it marked against them in the stone. Hence the miners call it 'The Sunday Stone.' Perhaps many who now break the Sabbath would try to spend it better, if there was a 'Sunday Stone' where they could see their unkept Sabbath with their black marks. Remember the Sabbath day to keep it holy!

Memorials of the Pious Dead.

A MOTHER IN ISRAEL.

HANNAH AYLSWORTH, widow of the late BOWEN AYLSWORTH, of Eremotown, died on the 21st day of April, 1866, at the residence of one of her daughters, in Canada East, on Wilton Circuit. She was born on the 31st of August, 1781, in Lower Canada. Her father, Robert Perry, born in Rehoboth, Massachusetts, in 1751, was married to Jerima Washburn, of Attelboro, in March, 1772, and settled in Rutland, Vermont, then a new country, in September of the same year. He had two brothers, David and Peter, who adhered to the revolutionary cause, while Robert clung to Britain, and was among the U. E. Loyalists. After a reverse in the British cause, between the years 1777 and 1779, his family and others were driven into Lower Canada, where Hannah and two of her brothers, David and Daniel, were born. Robert Perry and family, with other U. E. Loyalists, removed, or were removed by the military authorities, from Lower Canada to the Bay of Quinte country, about the year 1785 or 1786, where Hannah was four or five years old. From an early age she was a close observer, and had a retentive and ready memory. Often has she in after years related the particulars of that trying period, and of later periods, in the settlement of this part of the Province, with clearness and precision. For eighty years she and her husband, and her children and relatives, have been identified with the domestic, social, civil, political and religious progress of this part of Canada. Their record would make up much of its history.

In all the relations of life, as daughter, sister, wife, mother, grandmother, great-grandmother, widow, neighbor, friend, and Christian, she nobly acted her part. Together her career and influence, though unobtrusive, have been very remarkable, and really deserve a more permanent record than this passing notice. She remembered the voyage up the Bay of Quinte, in the small French boat, and its incidents, such as the night of the tents pitched upon the shore, (near the place where Bath was afterwards built) by a fatigue party that had preceded the main body of the settlers. The firing of musketry by the British party, to attract attention, the firing of the boat party in reply, the hearty cheers of both when they reached the shore, and the preparation made for their reception. She remembered the fine little "patch" cleared by her father, which turned out afterwards to be an excellent wrong lot by mistake, the removal of the tents, and the men, and afterwards the removal to the night spot. She told about the first turnips, potatoes, corn, pumpkins, and wheat raised, of the first rude grist mill in the place, and the first mill, and the first burning of the top of a large oak stump into the shape of a mortar, and fitting a pestle or pounder to the cavity, and a lever, equally rude, to work it. That grist mill had many customers, for it was a great improvement upon the slower methods of making meal in the country, of small mortars or pepper mills, or upon a smooth stone by hand, with a hammer. Besides no toll was taken, for each customer had to furnish his own motive power.

She remembered well—who would forget it?—the straits to which some of the settlers were reduced in 1788, known as "the severe year," when many were before harvest, living on roots and herbs. And also the scarcity of wool, on account of the distance from Albany and Montreal, the nearest places of supply. And how she, with others, spent days in picking old soldier blankets into wool again, that was afterwards carded and spun by hand, and made into garments. Her father, when in Massachusetts and Vermont, was, as he styled himself, "a Free-will Baptist," but he was no bigot. Hence Hannah took her place, according to her age, at the family christening, shortly after the settlement in Eremotown, where her father allowed the Rev. A. Langhorne, the eccentric church missionary or chaplain, to baptize all his children. She was also often present when her father and a Mr. Fraser, a Presbyterian, using the religious destination and prevailing vice, and the subject of the Imperial Constitution Act of 1791 established a different state of things. In that year Mr. Loese, a local preacher of the M. E. Church in America, came into that region. To him, as also to Mr. Dunham and his successors, Mr. Perry gave a hearty welcome, and opened his house for religious services. As might be expected, he and his family soon came under the influence of the gospel in its fullness, when preached by such men. Hannah, then about 17 years of age, was converted and joined the first class formed by Mr. Dunham in the neighbourhood, and probably the second or third in the Province, as it was during the first year of his apprenticeship. She continued a member until her death, viz., about 74 years. Her oldest brother, Robert Perry, jun., of those days, became a travelling preacher, of great power, in the M. E. Church, and was of her brothers, David and Peter, the local preachers. Another brother, the late Peter Perry, of Whitby, was associated with M. S. Bidwell, Esq., now of New York, as the celebrated representatives of Lenox and Addington, from 1824 to 1836. Whilst her only other brother, the Hon. E. Perry, of Cobourg, is now a member of the Legislative Council. She was present at those camp meetings of such great power, held by the early Methodist preachers, in Adolphustown, and other religious services where strong men fell down as dead. The Bible was her constant companion, her light, her

guide, her comfort. She was a girl, a woman, of one book. On the 21st of November, 1797, she was married to the late Bowen Aylsworth, whose obituary appeared in a former number of the *Guardian*. It was greatly through her influence, by example and otherwise, that he was brought to Christ. They were very young when they commenced house keeping, three miles north of the village of Bath, on the first day of May, 1798, in the most primitive fashion, where they lived together until their 60th wedding day—the day of his death. They were so young that they attracted attention on the account, many looking upon it as a childish affair. But by earnest, patient and persevering industry, economy, promptness in business, strict integrity and christian consistency, with God's blessing, they rapidly advanced in temporal and spiritual prosperity. Before many years they were held up by their other acquaintances and friends as examples to the young. A competency was secured for them and their children, not by any fortunate hit in speculation, or by more questionable means, but by the steady cultivation of lands of a very unpromising character. Two of their children, the youngest son and daughter, were taken early in life, to a better land. The remainder, thirteen in number, nine sons and four daughters, with their husbands and wives, still live, ranging in age from 40 to 68 years. She left a host of descendants and relatives behind her. Her father, Robert Perry, the U. E. Loyalist, when he died in 1837, left, including those by marriage, about 300 descendants. Here must approach 250 in number.

She leaves thirteen children, 103 grand-children living, besides the great grand-children of whom there are ninety, if not more. She was sparing in her profession of religious attainments, and so might be, for, from her numerous relatives, acquaintances and visitors, including many members and ministers of our church, they could not be hid. She lived her religion. She had Christ put on. He was in her and she in Him. Her humility was seen at once. She was clothed with humility. And if she avoided ostentation, or concealed aids, and never used commendation or allowed others to use it to her, she was equally careful to avoid other common evils.

Nothing that tended to injure others or dishonor God received any encouragement from her. With lev footling talking and jesting were not conversant. She would often say, "If idle or injurious tales do get in at one ear, let them out at the other, and not by the mouth."

Her meek, quiet, and peaceable disposition could not be hid. When charging her children to live peaceably she would often say, "Better have the good will of a dog than his ill will."

She was "a dog of the work." None on the Omnipotent knew the real depth of her affection for Him, and for her husband, children, and Christian associates. It would be sure, shine out in her countenance, and when circumstances or emergencies favored, it would swirl up and overflow in half expressed words of "Glory to God," or in words of warning, comfort, or counsel. Its outgoings were chiefly in labors of love, care and toil, for the temporal and spiritual welfare of all around her; but it glowed with greater intensity in the time of sickness. At such times, and they often occurred in such a circle of relatives and friends, it would seem as if no amount of watching and effort could exhaust her affection and energies. Night after night would she watch and serve the sick. Nor was this confined to her younger or mature years. Her husband, when over eighty years of age was taken with dry gangrene, of mortification in one of his feet. About two-thirds of the foot came off, and the stump after a long time and vast suffering, healed up, contrary to all expectation. During all those months and years, though herself about eighty years old, she faithfully attended him, doing most of the disagreeable part of the nursing, such as the dressing of the putrifying foot herself. She did him good all the days of his life. But with all her care, and toil, and watching, and waiting, she was a lover of hospitality; she used it heartily without grading. Never was relative, friend, or neighbor more cordially welcomed or kindly entertained than she would do it. It was done without ado or parade. Her house was in order, from the time she had a house, at the time she left for the house not made with hands. The minister of the Gospel was specially welcomed. In 1834, when the celebrated controversy on Calvinism took place near her house, between the Rev. Robert McDowell and "Sammy Coate," she entertained all the Methodist preachers present, eight or ten in number, besides many other persons. Mr. McDowell being a regular visitor, and having a church just by, was a regular visitor at her house, and labored long and hard to reconcile her husband, then in great trouble of mind about Christian doctrine, to his peculiar views, whilst "Sammy Coate" and others were so zealous in advocating the Arminian side. It was her opinion that the whole controversy grew out of his case. When Lorenzo Dow visited Canada for the last time, about thirty-six or thirty-seven years ago, he preached three times in the neighbourhood, and was entertained by her, together with about sixty others who staid over night, on the premises, so as to hear him on the second day.

Her religion was uniform. When more than three score of years were spent without any show of vanity or boasting, pride may have been indeed. When after close watching for more than fifty years, a child can say of his mother, that he never saw or heard of any sign of anger rising in her, she must have been nearly perfect in meekness. And so of the other graces of the Spirit. She was only raised in her own spirit—the ruled will over her passions. Her will was low, and was obeyed. When her children could not remember the reception of a blow by the hand or the rod in the way of correction from their parents, during life. "They rise up and call her blessed." It is not all strange, then, that the whole household is in such a state of affection, and that many of the grand-children should also seek the Saviour of such a parent. A few years ago, between seventy and eighty out of the thirteen families, were members of the Methodist Church. The number now is greater still. Among her children, one, as a travelling minister among us, was extensively known; three are local preachers, others stewards, &c., whilst of her grand-children, two are travelling ministers in another Methodist body in the Province. Was she steadfast, immovable, in her love to Jesus, and in her affection for all? She was equally so in her church relations. Two of her brothers—one that had travelled, and one a local preacher, left the Church quite early in this century and joined what were called "The Reform Methodists," now extinct in Canada; she stood firm. Her father, afterwards, also left, but she was unmoved. When the British missionaries made their appearance upon the stage, at the close of the American war, in 1816, her husband, who had done duty in that war, and whose loyal heart was stirred thereby, left the M. E. Church and went with the British. But though she received most cordially those ministers, some of whom, such as the late Dr. Stinson, whom she young, used to visit the neighbourhood as an out-skirt of Kingston, after the arrangement of 1820; yet she moved not. Again, the Episcopal Secession came on, after the first union with the British in 1853, when another local preacher, and others went away; still she stood fast. Indeed, those ecclesiastical ruptures,—turns and returns, and overtures—which shook others out of their church relations, and in some cases, shook what religion some parties had completely out of them did not so disturb her, but much less move her from her position. Often during those seventy-four years spent in the Lord's service, she was brought by sickness to the brink of Jordan; but death had no terrors for her. Many times on such occasions did she triumphantly say farewell at such times, and sometimes when in health, would be followed by "If we never meet again on earth, meet me in heaven." Over thirty years ago she suffered much from frequent attacks of disease of the liver. From that time it became necessary for her to use great care as to her diet, and she used the plainest food, such as Graham bread and similar articles. At last the messenger came in the form of dropsy. It had "waited round" for years, and several times showed itself, but with good treatment had retired. But this time it refused. As might be expected, she who so long had been "steadfast, immovable, always

abounding in the work of the Lord," was not, by her last sickness, and death, separated from virtuous God which is in Christ Jesus. Years ago she would often be heard singing—

"Jesus my all to heaven is gone,
He whom I love my hope upon,
His track I see and I'll pursue,
The narrow way will I follow."
And also
"Jesus can make a dying bed,
As soft as downy pillows are,
While on His breast I lean my head,
I breathe my life out sweetly there."

She carried out what she formerly sang. She pursued the narrow way, or path, and it shone brighter and brighter. Her father literally died of old age, without any other apparent cause of decay. He gradually sank, sleeping like a child most of the time. At last he fell asleep in Jesus, in the 88th year of his age. The daughter now also sleeps in Him, having reached her 85th year. She was buried at the cemetery at Violet Church. A funeral sermon was preached at the time by Rev. M. Brien, from Ephistle to the Col. 1st ch. 12 ver.

In reviewing her life, one is reminded of the wise man's saying, "Many daughters have done virtuously, but thou excellest them all. Favour is deceitful and beauty is vain; but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands, and let her own works praise her in the gates." Oh! for more such lives and more such deaths. "Why have them? We all with open face as in a glass, beholding the glory of the Lord, may be changed as into the same image, from glory to glory, even as by the Spirit of the Lord." So may it be.

A RELATIVE.

LATEST NEWS.

FRENCH ELECTIONS.

PARIS, May 25th, evening.—The excitement over the elections is very great, and the boulevards are crowded with people anxious to hear the results. So far the returns announce the election of eight official candidates—3 independents, 2 demograts and 2 liberals. In addition to those reported this morning, M. M. Raspail, Favre and Brisson are elected.

PARIS, May 26.—An accurate classification of the members of the new Legislature cannot be made, as all the elections have not been decided, and the returns in some cases are still incomplete. In 59 districts the result is so close that a ballot is necessary. Of those candidates whose election is sure 41 are not members of the last Chamber. The Opposition gain six new members, but lose three old ones.

ITALY.

PARIS, May 26.—Messrs. Dreole and Etange are elected in Florence.

THE STATE OF CUBA IN THE SPANISH CORTES.

MADRID, May 26.—The Cortes is now debating the clauses in the Constitution which refer to the Colonies. Some Castilian members of the Cortes, who are in favour of the colonies, are making a great effort to get the Colonies now claim for themselves, the outbreak in Cuba would have been prevented. Marshal Serran reported that Captain-General Dulce granted the required liberties when he entered upon the Government of Cuba; but party spirit has blinded some of the inhabitants to the intentions of the Home Government. By the application of physical force, rebellion had been suppressed; but the moral disorder was disappearing very slowly. When the normal state of things is restored, the Government will suppress slavery, and punish all persons engaged in the slave trade.

FIRE AND LOSS OF LIFE.

MOBILE, May 26.—A fire occurred on Commercial street, between St. Michael and St. Louis streets, last night. Loss, between \$40,000 and \$50,000. A. T. Woodruff, a prominent business man, and his wife, were killed. His wife, Mrs. Woodruff, and two other men were seriously injured by the falling of the walls.

THE ALABAMA QUESTION.

NEW YORK, May 26.—The Post's Washington special says: President Grant has taken into his own hands the management of our relations with England. It is ascertained from most trustworthy sources that the President considers that England established a precedent during the late war which cannot be regarded otherwise than exceedingly injurious to the United States. It is therefore his policy to ask England to retract her steps, so long as she considers herself in the right, and with nothing to fear from the United States in case she should go to war with any other power. The President believes that there are matters which concern England rather than the United States, but that on the other hand, if England sees that she was wrong, and that the same neutrality principles she applied to the United States would prove very disastrous if applied to her, she would retract her steps, and make propositions for new negotiations.

LIVERPOOL ON THE ALABAMA.

LIVERPOOL, May 26.—The Chamber of Commerce held a meeting to-night, and voted an address of welcome to Mr. Motley, the new American Minister. Mr. Patterson, in a speech in support of the vote, regretted the failure of the law officers to prevent the passage of the Alabama. The president was a bad one, and the maritime interests of England were sure to suffer from it. If a moderate compensation could cancel this precedent he would rejoice if they were granted by England. He was assured that the present Minister would meet the claims of the United States without compromising the national honor.

CUBAN PROPERTY HOLDERS.

NEW YORK, May 26.—It is reported in this city by word of mouth that the Spanish Government will soon issue a decree requesting that all citizens of the realm or its colonies, now residing in foreign countries, and who may own property in Cuba, shall, within a stated period, register their names with the nearest Consul, and take the oath of allegiance to the mother country, and a failure to comply with the order will render all such property liable to seizure.

STEAMBOAT SUNK.

CHICKENHAT, May 26.—The steamer *Terra* was sunk at Fletcher's Landing, 50 miles above the mouth of the Arkansas river, yesterday. Loss very heavy.

THE GALE-SHIPWRECK.

ST. LOUIS, May 26.—The steamer *Monterey*, in the gale last night, was wrecked on the amount of several thousand dollars. No lives lost.

GRIMES ON THE ALABAMA.

NEW YORK, May 27.—The letter in the London Times of the 12th inst. under the signature of an American citizen, respecting the Alabama claims treaty, and which has exercised a soothing influence in England, was communicated by United States Senator Grimes, of Iowa.

THE "QUAKER CITY."

WASHINGTON, May 27.—Minister Thornton, informed Secretary Fish, yesterday, that the steamer *Quaker City* was the property of a British subject, was destined for Jamaica and not Cuba, and there was no reason why her clearance should not be granted. The Secretary conferred with Secretary Boutwell, and the two agreed it would be best to let her sail, but in the meantime information was received that she had been labelled by the Spanish Consul and seized. It was then decided to let the matter be judicially settled by the courts.

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