



**Travellers Guide—Toronto Time.**

GREAT WESTERN RAILWAY.			
Depart.	A.M.	P.M.	P.M.
Active	9 20	10 50 A.M.	2 00 4 30 5 30
GRAND TRUNK EAST.			
Depart.	A.M.	P.M.	P.M.
Active	12 07	12 07	9 30 A.M. 11 02 A.M. 7 42
GRAND TRUNK WEST.			
Depart.	A.M.	P.M.	P.M.
Active	12 15	7 30	7 30 12 30 12 30 8 45
NORTHERN RAILWAY.			
Depart.	A.M.	P.M.	P.M.
Active	7 00	4 00	9 10

**The Daily Recorder.**

TORONTO, TUESDAY, MAY 31, 1870.

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

**NOTICE!**  
The Treasurers of the various Connexional Funds are requested to meet the Financial Secretaries at the Mission Rooms at 2 o'clock to-day, (Tuesday).

Our limited space will not allow us to publish to-day's issue outlines of all the sermons preached last Sabbath. Several will have to stand over till to-morrow.

**INVITATIONS.**

The business of Conference is usually recorded in the Minutes in the form of question and answer; and it would seem as if a new question would soon have to be added to the list, viz.: "What ministers are invited to Circuits for the ensuing year?" The practice of "inviting" is rapidly extending among us, and it would be well if the whole question, with the consequences which it involves, were carefully pondered both by ministers and people. In England the practice is so universal that, we understand, it is no unusual thing for a popular preacher to be invited two or even three years in advance.

It is believed by not a few that the practice is open to grave objections, and, if continued, is likely to prove an element of weakness, if not of discord, in our Connexional machinery. In the first place, it is believed that it does not accord with that tacit understanding by which the claims of both ministers and Circuits, as regards appointments, are vested in the hands of a third party—the Stationing Committee. By this arrangement Circuits waive all right to choose a preacher, and the preachers waive all right to choose a Circuit, and both agree to abide by the decision of a Committee appointed for the very purpose. But if the practice of "inviting" is to be encouraged, then this tacit understanding is at once abandoned; for if Circuits have the right to choose their ministers, ministers have an equal right to choose their Circuits.

Then again, the practice of inviting often inflicts serious injury on individual ministers. Let us suppose a case, (though, like the account of Dives and Lazarus, there are reasons for regarding it more as a history than a parable). At a certain Quarterly Meeting, the question of a supply for next year comes up, and Bros. A, B, and C, are nominated. Then the merits—and demerits too—of each candidate are canvassed. Bro. A's friends are anxious that he should be chosen, and accordingly they proceed to "show cause" why B and C should not be elected. If these brethren have a weak point it is magnified; if there is any rumour afloat to their disadvantage it is seized upon and made the most of, and thus a prejudice is created against them which may cling to them all through life. We have known more than one case in which the reputation of most estimable brethren has been seriously injured by an unkind remark dropped in a Quarterly Meeting.

Furthermore, the practice is one which puts temptation in the way of the ministers themselves—temptation to negotiate with one another for a change of Circuits. Ministers are but men, and it is hardly to be expected that any of them would choose the worst class of Circuits; and if appointments are to go by invitation, why should they not seek invitations to good Circuits rather than to poor ones? The result of all this is easily foreseen.

Still further, the practice of inviting may prove the thin end of a wedge to split up the itinerant system altogether, for if the right to invite for three years be conceded, the time may not be far distant when the right to invite for a longer period will be demanded.

Still, there are two sides to every question, and there are reasons sometimes urged on behalf of invitations that are worthy of consideration. It is said that important Circuits do not invite, but trust to the judgment of the Stationing Committee, sometimes find themselves unfairly dealt with, and receive a very unacceptable supply. This view of the case is

not without foundation; and the only remedy is a firm maintenance, by the Stationing Committee, of the principle that the interests of the work are to be considered before the interests of particular men.

There is another circumstance bearing upon this question of invitations, which is not without weight. It is said, and not without truth, that although no invitation may be given by a Circuit, yet considerable influence is often exerted for or against an appointment by individuals. Now, if any outside influence is to be exerted in the matter of appointments at all, it is doubtless better that it should emanate from the mature judgment of a Quarterly Board, than from the preferences or caprice of an individual.

Then, as regards the men there is, after all, an element of justice in an arrangement which encourages invitations, for it is argued that the men who, by faithful devotion to their work render themselves worthy of the Church's confidence, will always be in demand, and thus an incentive to earnestness and fidelity will be supplied. Altogether the question is one which legislation cannot very well settle; and if the practice is to continue, it will rest with the Stationing Committee to guard the interests of the work on the one hand, and the just rights of the preachers on the other.

**NOTES AND COMMENTS.**

**PENNSYLVANIA METHODIST STATE CONVENTION.**—The General Committee appointed by the Philadelphia, Central Pennsylvania, and Wyoming Conferences has decided in favor of holding a State Convention at Williamsport, to commence on Tuesday, September 6, and to continue three days. It is to be composed of two delegates from each pastoral charge, and besides these, "the Bishop residing in the State, all presiding Elders, Presidents, and Professors in colleges and seminaries under our control, and Agents of benevolent societies, shall be *ex officio* members of the Convention.—N. C. Advocate.

Our American Cousins are great on Conventions. Every interest, from women's rights up to the government of the nation, must have its convention, and an indefinite amount of talking must be done before work commences. Of late years Conventions for religious purposes have been frequent, and with good results. During the present year the Methodists have been "falling into line," as the above extract indicates. Well, the idea is not a bad one. It may be true that at these Conventions a good deal of "gas" is expended, but at the same time a great deal of Christian earnestness is generated, and the power of the church brought to bear more directly upon the great moral and religious questions of the day. Other latitudes besides Pennsylvania might be benefited by a good Methodist "Convention."

**IN MAINE,** the Baptists have 263 churches, but 110 of these are without regular pastors, and during the past year 7 have been definitely discontinued, while of the 165 ordained ministers, 35 are not engaged in clerical work of any kind.

Let our Baptist brethren adopt the Itinerant plan, and soon they will have no cause to complain of churches without pastors, or pastors without churches.

**THE CHURCHES ON SUNDAY.**

**ELM STREET.**  
The service in the forenoon was conducted by the Rev. James Preston, Chairman of the Bradford District. The preliminary services, hymns, prayer, and lessons, were all preparatory to the subject, which was founded on the glorious announcement of the Forerunner, "Behold the Lamb of God which taketh away the sin of the world." After showing how the Baptist answered in "spirit and power" to the description of the "Elias that was to come," the preacher gave a running exposition of the text, showing how that Christ, by meekness, spotlessness, divinity and vicarious sufferings for all men, all of whom are sinners, justified the assertion of his being the "Lamb of God who taketh away the sin of the world." He closed with an earnest exhortation to "behold" him, not forgetting to forewarn his hearers that "every eye should see him, and they also who have pierced him," and that all his rejecters "should wail because of him." The subject was well argued and fully supported by scripture. The preacher's manner was earnest but somewhat restrained. We hope the influence of the sermon was salutary, as it was eminently evangelical and scriptural.

**ADELAIDE STREET.**  
The sermon on Sabbath morning, May 29th, was preached by Rev. Mr. Griffin, Chairman of the Guilph District. The text selected was 2 Cor. xii. chapter and 10th verse: "For when I am weak, then am I strong." In the introduction the paradoxical character of the text was alluded to, the true exposition being—when I realize my own weakness then by the omnipotence of faith I can do all things.

I. The career of every great man there are three things deserving of special attention: 1st, his early life, or that period of his existence which was prior to the commencement of his public distinction; 2nd, the circumstances and exploits by which he obtained his celebrity; and 3rd, as a necessary condition of an enviable reputation, the motives by which he was actuated. By observing this order in the life of Paul, we shall have a connected view of all that is worthy of our admiration in it.

He was of the Pharisaic sect, and, like the rest of his brethren, prided himself upon a strict adherence to all the outward rites and ceremonies of the Jewish Church. The Jews were proverbially tenacious of their religious opinions. The proudest of their sects were the Pharisees, amongst whom even Saul of Tarsus shone conspicuously for his bigotry and exclusiveness. He was instructed from his childhood in their peculiar tenets, and educated with great attachment to the national faith. In a literary point of view he was not a whit behind the most illustrious of his contemporaries. The disciple of Gamaliel, one of the most celebrated doctors of his day, Saul was deeply versed in language, had acquired a vast fund of information, and had the art of reasoning in the highest degree of perfection. To the attainment of considerable influence his religious zeal very largely contributed. Touching the righteousness which is by the law, he was indeed blameless. And considering all the circumstances of his position, it may be assumed that he had a wide field before him for the exercise of his gigantic mental powers.

But a great change was about to take place in this man's character and conduct, and in the pursuit of his life. After the ascension of Christ, his apostles, in compliance with his parting injunction, entered upon the great work of preaching the doctrine of salvation by his cross. As this doctrine implicated those who had put to death Jesus of Nazareth, they affirmed, was a mere pretender to the Messiahship, and contradicted the notions which the Hebrew divines entertained concerning the Son of God, its propagators incurred the displeasure of the Jews, and so inveterate was he against the Christians, that his very breath is represented as having been "threatenings and slaughter" against the followers of Jesus. "I punished them oft," himself said, "in every synagogue, and being exceedingly mad against them, I persecuted them even to strange cities." It was while acting under the authority of this bloody commission, on his way to Damascus, in the company of others like-minded, that a light above the brightness of the sun, shone around the whole company so suddenly and unexpectedly that they were all prostrated to the earth; when lo! a voice in the Hebrew tongue cries out, "Saul, Saul, why persecutest thou me?" He inquires, "Who art thou, Lord?" To which the voice responds, "I am Jesus, whom thou persecutest." The awful truth now flashes upon Saul's mind that he was arrayed against God. He receives now a notification of his mission to the Gentiles; and after his conversion and baptism, he entered upon his work.

**RICHMOND STREET.**

SERMON BY THE REV. J. H. JOHNSON, M. A., OF QUEBEC.  
"But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my name's sake."—Acts ix. 15, 16.

Few things, my brethren, are better calculated to interest the mind, or excite the attention, than the contemplation of distinguished characters. History abounds in examples of those who have rendered themselves famous for the number and brilliancy of their exploits, the immense important changes they have effected in the civil and social conditions of society, and the indelible traces of their extraordinary career which are to be seen throughout a large portion of the world. The mind seems to dwell with pleasurable emotions upon a subject having so direct a tendency to enlist its affections and engage its admiration. To read of the rise, establishment, extension, and final overthrow of the greatest empires of the earth, apart from the renowned individuals with whose immediate history such events are intimately connected, could afford but little satisfaction to a mind duly qualified for the appreciation of true greatness, and which seeks an appropriate theme for its exercise. Man may see much to admire in nature, much that is worthy of his attentive regard in a general survey of the revolutions of state, and may look with surprise upon the successive changes which the political condition of countries has undergone; but it is only while reflecting upon the celebrated characters with whose immediate history such events are intimately connected, that he is struck with admiration and awe. One of the most interesting studies of mankind, is man himself.

Ancient philosophy taught that the souls of great men, and of all those who distinguished themselves by doing something remarkable for the benefit of mankind, were elevated to a region of superior bliss amongst the constellations of the heavens, or to a seat amongst the immortal gods themselves. They were supposed to be interested in the state of the world, and to preside over the affairs of mankind. Temples and altars were in many instances erected to their memories, and they were worshipped as deities. But apart from the prospect of divine honors, there is something in the breast of a man which caused him to aspire after glory. There is an inward sensation of pleasure in the acquisition of an honorable distinction. An inherent propensity exists in the breast of a truly great man, to accomplish something for the benefit of his race. And when we view the actions of men in this light; look at the emotions which have produced them; and ascertain the principles which have actuated them in the performance of their deeds,—then, and not till then, shall we be enabled to form a correct estimate of the praise to which they are entitled. What military warrior, for example, ever won laurels so un fading as those that decked the brow of Wilberforce, who effected the emancipation of thousands of his race from the exhorating chains of slavery? Nothing can permanently flourish, or be durably advantageous, which is founded on any principle radically wrong. Truth only is immutable, and the unchangeable principles of equity must eventually receive their appropriate deserts.

As the contemplation of great men has ever been attended with interest, and the whole history of their lives may be both entertaining and instructive, I have selected to bring before you on this occasion, my brethren, for your profit, as well as admiration, one who stands unrivalled in the historian's page, as the honored instrument of a revolution in the social and religious conditions of his race, the consequences of which so far from having yet ceased, are still increasing in magnitude and importance, and will not cease throughout eternity. Such an example of unparalleled heroism I present to you in St. Paul, the great apostle to the Gentiles.

In the career of every great man there are three things deserving of special attention: 1st, his early life, or that period of his existence which was prior to the commencement of his public distinction; 2nd, the circumstances and exploits by which he obtained his celebrity; and 3rd, as a necessary condition of an enviable reputation, the motives by which he was actuated. By observing this order in the life of Paul, we shall have a connected view of all that is worthy of our admiration in it.

This man, we learn, was a Jew, and was educated with all those national predilections and sectarian prejudices, so common to his countrymen. He was of the Pharisaic sect, and, like the rest of his brethren, prided himself upon a strict adherence to all the outward rites and ceremonies of the Jewish Church. The Jews were proverbially tenacious of their religious opinions. The proudest of their sects were the Pharisees, amongst whom even Saul of Tarsus shone conspicuously for his bigotry and exclusiveness. He was instructed from his childhood in their peculiar tenets, and educated with great attachment to the national faith. In a literary point of view he was not a whit behind the most illustrious of his contemporaries. The disciple of Gamaliel, one of the most celebrated doctors of his day, Saul was deeply versed in language, had acquired a vast fund of information, and had the art of reasoning in the highest degree of perfection. To the attainment of considerable influence his religious zeal very largely contributed. Touching the righteousness which is by the law, he was indeed blameless. And considering all the circumstances of his position, it may be assumed that he had a wide field before him for the exercise of his gigantic mental powers.

But a great change was about to take place in this man's character and conduct, and in the pursuit of his life. After the ascension of Christ, his apostles, in compliance with his parting injunction, entered upon the great work of preaching the doctrine of salvation by his cross. As this doctrine implicated those who had put to death Jesus of Nazareth, they affirmed, was a mere pretender to the Messiahship, and contradicted the notions which the Hebrew divines entertained concerning the Son of God, its propagators incurred the displeasure of the Jews, and so inveterate was he against the Christians, that his very breath is represented as having been "threatenings and slaughter" against the followers of Jesus. "I punished them oft," himself said, "in every synagogue, and being exceedingly mad against them, I persecuted them even to strange cities." It was while acting under the authority of this bloody commission, on his way to Damascus, in the company of others like-minded, that a light above the brightness of the sun, shone around the whole company so suddenly and unexpectedly that they were all prostrated to the earth; when lo! a voice in the Hebrew tongue cries out, "Saul, Saul, why persecutest thou me?" He inquires, "Who art thou, Lord?" To which the voice responds, "I am Jesus, whom thou persecutest." The awful truth now flashes upon Saul's mind that he was arrayed against God. He receives now a notification of his mission to the Gentiles; and after his conversion and baptism, he entered upon his work.

The surprise with which Saul's conversion was received by all parties, may be easily imagined. The disciples at first doubted him, and Ananias thought that God himself must be mistaken in the man, when he sent him with a message to Saul. But Saul's former companions in iniquity were not long in determining what course to pursue towards one who had so recently turned his back upon their cause. "Because," said the Apostle, "that I was not disobedient unto the heavenly vision; but showed first unto them at Damascus, and at Jerusalem, and throughout all the deserts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance, therefore the Jews caught me in the temple and went about to kill me." The conversion of this man was a signal defeat to the enemies of Christianity, and the occasion of triumph to the Christian Church. And the field of labour, heretofore confined to the Holy Land, was henceforth to embrace the whole of the Gentile world.

**Correspondence.**

**HOW TO BECOME A FASHIONABLE PREACHER.**

To the Editor of the "Recorder."  
In all your circuits pay special court to the wealthy and influential—never mind the poor, they cannot do much towards filling your pockets, or advancing your popularity. In your pastoral visits you need not bore the people too much with religion. Prattle with the young ladies and joke with the young men, and be sure to fall in with all their whims and projects, whether conducive to piety or not. Don't press any one too much relative to his personal religious state—it isn't liked. Prayer in families is not often convenient. Banter the young folks about getting married, and in a delicate way pledge them to get you to do the job. The more work of that kind you get the better—for two reasons: 1st, there is the marriage fee; and 2nd, the popularity it will give you. The more you marry, especially if you go a good way to do it just under the nose of the proper pastor of the parties, the more consequence it will give you in the eyes of the people generally. When you get a large fee, tell of it in company, it will enhance their estimate of your importance, and others will think they must give you as much when their turn comes. Get the parties to pay for its publication in a paper, that will spread your fame all the wider. Never reprove any one of respectability, it hurts their feelings and will hurt your popularity—unless, indeed, it is some poor falling person whom everyone is down upon; in which case, get up a character for plain dealing upon him. Follow the same rule with regard to public preaching, don't come out on evils that prevail in your own congregation, but be especially bold against errors and vices a long way off. A sermon on the errors of Romanism among a certain class of fighting Protestants might, by chance, get you an address and a presentation. Be careful not to put too much theological matter into your sermons, it will fatigue the most of people to follow you, as they don't come to church to learn anything. While you avoid going deep, you may be as dark as you like. Many will think you are a "great learned man." In a general way, skim on the surface, it will be easier for both you and your hearers. The matter is mostly in words, whether there are any ideas corresponding with them or not. Therefore, pick up all the high sounding ones and all the sentimental terms you can find, they will be your best stock in trade. Don't oppose any corrupting innovation or laxity in public worship, if you find it is generally popular, no matter though it may outrage the feelings and sadden the hearts of some of the most devout in your congregation. Don't mind the execution of discipline, that is a matter now obsolete; instance those exploded prohibitions of our "General Rules" relative to the "wearing of gold and costly apparel" (although it is contained in the Bible) and the singing those songs and reading those books which do not tend to the knowledge and love of God. To act on the latter might spoil the "penny readings." Keep your class-negotiating, worldly-minded stewards in your highest courts of discipline if they are liberal contributors. As there are some men of decided talents who do much good and receive great applause by popular lecturing, it might add to your fame (never mind the good) by getting up a few lectures with high sounding titles, whether there is anything more than "words of learned length and thundering sound" in your lectures when delivered or not. Play "fast and loose" with half-dozen circuits just before Conference time, it will bring you into notice as a very popular preacher who is in great demand. Keep yourself as young as you can, for if you don't your game is all up. Don't talk about anything which happened twenty-five or thirty years ago—the people will say "that old fellow ought to be superannuated." If you can't conceal grey hairs any other way, dye your hair and whiskers. Look around and see if you could not "bring grist to your mill" by uniting with some secret society. Hadn't you better join the Masons?

The above is as much advice as you will be able to digest for the present; when you are in want of any further counsel apply to yours, faithfully, SAGE.

Ontario, May, 1870.

**GODERICH DISTRICT.**

To the Editor of the "Recorder."  
The annual meeting of this District took place in the town of Goderich, on Tuesday, the 17th May. Every member of the District was present. The business moved along admirably under the judicious supervision of our respected Chairman, Rev. Charles Lavell. The investigation of moral character, &c., was satisfactory except in one case. The returns of the Circuits and Missions were of a gratifying character. The District will return an increase of members. There is a demand for extension in our work. Several new churches have been erected and others enlarged during the year. Clinton asks to become a station this year, the country work to be constituted a Circuit with two men. There is a proposition to create a new Mission in Colborne and Ashfield. There is another proposal for a new District. This is highly desirable for the more efficient management and supervision of the work.

One pleasing feature of our second day's session was the large number of intelligent laymen present. Men of real mental force, solid judgment, and business tact. We valued their suggestions and honest criticisms. Another special feature of our meeting, was the blessed union that attended the spiritual exercises, and the unanimity which characterized the deliberations of the brethren.

T. CLAWORTH, Secretary.

The opponents of the infallibility in the Council were to hold a conference in Rome, preparatory to the opening of the debate on the 10th.

The Pope sends his Lenten golden rose, this year, to the Emperor of Austria, as having manifested the most religious zeal. Last year it went to the famous Isabella, whom Spain owed out for her services.

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