

THE WESLEYAN DAILY RECORDER.

CONFERENCE OF 1869.

No. 8.]

TORONTO, ONTARIO, FRIDAY MORNING, JUNE 4, 1869.

[Vol. I.

Poetry.

"WHY STAND YE HERE ALL THE DAY IDLE?"

BY THE REV. WM. MORLEY PUNSHON, M.A.

Two fields for till—the outer and the inner,
Both overgrown with weeds;
Who to the labor hasten, to be the winner
Of all the laborer's meeds?

To bathe in radiant mornings, daily spreading
Over the heavens anew;
To sit 'neath trees of life, forever shedding
Their bounteous honey dew.

To rouse a spirit, formed from God, from slumber,
And robe it for the light;
The heirs of Heaven from clay to disencumber,
Which clogs their upward flight.

To lift a world, 'neath sin and sorrow lying,
And "pour in oil and wine;"
To warble, in the dull ears of the dying,
Refrains of hymns divine.

Work for a lifetime, in each path up-springing,
In low or lofty spheres!
Hark to the Master's summons, always ringing
In quick and heedless ears.

Cool brain, strong sinew, heart with love o'erflowing,
Shall all in sloth escape?
Like vine, which fruitless through its wanton growing,
Ne'er purples into grape!

The daylight wanes and dies—"Why stand ye idle?"
Life hasteth to its bourne!
The bridegroom tarries—will ye greet the bride,
Or in the drudgery mourn?

Lo! in the fields the yellow harvest drooping,
As lilies in the rain;
Where are the reapers, that they come not,
To gather in the grain?

Some, in the festive hall disporting gaily;
On slothful pillow, some;
Some, in delays most blameful, and yet daily
Exclaiming, "Lo, I come."

And some, infatuate, 'mid the alien's scoffing,
Quarrel about their toil;
As wreckers, when ships founder in the offing,
Grow murderous over spoil.

Meanwhile the harvest waiteth for the reaping,
God's patience hath not tired.
Ye cannot say—extenuate of your sleeping—
"We wait, for none hath hired."

Through the hushed noon-tide hour the Master calleth;
Ye cannot choose but hear;
Still sounding when the length'ning shadow falleth,
"Why stand ye idle here?"

Up! for a while the pitying glory lingers!
Work while it yet is day!
Hear rest the Sabbath rest—where angel singers
Make melody for aye.

RISE AND PROGRESS OF METH- ODISM IN TORONTO.

BY REV. JOHN CARROLL.

SECOND ARTICLE.

In the Conference year 1820-21, York stood connected with what was called in the Minutes, "THE LOWER CANADA DISTRICT," of which it was the most Western circuit. The appointee, as we have seen, was the Rev. Fitch Reed. He had been transferred from the New York Conference, which sat that year in the city from which it took its name (which session he attended), to the Genesee Conference, which met at Lundy's Lane, July 20th, 1820. Soon after this Conference session, Mr. Reed, after accomplishing a horse-back journey of over 500 miles, arrived at his destination. He reports the population of York at that time at about 1,500, and the membership in Society at about 40. He was domiciled during his first year in the house and family of Mr. Wm. P. Patrick. He returned 43 members at the close of the year.

"YORK, AND MISSION TO THE NEW SETTLEMENT," was the designation of this charge for the year 1821-22, with Fitch Reed and Kenneth McK. Smith, "Missionaries." The new settlements were those of Toronto, Trafalgar, Nelson, Chinguacousy, Erin, and other places adjacent. Mr. Reed, who made his home at the Doels', remained mostly in the town, while Mr. Smith preferred to work up the "bush," which he did on foot, with pocket compass and hatchet in hand, to find and mark his way, "blazing" paths through the trackless forest, and felling trees to bridge the streams he had to cross. In October, they held their first quarterly meeting, around a burning log-pile, on the flats of the Credit, where Meadowvale now presents its beauties to the eye of the passing traveller. Mr. Reed's congregations, especially the evening ones, in the little wooden church in town, were crowded. He was much esteemed, and he returned a net increase of 4 members in the town, and 70 in the mission.

From the Conference of 1823 to that of 1826, the town stood connected with the Yonge Street Circuit, which usually had two preachers. They came fortnightly to the town meeting-house. A similar visit from each of the Ancaster ministers, gave the place preaching every Sunday. During those years it enjoyed the ministrations of such men as Shepherdon and Poole, Smith and Harmon, Williams and Atwood, Richards and Messmore, Egerton and William Ryerson. The membership for "York and Yonge Street," at the close of the Conference year 1826-27, stood at 462.

At the Conference of 1827, York was made a station, and committed to the pastoral care of the Rev. William Ryerson, then in the zenith of his popularity and usefulness. Both Society and Congregation were greatly increased under his ministrations. The chapel was enlarged by

an addition of twenty or thirty feet. The division of the augmenting classes and the appointment of new leaders were events of quarterly occurrence. The appointment of young men as assistant leaders to all the classes, developed a great deal of youthful talent. Some of these became travelling preachers, such as Mr. Patrick, Jas. Currie, and John Carroll. The membership stood at the end of the year at 176, divided into 8 classes.

York, during the Conference years 1828-29 and 1829-30, enjoyed the genial and evangelical ministry of the gentlemanly and pious Franklin Metcalf, who was universally beloved, and the death of whose precious wife during his sojourn, elicited deep and general sympathy for his loss. For plainness and piety, the York Methodists were now at their best.

During the last year of Mr. M.'s time, the *Guardian* came into existence, with Egerton Ryerson for its editor.

The next year (1829-30), the town had an unmarried preacher in the person of the Rev. Wm. Smith, well-bred, well-educated, fluent, pastor-like, and laborious, who was greatly esteemed. At the close of this year, the Conference sat for the first time in what is now the city of Toronto. A gracious revival commenced during that Conference, which went on through the ensuing year, under the pastorate of the Rev. John Ryerson, and issued in augmenting the membership to the goodly number of 264.

THE REV. W. M. PUNSHON IN CAN- ADA.—LETTER XI.

FROM THE METHODIST RECORDER, ENG.

Dear Sir,—The snow is clearing away rapidly, and some of the cities of Eastern Canada are suffering from those periodical floods which ensue on its departure. The St. Lawrence rose five feet in twenty-four hours, between Saturday and Sunday last at Montreal, and the lower part of the city is largely under water, that is, so far as the comfort of the inhabitants is concerned. Within the last three days, we in Toronto have had two heavy thunder-storms. The weatherwise say that fine weather will follow them—that as the approach of a king is announced by the roar of artillery, so these are the boisterous heralds of the coming of the fair young spring. The season, however, is nearly a month later than last year, and business of all kinds is dull, awaiting the spring trade. Navigation is opening on the lakes, bays, and rivers, and the steamers will soon begin to ply to the various ports of interest or commerce. I should say, from a twelve month's experience of the variations of Canadian climate, that there is nothing about it of which any intending emigrant needs to be afraid. With ordinary care and temperate habits, and recognition of the laws of health in the avoidance of excess of every kind, life may be prolonged and enjoyed to hale and hearty old age.

I have had one or two opportunities of seeing what Canada used to be, in my travel to several points which are at the extremity of the railway system, or which lie considerably beyond it. The desolate appearance of these unexplored regions, and the still more desolate appearance of the regions in which the forest has been cut down, but where the blackened stumps are in the ground, or the swamps extended for miles, can hardly be imagined. One scene which I recently passed in the course of a forty mile sleigh ride through alternate swamp, clearing, and forest, is vividly before me. The road was narrow, and close on either side of it the snow lay in drifts from four to six feet deep. Close on the right stretched out the vast waters of an inlet to one of the great lakes. On the left, at the distance of some three hundred yards, a mountain rose, wooded with dark pines to its summit, and beneath it forest trees in every direction, save where a small space of about half-an-acre presented the usual array of stumps, grim and ghostly, some slowly rotting in the ground, some jagged at the termination in a weird resemblance to a human hand, as if some imprisoned dryad appealed mutely heavenward, pointing thither with a spectral finger. Just in this clearing, about ten yards from the road, stood a miserable log-house, a little remove from a shanty, with no fertile land about it, a draw-well, and a young grindstone, the only signs of civilization—miles from any other human habitation, with no apparent means of subsistence for the tenant, and no prospect but the waste of waters, and no music save the cry of the lynx, or the screech of the night-owl, or the sighing of the melancholy wind. As I passed it, I was mentally wondering what must be the idiosyncrasy of a man who could live contentedly in a spot so barren and dismal, when my meditations were interrupted by the remark of a good Methodist brother who was driving me, "The man who lives in that place is about the most worldly-minded man in these parts." The mental revulsion was ludicrous in the extreme, and it set me to moralising how after all we carry our own world within ourselves, and how independent of all circumstances piety can walk with God in the crowded city thoroughfare, and rebellion be still amid the solitudes of the dreariest Sahara, on which the first curse of barrenness hath lighted down.

Out in the Georgian Bay, there is a group of islands called the Christian Islands, on which we have a mission station, with upwards of a hundred and fifty Indian church members. They have built a church at a cost of fifteen hundred dollars, and have raised the money among themselves. Into this church they go

some bran new lamps, which attracted many pagan Indians to the service, so our Christian Indians sent down their interpreter to Toronto, to beg amongst our friends for a bell. He came to one of our missionary meetings, and enlarged zealously upon the advantages of the wonderful lamps, arguing therefrom that as his pagan brethren were already attracted to the church, a bell to summon them became, by logical sequence, a necessity. So you see we are not without a little harmless ritualism of our own.

Among the most noticeable ones of the procession which escorted General Grant to the Capitol, on the day of inauguration were some thirty survivors of the war in 1812. They were cooped up in a large omnibus, and seemed helplessly uncomfortable, but had been brought from various parts of the Union, to do honor to the day. Surely no-one will be insane enough to relight those fires of death. And yet, as if they had not had enough experience of bitterness, war-talk, or that which leads to it, is far from being as uncommon as it should be in the America of to-day. I see one sapient senator, Chandler of Michigan, has an easy way of setting the whole question of the *Alabama* claims. Great Britain is simply to cede all her possessions in North America, and the Government at Washington will give her a receipt in full. If, however, she hesitates about making this concession peacefully, or if the Canadas should make any natural objections to be swallowed whole, sixty thousand Michigan veterans will soon settle their scruples, and they shall be annexed as quietly as if they had taken Philadelphia, and awake to find themselves a conquered people, gagged, disarmed and bound. What a modest proposal! It reminds one of the applicant, of whom Lord Townsend said: "If I give him England and Ireland for an estate, he would solicit the Isle of Man for a potato-garden." It needs not to prophesy that though this Chandler may deal in very big wares, he will do very little business. Meanwhile, we hope and pray that all difficulties which have arisen may be speedily and lastingly settled, so that the two great nations of the world which have a community of blood and language may not cherish a perpetual quarrel, or, instead of being cordial in their amity, subside into the armed neutrality of "foes who once were friends."

If the cession of the Hudson's Bay Territory can be successfully negotiated by the new dominion, that fine country opened up for British settlers, good government established where all is lawless now, and roads constructed by which it may be rendered accessible, it cannot but be a great advantage to all parties concerned. With wise statemanship, timely liberality, a few years' steady enterprise, and the blessings of God, Canada may be consolidated into a nation by its side. By the acceptance of office in the Dominion Government on the part of the Hon. Jos. Howe, and his re-election to Parliament in spite of a tremendous opposition, it is to be hoped the Nova Scotian discontent is settling down, and that the authorities, unembarrassed by internal complications, will be enabled to pursue a course of enlightened legislation for the general good.

Those of us who have had a summer's experience of the heat and discomfort of the cars anticipate the opening of navigation with much pleasure. The lines of steamboats which ply on the lakes and down the rivers are well managed. The boats are comfortable, elegant, and in some cases, as between Montreal and Quebec, superb. A summer excursion, say from Toronto to Quebec, needs nothing to make it thoroughly enjoyable, but cool and favouring air. The breeze of Lake Ontario is invigorating, and though the scenery is not of much account, you sail past the pleasant towns of Port Hope and Cobourg, and along the margin of the beautiful Bay of Quinte, to the city of Kingston, formerly the seat of Government—now shorn of its glory, but a respectable place notwithstanding—and one of the few which are defended. It was the depot for the British flotilla in the war of 1812, and a fort and martello towers have complete command of the harbour. In Kingston, are also two colleges, Queen's and Regiopolis, and about a mile to the west is the Provincial Penitentiary, a large stone building, whose arrangements are very complete. The time of the steamer's leaving Kingston is in the early morning, so that the passengers may have a daylight view of the Lake of the Thousand Islands, into which the river opens a few miles below. Seen under favourable combinations, and set off by the magical light which sometimes rest upon them, they present scenes of ever changing variety and of enchanting loveliness. There are nearly 1,800 in number, cluster after cluster, with bright green bays between, and luxuriant foliage dipping to the water's edge—some are so tiny that you wonder they can sustain a separate existence, some stretch out acres in length: some are rocky and bare, some thick tangled masses of vegetation, their outlines broken into all imaginable curves of beauty, and through this scenery you wind your devious but happy way for forty miles. The St. Lawrence was so low last year, that for the greater part of the season it was not deemed safe to shoot either the Long Sault or the Lachine rapids—so that this pleasurable though somewhat hazardous excitement was exchanged for the wearisomeness of a canal. The Cedar Rapids, down which I passed, are shorter and less turbulent than the others, so that I felt the new sensation in a somewhat mild thrill, just enough to whet the appetite for other and more venturesome voyages. Between Montreal and Quebec the steamers run by night. They are fitted up

in a style of elegance of which in England you have no idea; and to watch the moonlight on the broad St. Lawrence, and then retire to rest as comfortably as at home, and wake in the morning under the shadow of the Citadel of Quebec, is a very pleasant experience of travel. Quebec is a wonderful and fascinating city. In the first place, it is almost alone among its peers in having a history. You can walk round it with something of the romantic interest which is so wofully wanting in the new towns by which it has been commercially injured. Here are the Heights of Abraham, where Wolfe fell dying in the moment of victory. Close by the English Cathedral is the spot which tradition preserves as the place where Champlain pitched his tent, and planned his future capital. There is the scarp of rock from which Montgomery and his soldiers were swept to their heroic fall. Yonder is the proud Citadel which has stood full many a siege. Thus hallowed by historic memories, where in the world can be found greater picturesqueness of scenery? Looking from the citadel, 350 feet above the river, with the St. Lawrence and its forest of masts at your feet; the St. Charles rolling its pleasant waters on the left, the green slopes of the Isle of Orleans, the long and undulating country beyond, the rich woodlands in the suburbs; the little French villages, each with its tin spire flashing in the sun's rays, and the Falls of Montmorency, streaking the mountain sides in the distance with a silver thread—the eye has rarely gazed on a vision of more exceeding beauty. The city has suffered greatly by the removal of the Government and the comparative failure of the ship-building trade by the demand for iron vessels instead of the old "hearts of oak," and worse than this, the people seem to have lost their energy and their hope. There can be no surer prophecy of a city's decay. I found it the same in church matters, too. We have a fine church, and an intelligent and respectable congregation, but they groan under a heavy debt, and seem to doubt both their own and their city's prosperity. (This same feeling of hopelessness is a hindrance, I am sure, both to commercial revival, and to the more sacred revival of the work of God.)

W. MORLEY PUNSHON.

DONATION TO THE REV. J. GEMLEY.

FROM BRANTFORD EXPOSITOR.

The Rev. J. Gemley, of the Wesleyan Methodist Church in Brantford, was the recipient of a very handsome donation, amounting to over \$150. A few friends called at his residence on Wednesday evening last, and on behalf of the members of his church and congregation presented him with a purse containing the money, at the same time expressing their high appreciation of his labors in this vicinity, and the great respect in which he was entertained as a minister of the gospel and as a man, by the members of his own church and congregation, and by the Christian community generally. Mr. Gemley replied in a feeling and appropriate manner. We congratulate the Rev. gentleman upon this very marked expression of the good feeling and kindly regards of his flock, and we think it must be exceedingly gratifying to himself, now that his labors in this section are to close. During his sojourn in Brantford, the church over which he has presided with so much ability and watchfulness, has increased very largely in membership. It is likely that Mr. Gemley will leave his charge here during the next month, but wherever in the providence of God his lot may be cast, he may rest assured that he carries with him the sincere regard of the people of Brantford.

SCOTCH SERMONS.—He led up to his theme in the most masterly manner. It was feebly like some Scotch sermons, which one dimly remembers. You know the preacher's theme from his text, and you hear him go away into subjects apparently irrelevant, possibly three vague themes, which seem to have no relation to his text. You sit puzzled, and yet pleased, while he spins his first crude mass of yarn off into a single thread and leaves it. Then he spins you another heap of yarn into thread; and leaving that, another; and then, taking his three threads, he spins them into a cord, which brings you back to his original proposition, and his text. Then you take out your watch and find that you have been sitting, with your intellect at its highest power, for one hour or so, and have thought it twenty minutes. A good Scotch sermon is not a thing to be despised. The Scotch are not considered to be devoid of brains, and they like them.

WESLEYAN CHURCH.—On Sunday evening last a large congregation assembled in the Wesleyan Church, Wellington street, to witness the baptism of three adults by the Rev. Mr. Gemley, pastor of the church. This makes eight adults baptized in this church recently. We learn that our Methodist friends contemplate the enlargement of their present already spacious edifice. Either this or a second church has become a necessity. Some think the latter preferable. We congratulate them on the necessity for increased church accommodation.—*Brantford Courier.*

All male children born in France this year on Aug. 15, the birthday of Napoleon I., whose parents will consent to their bearing the name of Napoleon, are to be taken under the special protection of the government.

The *Manzumeh* of Constantinople announces that the new and splendid palace of the sultan at Dolmabahce is to be vacated for the purpose of preparing it for the reception of Francis Joseph, the Emperor of Austria, who is soon to pay a visit to the Sultan. It is also rumored that Napoleon III. is to follow him on after. It seems that the Sick man is getting convalescent.

The Monarchs are to meet this year. King William and the Emperor Napoleon will see each other at a German watering place, and the Czar will call upon the King of Prussia in June.

AUSTRALIAN GOLD.—The largest nugget ever yet found in Australia was discovered in February, near Moliagul, in Victoria. It contained not less than 2,268 ounces of pure gold when cleaned; it was found within two inches of the surface by two Cornish miners, and it was named the "Welcome Stranger." Its value is computed at £3,534. The next largest nugget on record was the "Welcome," excavated from a depth of 180 feet, in June, 1858, and valued at £8,376.

THE CONFERENCE.

On Wednesday, of this week, the WESLEYAN CONFERENCE again assembles in this city. Welcomed, as its members will be, once more to the hospitalities of Toronto Methodism, which they have always gratefully appreciated, they will assemble with all those mingled feelings that are peculiar to the annual meetings of Methodist itinerants. The social interest at their temporary homes; the renewed intercourse with ministerial brethren; the formation of new ministerial acquaintanceships, so easily formed between Methodist preachers; the inquiries respecting their friends on former fields of labour, and news respecting them, sometimes sad, sometimes pleasing, but always interesting; the respite from exhausting, though pleasant, circuit labour; the exciting uncertainty, not always unpleasant, nor always pleasant, respecting the final arrangements of a certain Committee—all these, and a great many other things, make the meeting of Conference a matter of peculiar personal interest to the ministers.

We have called the Conference a respite from labour. It is hardly that; certainly the time is pretty well filled up. Sitting for ten days—it ought to be fourteen—in Conference Sessions, with the attention constantly engaged, upon various arguments, or details of business; spending, as many of the members do, every evening till late at night, on committees; many attending other committees in the mornings at five or six o'clock; religious services every evening, and five services on Sunday,—the Conference can hardly be called a time of idleness. Then, there are some who make work, wherever they are, and do good as they have opportunity.

Methodist Conferences are distinguished, pre-eminently, for the "despatch of business." They do in a number of days, what would occupy some other assemblies as many weeks. Their functions are judicial, administrative, and legislative. They try character, deciding on both law and fact; they examine candidates, guarding the door most diligently; they station ministers, succeeding wonderfully on the whole; they hear and consider many reports, adopting or rejecting their suggestions; they receive returns from hundreds of circuits, and consider the aggregates of the spiritual and financial statistics; they enquire into the state and necessities of the various institutions and funds of the Church; they hear and consider addresses, which are by no means of little importance; they elect brethren to posts of connexional responsibility, and elections are always interesting—especially to those whose names and merits are so freely discussed and disposed of; and besides all these classes of items, and many more, they sometimes have debates on some new proposition, or proposed regulation, or even on some constitutional principle. Thank God, we are well agreed on all doctrines of practical importance; and we are agreed to leave non-practical speculation to mystery-mongers and Millerites; and it is as well to leave unreal issues, and mere verbal formulas, on practical questions, to the *ex cathedra* deliverances of the Plymouth Brethren. Except on new questions, which offered essential or permanent interests, Methodist Conferences have little of what is called debate. They have not time for that. The member who gets up on every item of business, to distinguish himself by useless wordiness, is soon taught that he is considered a bore! Except on questions that have created the interest of an important pending issue, the Conference discussions are mere "Conversations." A remark or two, from one and another, as pertinent and conclusive as possible, is what is desirable. Side issues, elaborate trivialisms, stump oratory, and the *argumentum ad hominem*, are all perfectly intolerable. A brother once said to us, what we believe is true: "When the Conference is allowed to get at all the facts, and all the issues, of any case or question, its vote is hardly ever wrong." This is true of all honest deliberative bodies.

The annual Conferences of Methodism, like many other Methodist usages, have been suggested and stimulating to a very large extent. Since Methodist activity and progress, began to interest thoughtful people, all sorts of associations and churches, Roman Catholic as well as Protestant, have felt it indispensable to have their anniversaries, conventions, conferences; and old synods have greatly enlarged their business, giving them an abundantly greater practical and business-like character. Activity is the condition of progress, whatever the cause; and we rejoice in the activity of all good causes, for the activity of a good cause will always secure success, in the end, however frantic the bad opposition may become.

The Conference of Wesleyan Methodism in Canada, whose labourers cover the ground from the Atlantic to the Pacific, though they are too few, is a body intimately connected with the past history, the future development, and the national destiny of British America.

British America will yet become a great nation, having peculiar functions and relations, that will exercise an influence upon the whole world. One of the oldest and largest churches of this Dominion, in its plans and calculations, ought to feel its great responsibility, and its encouraging opportunities. God has given the Canada Conference a great field and a great vocation.

The past year, within our bounds, has been one of gradual enlargement and progress. Our new missionary enterprises, on the Pacific coast, at Red River, and at various points in the newly acquired North-western Territory, have enlisted the sympathy and enthusiasm of the entire Church. The number of new churches, built during the past year, indicates increase of membership, and increase of liberal devisings. There have been many revivals, the grand fact of all, adding daily to the number of the saved within the Church. Let other communities aim at, or boast of "political ascendancy." We do not care three straws for all that! Let the Church go on, with its quiet, unostentatious, spiritual conquests; the ultimate results will be altogether satisfactory. Those who snatch at subordinate results will, like all cunning people, find their cause lost at last.—*Christian Guardian.*

The Daily Recorder

TORONTO, FRIDAY, JUNE 4, 1869.

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

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

MEETING OF COMMITTEES.

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

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

We omitted to make Editorial mention of the advertisement of our esteemed friend Mr. Williams, manufacturer of Musical Instruments, on Yonge street. He makes a specialty of Victoria Organs and Melodeons, which his unrivalled facilities for manufacture enable him to supply as cheap as any house in the city. Churches and ministers are liberally dealt with. He supplies also the UNION Company's Pianos at manufacturers prices.

Messrs. M. & E. Pearson advertise in this day's paper. They have many patrons among the ministers and their families, who will find it to their advantage to give them another call.

THE PUBLIC MEETING THIS EVENING.

Ticket holders will be admitted to the Public Meeting in Richmond Street Church this evening, by the entrance on Temperance St., from a quarter past six to a quarter before seven.

PULPIT AND PEW-SUCCESS.—WHAT?

THIRD ARTICLE.

The first prime element of success in the membership of a church is holiness of heart. The latter bears the same relationship to the former that health does to bodily labor. When the health is impaired there is neither ability nor inclination for vigorous toil. Work, which to a healthy man is an instinctive and agreeable exercise, to the feeble and sickly one is irksome and repulsive.

Such we conceive to be the state of the membership of a church, where holiness is not the prevailing element. The work of soul-saving is irksome and ungenial. There is neither the ability nor the inclination, for its steady and vigorous prosecution. The muscles of the soul are relaxed, its energies are enfeebled, its aims are low and spiritless—"the head is sick," the "heart is faint"—and when professing christians in this feeble state would go forth and shake themselves, when they would, under the influence of some powerful stimulus, buckle on the armour, and do exploits as in the days of old, they find that their strength is gone; sin, that subtle and woful Philistine has shorn the locks of their power, while they criminally dozed and slept.

Nothing, we think, can be clearer, than that the Great Head intends His church, His visible representative in the world, to be a holy thing, without spot, without blemish, "A chosen

generation, a royal priesthood, a holy nation, a peculiar people," not simply for its own sake, but that a church so winnowed, and disciplined, and purified and gemmed may be something in which He may take especial delight, but that like Cromwell's Ironsides, it may be invincible in its contests with sin, and swiftly successful in winning blood-bought territory for Christ.

This is what God expects every christian to be, and nothing will compensate for its absence. Church architecture, however devotional—church accommodation, however pleasing—church organization, however powerful—church membership, however numerous—church resources, however affluent—nothing, O nothing will compensate for the absence of personal purity; let it ring over the encampments of Israel, as from the lips of a trumpet, nothing can supply the lack of personal holiness. When the members of a church are not living in the enjoyment of holiness, or earnestly desiring its possession, they are in a state of living death. The eye of the soul is dull, the hand heavy; sin can neither be frowned down with the one, or cloven to the brislet with the other. Carnal diseases, such as bickerings and offences and unhalloved emulation, fasten upon the frame, which the energetic health of holiness would pass through with impunity. It will be a sad day should the members of Christ's church ever become oblivious of the fact, that holiness of heart is the first pledge and guarantee of success. Supreme love to God and sincere love to man is the Sword of the Lord, and of Gideon, which no Midianitish host can withstand. "The people that do know their God shall be strong, and do exploits."

Again, a scriptural measure of liberality may be specified as an element of success. We know that this subject is a difficult one to handle, but it is the love of money that makes it so. Were christians less attached to money, they would be less sensitive when the disposition of it is mooted. Have we not, however, the most conclusive reason for supposing that there is an intimate connection between liberality and success,—that the measure of the one has an important bearing upon that of the other. The Old Testament church, in the days of Malachi, conceived themselves to be very honorable in all their religious engagements, but God, by His prophet, said to them plainly, "Ye have robbed me." Astonished they ask, "Wherein have we robbed Thee?" The reply is, "in tithes and offerings." Like Ananias and Sapphira, they had kept back part of the price. They had withheld their substance from God's treasury. The tithe or tenth had been covetously pared down. What was the result? "Ye are cursed with a curse, your soil is smitten with a famine, the devourer hath eaten the fruit of the ground, and the vine hath cast her fruit." What then is the remedy? "Bring ye all the tithes into the storehouse, . . . and prove me now herewith . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Notwithstanding the praiseworthy liberality of some, the church generally is smitten with the curse of covetousness. Not only are the agencies of the church hampered and restricted by it in their action, but like a dense cloud, covetousness floats heavily between the church and the great source of her light and life, the beams of heaven's sun are robbed by it of their vitality and splendor. Christ is Lazarus at the gate, fed with crumbs; self is Dives in the mansion, surrounded by the richest and the best. Property consecrated to God, dribbles out in units; property devoted to self, flows out in tens. Covetousness in the church may be so speciously gratified as to secure the praise of men, for "men will praise thee when thou doest well to thyself," but in the sight of God it takes rank with idolatry, adultery and murder. Well might Christ say, "Take heed and beware of covetousness." It is a demon of immense subtlety and fearful power. Never will the church have Pentecostal success, until she approaches the Pentecostal standard, "neither said any of them, that ought of the things which he possessed was his own." May the windows of heaven be speedily and smilingly opened upon the soil of a consecrated church.

THE CONFERENCE.

CONTINUATION OF FIRST DAY'S PROCEEDINGS.

MISSIONARY COMMITTEE.

The following is a continuation of the names of the lay representatives to the various committees, part of which were given in yesterday's issue:—Edwin Chown, Kingston; Wm. H. Schofield, Brockville; J. Foster, Perth; Judge Deacon, Pembroke; Michael Curry, Ottawa; T. M. Bryson, Montreal; Wm. Sawyer, Quebec; Asa Hawley, Staunstead.

CONTINGENT FUND COMMITTEE.

J. G. Watson, E. Coatsworth, J. Galtray, J. D. Dickout, W. Henderson, H. R. Wilson, James Searf, S. Washington, R. Campbell, Thos.

Duffill, J. J. Pearson, J. Kilborne, Austin Wilcott, D. B. Chisholm, J. Lister.

N.B.—The Committee will meet on Wednesday, June 9th, at 6 a.m.

CHURCH RELIEF FUND.

This committee meets in the large Committee Room, on Monday, June 7, at 7 p.m.:—J. Eastwood, Dr. Canniff, R. James, G. G. Clarke, T. Jackson, J. Gooderham, J. Garton, H. Dennis, R. Gardner, W. R. Bradley, A. Ross, A. J. Donley, S. S. Jankin, Jas. Brooks, W. Lane, Hugh Moore, T. Morris, J. Whitfield, James Manning, Thos. Atkins, T. Garbutt, Thomas Clarke.

THE PRESIDENT'S ADDRESS.

We are glad to be able to-day before our readers a verbatim copy of Mr. Punshon's speech on his re-election to the Presidency of the Conference.

"Honoured Fathers and Brethren:—From my heart I thank God, and I thank you, for the position in which you have placed me to-day. It is more grateful for me to stand as your President now than when, twelve months ago, you received me with the greatest cordiality with which you are wont to 'entertain strangers.' It is pleasant, always, to be the subject of a well-considered approval; and that at the close of the year, after all its vicissitudes and trials, when you have marked the principles upon which I have tried to model my administration, when I have gone in and out among you in almost ceaseless journeying—when from Stanstead to Sarnia you have 'known the man and his communications,' you should, with the freedom of choice accorded to you, have thus accredited and honored me, demands my gratitude to you, and my deeper gratitude to Him who enables me to maintain 'a good degree' in the affection and confidence of my brethren. From the days of my youthful ministry, next to the favour of God, I have coveted nothing so much as a place, 'a sunny place,' as I have often said at home, in the hearts of my fellow-laborers; and I have rejoiced with a pride that is not all unholy in that spiritual free-masonry, which like an electric chain, binds together, all the world over, the great brotherhood of Methodist Preachers. With all my heart I pray God to destroy everything which even threatens the snapping of that bond.

Another thing adds to my gratitude this day. Thinking upon some of the phases of my spiritual history, I can remember the time when I went heavily, and groaned, being burdened with the weight and guilt of my sins. I did not learn the new fashioned way of peace. I was taught to believe in, and my experience answered to the scriptural order of, 'repentance toward God, and faith in the Lord Jesus Christ.' In that time of trouble it was mainly by the affectionate interest, and by the seasonable words of a Minister of the Gospel at home, that I was led to apprehend the simple way of a sinner's access to God. Canadian Methodism is the child, or perhaps I should say, the grandchild of British Methodism—seeing that your first Evangelists were from over the line; but it is to me a grateful coincidence that while I am called to preside over the Canada Conference, the minister whom I have always regarded as in some sort my spiritual father, presides over the vast concerns of the present Conference at home.

I am thankful, further, as was affectingly alluded to in the opening prayer, that in a new climate, and through the changes of the seasons and the perils of travel, I have been preserved in health and safety—having been privileged to conduct during the year 170 public services; and having travelled to render them, sixteen thousand miles. My journeys have but deepened my impression of the great work which as a church you are called to do, and of the facilities which are furnished you to do it.

So long as there is evil to be overcome, the mission of Methodism has not ceased. And the world is certainly not yet regenerated. The iniquity of practical ungodliness, and the iniquity of theoretical opinion, abound on every hand. Superstition and infidelity from opposite poles, assail the truth. Herod and Pilate are again made friends together to war against Jesus. It needs but that we hold forth the ancient truth. We want no new doctrines, and I am bold to say, we want no new light shedding upon the old ones. The Christianity which brought us comfort and power—and mastery over self and sin, made vital by the Holy Spirit, to the hearts and consciences of men, is ordained and is sufficient for the conversion of the world.

As to the conduct of the business of the Conference, I have little to say. The happy experience of last year assures me that it is gloriously possible, that in a large deliberative assembly (I had almost said a General Assembly, for I have rarely looked upon a larger), there can be blended the utmost manliness, independence and freedom, with a tolerance of opposing sentiment, and a courtesy and kindness befitting the christian gentleman. Let the past be the bright augury of the future. Let

the utterance of the first irritating adjective or wounding word be indefinitely postponed; and while we deal with the many questions, complicated and often perplexing, which will come before us, let us cherish in our hearts of hearts that profound affection for each other; that confidence in each others integrity and honor; that 'unfeigned love of the brethren,' which are the secret at once of our beauty and of our strength. Above all, let us cultivate that habitual sense of the presence of God which will inform our business with the soul of godliness, and which will make the Conference in its driest and least interesting moments, a means of grace to us all.

SECOND DAY. MORNING.

The Conference met precisely at nine o'clock. The President gave out the 427th hymn. The Secretary read the second chapter of 1 Timothy, and the Rev. John Borland led in prayer. The Secretary read the Minutes, which were approved and confirmed.

The question, What preachers are continued on trial? was resumed. The following names were added to the list reported yesterday:—Nathaniel Smith, George Clarke, Edmund S. Jones, Thomas M. Campbell, John Schesier, Nelson Sanders, Alfred C. Wilson, John McDougall, who have travelled three years. James S. Ross, J. Mahan, Mathew Robinson, Edwin McCallum, James Peare, Thomas Jackson, Thomas Richardson, John Scott, B.A., William Andre, Ezra A. Healy, David Williams, Richard W. Woodsworth, Joseph W. Sparling, Jeremiah A. Chapman, Robert Davy, Samuel Sing, John Ridley, John J. Hare, Robert McCullough, and Jacob Hall, who have travelled two years. W. E. Bottoms, Andrew Cunningham, Joseph Lee, Thomas Cardus, William John Young, Andrew C. Eastman, Robert Lee, Jacob Halfpenny, Jas. McFarlane, John Agor, David Cattenach, and Thomas Crosby, who have travelled one year.

The question, Are there any objections to any of our ministers or preachers? was then taken up. This part of the proceedings, as usual, was conducted with closed doors. Happily, there were no cases requiring any serious disciplinary action. There were, however, two or three who had, somewhat informally and irregularly departed from the work of the ministry, or left the country. An appropriate record was made on the Journals of the Conference in each case. The Conference adjourned at twelve o'clock.

AFTERNOON.

Conference re-assembled at two o'clock. After the usual devotional services, the Minutes were read, approved, and confirmed.

The President nominated the following brethren as a Committee on Memorials:—Revs. Dr. Aylesworth, Jay S. Youmans, and Nicholas R. Willoughby.

Also the following, as the ministerial members of the Contingent Fund Committee:—The Revs. James Gray, Thos. S. Keough, J. C. Slater, Wm. Hansford, Nicholas R. Willoughby, J. H. Starr, Edwin Clement, E. H. Dewart, Wm. McCullough, John Bredin, W. D. Brown, W. S. Griffin, Joel Briggs, Richard Whiting, and Joseph W. McCallum.

The ministerial members of the Church Relief Committee were called for and reported as follows:—Revs. Chas. Fish, Geo. H. Cornish, Francis Berry, Wm. H. Laird, Jos. W. McCallum, Hugh Johnson, B.A., Robert Brewster, Edward Chagg, Thos. Hannah, Alex. R. Campbell, John C. Wilson, Andrew A. Smith, Jas. Greener, W. Young, Wm. Scott, Wm. Morton, Wm. Savage, Wm. Creighton, Jabez B. Keough, Thos. G. Williams, Geo. Washington, B.A., and John S. Evans.

A lengthy conversation arose in respect to the working of the new Constitution of the Sabbath School Union, which resulted in the adoption of a resolution moved by the Co-Delegate, and seconded by the Rev. Dr. Jeffers, referring the whole matter to a Committee of seven, constituted as follows:—Rev. Geo. Douglass, J. R. Sanderson, A. Sutherland, R. Jones, Dr. Jeffers, Jas. Elliott, Prof. Burwash.

The President called the attention of the Conference to the fact, that a new representative of Her Majesty had come into the country, and had assumed the government of the Dominion during the past year. The following Committee was appointed to prepare an address to His Excellency, Sir John Young, congratulating him upon his assumption of the Government and conveying to him the assurance of the loyalty and devotion of the Conference to the throne and person of Her Majesty:—the Revs. Dr. Ryerson, Dr. Green, and Dr. Nelles.

The following communications were then read in reply to the addresses which were sent from the Conference of 1868.

1. *The Reply of Lord Buckingham and Chandos, on behalf of Her Majesty the Queen, addressed to Lord Monck, the late Governor General, and forwarded by his Lordship to the President of the Conference.*

DOWLING STREET, 24th July, 1868.

MY LORD,—I have received your despatch,

No. 113, of the 23rd ultimo, accompanied by an address to the Queen from the Conference of the Wesleyan Church of the Dominion of Canada, in reference to the late attempt on the life of His Royal Highness, the Duke of Edinburgh.

I request that you will inform the President of the Conference, that Her Majesty has received with much satisfaction the expressions of loyalty, and of attachment to Her Throne and Person, in this address.

I have, &c.,
(Signed.)
BUCKINGHAM AND CHANDOS.

II. Reply from Lord Monck, Late Governor General, to the Address sent from the last Conference.

To the Conference of the Wesleyan Methodist Church in Canada.

GENTLEMEN,—I have received with much satisfaction the Address which you have done me the honour to present to me on my appointment as first Governor General of the Dominion of Canada, and I thank you most heartily for the kind expressions which you have used in it towards myself and family.

I rejoice to find that you look with favour on the measure by which the scattered Colonies of Great Britain in America have been united into one Dominion, thereby laying the foundation for a new British Nationality on this Continent, and I feel that the future working of Canadian Institutions will be materially aided by the support of a body so influential as that which you represent.

I concur with you in your expressions of abhorrence of the crime by which the country has been deprived of one of its most brilliant orators, and most accomplished statesman, and I am sure that you put into words the universal sentiment of the people of Canada in the statement of your belief that they "will be ever ready to unite as the heart of one man to repel and crush every conspiracy and invasion which may be made against property, law, and order."

Quebec, June 23, 1868.

III. Reply to the Address sent last year to the Eastern British America Conference.

"REV. AND DEAR BRETHREN,—We thank you cordially for the Address in which you have conveyed to us renewed assurances of fraternity and good will, and greatly rejoice at the measure of spiritual prosperity with which you as a Connection have been favored. Brought into close association with you as fellow-subjects of the same realm, we nevertheless feel that the most sacred and cherished tie is found in the deeper relation held by us as members of the great Methodist family, in which though widely severed, we feel ourselves at the same hearthstone.

"We have watched with an interest not easily expressed the formation of your missions to the Red River and Rocky Mountains, and we trust that many precious souls brought to Saviour will be the fruit of this new Missionary enterprise of your Church. We also have much strictly missionary ground within the limits of our Conference, in the sparsely settled and spiritually destitute districts of Nova Scotia, New Brunswick and Newfoundland. We are endeavouring by the organization of a Home Mission Fund, to make provision for such portions of this wide field, and the employment of agencies upon a Home Mission basis.

"Our church membership is fifteen thousand one hundred and ninety-three, an increase of three hundred and twenty, with two thousand and eleven on trial.

"To the practical wisdom and sanctified gifts of our beloved President, we are indebted for the harmony and hallowed interest of a Conference which will be long remembered in this city. We cannot but feel that under the same Presidency we are linked into closer union. We have cordially welcomed the Rev. Dr. Nelles, known to us especially in connection with the successful administration of Victoria University.

"Implying on your behalf, and also on ourselves, the spirit of power, of love, and of a sound mind. We remain, Reverend and dear brethren, yours in the bonds of the gospel.

"Signed by order and on behalf of the Conference.

"R. ALDER TEMPLE, Secretary."

The President then called upon Dr. Nelles to give a verbal report of his visit to the E. B. A. Conference as the representative of the Canada Conference.

Dr. Nelles then rose amid great cheers, and said that he felt himself highly honored in being sent to accompany the President of Conference to E. B. America. He represented his brethren of this Conference according to the best of his humble ability, and would assure them that he had a most delightful trip, and felt himself quite at home with his brethren in the Eastern Provinces.

A Memorial was presented from the official representatives of the Canada Temperance Union, which referred to the fact that such a Temperance organization had been formed in

the month of February last, by a Convention which met in Toronto, consisting of delegates from various parts of the Provinces of Ontario and Quebec.

The Canada Temperance Union designs to unite and concentrate the efforts of all temperance men and organizations favorable to the cause of total abstinence, to labor by every possible means, through the agency of the pulpit, and by the dissemination of sound temperance literature, as well as by public lectures, and all other just and legitimate means.

The document was referred to a Committee on Memorials, who will take the several suggestions of the Union into consideration, and report the same in due time to Conference.

The question, What preachers are now recommended to be received on trial? was then taken up. The several Districts were called over and the following brethren recommended by the respective Quarterly Official Meetings and District Meetings were received:—Joseph Galloway, Wm. Henry Fife, Jas. Montgomery, Coverdale Watson, James A. Wade, Benjamin B. Keefer, Nathan Austin, George Wm. Calvert, Richard G. James, James Charlton, Edward Haddin Taylor, John Grenfell, Edwin A. Chown, Isaac Tovell, James Fear, Daniel W. Thompson.

Several notices were read from the platform, and several announcements were made, none of which, however, were of public interest. The Conference adjourned at half-past five o'clock.

THE S. S. UNION.

LARGE AND INTERESTING MEETING LAST NIGHT.

ELOQUENT ADDRESSES BY THE PRESIDENT, A. W. LAUDER, ESQ., M.P.P., DR. NELLES AND OTHERS.

The Anniversary of the Sunday School Union, held last night in Richmond Street Church, was a decided success. The spacious building was well filled above and below, and all seemed to be deeply interested in the proceedings.

At half-past seven the Rev. Geo. Cochran gave out the 37th hymn, which was sung with great spirit by the vast audience, after which the Rev. J. H. Bishop led the meeting in prayer.

The President of the Conference occupied the chair, and addressed the meeting in his usual eloquent manner. He beheld with pleasure such a goodly attendance. He felt a deep and abiding interest in Sabbath School work, and had been so long identified with it that he had become familiar with all its details. He graduated from a scholar into teacher of the A B C class, and then had passed through the successive grades until he had bloomed into a Superintendent. He confessed that in former times he had looked with a feeling akin to suspicion on the Sunday School work, as something separate from the regular organization of the church; but he, in connection with others, had been led to see the importance of a more vigorous working of the institution. A census which had been taken in a certain town in England revealed the startling fact, that some 50 or 60 per cent of the criminals of that town had passed through the Sunday Schools. This revealed a serious defect—a missing link—in their Sunday School system. He believed that in this country, that missing link was more fully supplied than in England. In not a few instances, congregations could be found where very few persons took that interest in Sabbath Schools which they ought. He thought that all baptized children, at least, should be under the pastoral care of the church. He was glad then an attempt was being made to interest and retain the older scholars, when arriving at the most critical period of their lives, at that period when to call the lad a boy would be an insult, and yet he is not a man. He was glad that an effort was being made to supply the missing link. He felt that he was in danger of making a speech, (applause) and he was glad to see the audience appreciate the danger; (laughter and cheers), but as chairman of the meeting he might claim the privilege, in half a dozen other speeches, of making up for what he might overlook in the first.

The President then called upon the Rev. A. Sutherland to read the Annual Report of the Union.

REPORT.

The Provisional Board of Directors of the Wesleyan Sunday School Union beg to present to the members and friends of the Association their first Annual Report.

It will be remembered that, at the Conference of 1868, an amended Constitution for the Union was adopted, and a Provisional Board of Directors was appointed to carry its provisions into effect. The Board held its first meeting on the 24th of Sept., and formally organized by appointing the following officers:—

PRESIDENT.—(ex officio) Rev. W. M. Punshon, M.A.
VICE PRESIDENTS.—Rev. L. Taylor, D.D., Co-Delegate, D. B. Chisholm, Esq., Hamilton, John Macdonald, Esq., Toronto, J. A. Mathewson, Esq., Montreal, M. Lavell, Esq., M.D., Kingston.
TREASURER.—W. T. Mason, Esq., Toronto.
SECRETARY.—Rev. A. Sutherland, Yorkville.

A Circular was then prepared setting forth the nature and objects of the Association, and circulated as extensively as possible among the Ministers and Sunday School Superintendents of the Connexion.

As the Union is yet in its infancy, and its nature and claims imperfectly understood, the Directors have not much to report in the way of direct results. Their work, so far, has been initiative; but the manner in which the whole project has been endorsed by many of our ministers and people, inspires the confidence that the objects of the Union only need to be known in order to be heartily sustained by the entire church.

The Directors are convinced that the success of the Union, as well as the progress of the Sunday School work generally, will depend, to a considerable extent, upon the appointment of a suitable agent, who would devote his whole attention to this important department of the church's work; and they venture to express the hope that the matter will receive the favorable consideration of the Conference at its present session.

From many parts of the work communications have been received from ministers and others, strongly urging a reduction in the price of our Sunday School Periodicals. The Directors are aware that, when the quality of the publications in question is taken into consideration, the prices are now very low, nevertheless it appears that, in not a few of our schools, our own periodicals are supplanted by other and inferior publications, whose teachings are not in harmony with the distinctive doctrines of Methodism, simply because they are offered at a cheaper rate. This fact, in the estimation of the Directors, invests the question with a grave importance, and points out the necessity for a speedy and effectual remedy. They commend the matter, therefore, to the consideration of the Conference, to which the control of our periodicals properly belongs.

The Statistical Returns for the year have been received only in part, and the Directors cannot, therefore, present a numerical statement. These returns, as soon as received, will be published in the usual way.

All which is respectfully submitted.

A. SUTHERLAND, Gen. Secretary.

The Rev. J. H. Bishop, in a few appropriate remarks moved the adoption of the Report, and the appointment of the following persons, as officers-bearers for the ensuing year:—

President, (ex officio) Rev. W. M. Punshon, M. A.

Vice-Presidents, Rev. Geo. Douglas, Co-De-legate, D. B. Chisholm, Esq., Hamilton, John Macdonald, Esq., Toronto; J. A. Mathewson, Esq., Montreal; Dr. Lavell, Kingston.

Treasurer, W. T. Mason, Esq., Toronto.

Secretary, Rev. A. Sutherland, Yorkville.

The Rev. W. J. Hunter briefly seconded the Resolution which was carried unanimously.

A Hymn was sung, after which the President called upon the General Secretary to explain the nature and objects of the Union.

The Rev. A. Sutherland referred to the rapid growth and extent of our Sunday School Work, and said the conviction had for years been shared by many that it should be more thoroughly organized. The leading objects contemplated by the Union were these:—1. To render our Schools more thoroughly connexional in their character and government; 2. To extend our Sunday School operations into new localities; 3. To secure a purer and cheaper Sunday School literature; and 4. To secure better qualified Teachers. These objects could not be obtained without an effective organization, supplied with the necessary funds for the employment of Agents, &c. He believed that these objects would commend the Union to the hearty support of both ministers and people.

The President then called upon A. W. Lauder, Esq., M.P.P., to move the First Resolution:—

Resolved.—That in view of the growing extent and importance of our Sunday School Work, and the consequent need of more careful supervision, this meeting hails, with peculiar satisfaction, the organization of the Wesleyan Sunday School Union, believing that, when its objects are fairly understood, it will tend to develop the connexional principle among our Schools, to increase the efficiency of our Teachers, to cheapen and more widely extend our Sunday School literature, and thus become a powerful agent in the evangelization of the entire country.

Mr. Lauder addressed the audience in an eloquent and telling speech. Space will not permit us to give the address here, but a full report of it will be given to-morrow.

The Rev. S. S. Nelles, D.D., seconded the Resolution in a brilliant speech, which called forth frequent and warm applause. A full report of the Doctor's address will appear to-morrow.

J. A. Donly, Esq., of Simcoe, was called upon to move the second Resolution.

Resolved.—That for the more efficient carrying out of the objects of the Union, this meeting would respectfully urge upon the consideration of the Conference the appointment of a General Sunday School Agent, with instructions to travel at large throughout the Connexion, visiting Sunday Schools and introducing the disciplinary Constitution, collecting funds for the Union, holding Conventions or Teacher's Institutes, and in such other ways as may be deemed advisable, seeking to promote the objects of the Association.

He was of opinion that the children should be led to Christ. That object should never be lost sight of. It had sometimes been said that the Sabbath Schools in the United States were the most efficient of their kind, and he believed that the great reason of this was that teachers there were taught to labor for this, and they never lost sight of it.

Rev. S. D. Rice, D.D., was called upon by the President to second the Resolution, who intimated that the Doctor had long been familiar with what was designated a somewhat difficult part of Education. Dr. R. spoke in his usual energetic and forcible manner. The resolution contemplated the appointment of an agent to labour under the direction of the S. S. Union.

Of course, this was something new in Methodism, as we had no such agent at present; but he conceived that if the Union was to be worked, an agent was indispensably necessary. He knew what he said when he declared that such were the numerous duties devolving upon Ministers in their circuits, that it was simply impossible for them to attend the S. Schools in their circuits. When men have preached three times on Sabbath, led one or more classes, besides preaching and travelling during the week, were there any time to give to the S. School? Even in the cities where, as a general thing, there were only two preaching services to attend on Sabbath, the Minister could not give his undivided attention to this subject, he could not do more than merely look in occasionally. An agent would thus supply the lack. The Dr. was glad for what he had heard that night respecting the literature of the S. School. For years he had seen that this was a dangerous rock. The country was just now flooded with novelistic literature, a good portion of which was of the most dangerous description. Our young people who read this kind of books, were not only unfitted for more severe studies but were actually ruined for life; and was it not alarming that so many of our S. S. Libraries contained quantities of this pernicious literature? And how can it be prevented? He knew of no better method, than having a *live* man to go up and down the country, making it his business to acquaint himself with every matter connected with this subject. By the counsels of such an Agent, and the gathering of information such as would accumulate as he proceeded with his work, he felt sure that much good would be certain to accrue. Doubtless there were those who would remind him of the expense. True, but he would remind them that there was such a thing, as *crime* which was not the least expensive thing that he knew. He was bold to say there was nothing in this world so expensive as *sin*. Were the expense tenfold more than it was likely to be, he for one would not hesitate on that account. The good that would result from the labors of an agent, such as was contemplated, would great exceed in magnitude any cost that would connect itself with the appointment.

The President, in closing the proceedings, said that he was of opinion that the meeting had been a complete success, even had no other good been achieved than merely calling attention to the fact mentioned by Mr. Lauder, that we still need a History of Methodism adapted to children; but then there was also the delightful speech of Dr. Nelles, which he pronounced to be one of the most superior that it had been his privilege to hear for many a day. The Doxology was sung, and the Rev. S. Rose pronounced the benediction.

LITERARY NOTICES.

THE SETTLEMENT OF UPPER CANADA, BY WM. CANNIFF, M. D., M. R. C. S. E. Toronto: A. Dredge & Co.

This admirable work forms a large octavo of 700 pages, well printed and well bound. Its talented author, Dr. Canniff, has already achieved a high reputation as a writer, by a former work on the "Principles of Surgery," and he has here won fresh laurels in a wider field. To the completion of his work the author has brought wide research, patient industry, and practiced literary skill. The result is a book at once of absorbing interest, and of permanent value as a standard authority upon all subjects connected with the settlement of Canada.

The memory of the past was already fading from the minds of men when the Doctor thus rescued from oblivion the story of the early days of colonization. The names of many of the "Conscript Fathers" of Canada are here recorded, together with their keen sufferings and patient endurance under trial and privation. It is peculiarly fitting that one of their descendants should twine the laurel and wreath the bay to lay upon their tombs, and thus to keep their memories forever green in the hearts of their children. The reading of this book cannot fail to inspire an intelligent patriotism, and a deeper appreciation of our ancestry in the minds of the present generation.

The mere enumeration of a few of the topics which the author treats, will show the intrinsic excellence of the work. They are, among many others, Franco-Canadian History, the Revolutionary War, Traveling in Early Times—Original Routes, the U. E. Loyalists, Pioneer Life—its Privations and Make-shifts, the Progress of Education, the Government of Upper Canada, the Progress of Civilization, and of greatest interest of all to Methodist ministers, the Religious History of the Country, the Early Clergymen and Churches. No where else can such a thesaurus of information on the History of Canada, social and industrial, as well as political, be found.

Dr. Canniff, with his accustomed liberality, has given instructions to his publishers, A. Dredge & Co., Yonge Street, to make a large reduction in the price of this work to the ministers attending Conference. See advertisement. Call and examine it, and you will not fail to become its possessor.

None of that.—A captain, who had a sound-sleeping mate, caught an Irish boy in the middle watch frying some pork and eggs he had stolen from the ships' stores, to whom the captain called out:—"You lubber, you, I'll have none of that." "Faith, captain, I've none for you," replied the lad.

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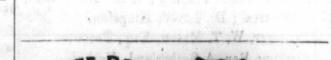
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