

THE WESLEYAN DAILY RECORDER.

CONFERENCE OF 1870.

No. 3.]

TORONTO, ONTARIO, MONDAY MORNING, MAY 30, 1870.

[Vol. II.]

Poetry.

MAY FLOWERS.

All things that come to us with thee, sweet May, we love;
The bluebird on the topmast bough, the bliner sky above;
The hay clouds that gently move beneath the warming sun;
The mellow air and stirring sounds that tell of life begun;
The grass that shows a deeper green as day succeeds the day;
The insect's hum, the bird's gay song, the children at their play;
The arbutus hiding in the wood, unconscious of its power,
Till loving hands seek out and find the fragrant trailing flower;
The blossom, with its promise true of fruit in rich supply
The breeze, laden with their wealth of perfume, sweeping by;
No gift of thine, oh, bounteous May, could we well do without;
And still another, bringing joy, I would fain sing about.
A life begun beneath the heart, unfolding every hour,
A sweeter boon may be to us, our precious human flower.
May He who crowns these May-day gifts with life and health and rest
Inspire to perfect blossoming the bud upon thy breast.

MEMORABLE CONFERENCES IN CANADA.

BY JOHN CARROLL.

THE BATTLE-GROUND CONFERENCE.

Lundy's Lane was the most obstinately contested battle in the war of '12—first one side obtaining the advantage and then the other. It was perhaps a drawn battle in the end, as both sides claimed the victory. The Americans, however, retired without pursuit to Chippewa, and the British remained in possession of the ground. The dispute about the issue of this encounter rankled in the minds of both nations. But it is in the power of Jesus to extinguish the animosity awakened in the unrenowned mind by such contentions. The truth of this remark was exemplified at the Lundy's Lane Conference, when men who had fought against each other were seated off together to the ministry of peace.

A large and flourishing society existed in the neighbourhood of the Falls from an early day, and soon after the close of the war a spacious meeting-house, the second in the Niagara country, was built at Lundy's Lane, a little west of the famous battle-ground. It was quaint enough in its structure, with its side to the road, and the door on one side and the pulpit on the other—one of those rooey old pulpits made big enough to hold the presiding elder with all the travelling and local preachers of a circuit, which was often the spectacle presented. Strange to say, this was considered a model church, which those intending to build went to examine and take the plan of. The Fifty Church was built after this elegant model—only that Lundy's Lane was a fiery red, and the Fifty attained to a spotless white.

This Conference was held just three years after the Elizabethtown Conference, and commenced its sessions July 20th, 1820, exactly fifty years ago. Who figured at that time in the itinerant ranks in the Canada department of this Conference? There was Ryan, hale, strong, and pushing as ever; Truman Dixon, large and gifted, and then making a great name among Canadian Methodists; Torrey, 6,072, and enterprising, whose odor of sanctity

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Bishop George was accompanied by the strong men of the Conference from the south side of the lakes and Niagara River—the Barnes and Bibbins, the Chases and Chamberlains, the Filmore and Fairbankses, the Gays and Grants, the Hazens and Hustises, the Lanes and Lannings, the Pecks and Paddocks, the Whites and Willises, with dozens of others too numerous to mention.

One brother who had expected to be there, Richard Paine, had been drowned a few days before in a branch of the Susquehanna. His death cast a shade of sadness over the minds of his assembled brethren.

One well educated young minister, of modest piety and refinement, who had laboured the previous year in the Eastern townships, Lower Canada, in connection with the New York Conference, and had been transferred by the Bishops from that Conference to the Genesee, with a view to his supplying the capital of Upper Canada, which he did the next two years, arrived in time to take part in the business of the Conference and to act as the Bishops' private secretary. This was Fitch Reed, who has given us "a peep behind the curtains" as to this Conference.

Mr. (now Dr.) Reed states of this Conference that a large proportion of the members were

young, and there seemed a general feeling of equality among the preachers, and a disposition to equalize both honors and responsibilities, so that each one possessed a consequence and influence which the others appreciated and valued. The result was the development of any talent any one might possess, inspired natural confidence, and drew more closely and sincerely the ties of brotherly sympathy and love. He says of Bishop George, "he was remarkable for his unaffected childlike simplicity, and his fervent pathetic manner in the pulpit."

Mr. R. gives the following picture of the close of the Conference:—"Anticipating their appointments, the preachers came to the church with their horses and saddle-bags ready to start for their homes as soon as they should learn their destination. The larger number were on horseback, and forming near the church in regular order, two abreast, they slowly moved away over the hill and out of sight, soon to separate, however, and disperse to their several fields of labor, probably never all to meet again."

The Rev. Ezra Adams, I imagine, is the sole survivor of that cavalcade in Canada in connection with our Conference, and the Rev. Drs. Reed, Filmore, J. Chamberlayne, and perhaps five or six more, at the very most, all that remain in the United States.

THE DEVELOPMENT OF CREATION.

BY REV. DR. McCOSH.

The following is the closing summary of Rev. Dr. McCosh's first lecture before the Boston Theological Seminary, on the history and order of creation:—

"And what do we learn from this rapid run through the ages? We gather first that in the midst of the potencies of nature, controlling and subordinating them, there is a marshalling power, bringing order, I do not say out of confusion,—for there is no proof that ever there was confusion in God's universe; chaos is a creature of heathenism and was never seen in the actual world,—but producing order where there would have been confusion; making a cosmos where there would have been a chaos. Herbert Spencer indeed tells us, in his usual dogmatic manner and in his customary generalizing flights, that the operation of physical law must be beneficial. But I see no necessity for this; I can find no security for it. If these laws be blind forces they might as readily produce now the one and now the other. True, if they be modes of God's intelligent action the issue must be beneficent, but it is because there is intelligence in them and benevolence in them. It might be difficult to prove directly from nature that God must have created these six elements with their properties, as they appear in the world. But then these elements are so suited to each other, and their properties so act on each other, that we seem to see design in their very make and structure, and we seem entitled to argue that they have been created by the same intelligence as adapts them to each other. Thus we have a being of power working to produce ends. These ends become more and more wondrous. The blind forces are made to work out ideas in the Platonic sense. The Mundus Sensibilis appears as the Mundus Intelligibilis, taking forms with geometric proportions, and of æsthetic beauty, assuming colors of harmonious hues, and giving evidence of a lofty intelligence. In the midst of this, sensation and feeling appear, and there is a wonderful structure of limb and joint and nerve to furnish means of activity and of enjoyment, which in the whole animal creation becomes great beyond our comprehension.

"We now see that this intelligent is also a benevolent power. Crowning all, we have the law written in the heart, declaring that right is above might; and we have the good advancing in the midst of opposition, and asserting that it will at last subdue all to itself and rule in the name of God. And we now see what God reckons the highest of all, and this is holiness, a holiness not independent of intelligence, but a holy intelligence, a holiness not independent of love but a holy love. God is the same in all time, but as the ages roll on they display higher and higher perfection. These three, the power, the intelligence, the love, are thus the three beams which unite to form the pure, whole light of a holy love. We have now risen to the contemplation of a God, the same as is described in the word, God is a spirit, God is love, God is light. These are the stars which have come out of the star-dust to form one grand central sun of pure and dazzling brightness, which we cannot open our eyes without seeing, but which, as we gaze upon it causes our eyes to close in awe and adoration.

"I do not know whether any of my hearers have gone up from the Riffelberg to Corner Gratz, in the high Alps, to behold the sun rise. Every mountain catches the light, according to the height which the upheaving forces which God set in motion has given it. First the point of Monte Rosa is kissed by the morning beams, blanches for a moment and forthwith stands clear in the light. Then the Breithorn, and the dome of Mischabel, and the Matterhorn, and twenty other grand mountains embracing the distant Jungfrau, receive each, in its turn, the gladdening rays, and flash each for a brief space, and then remain bathed in sunlight. Meanwhile the valleys between its deep down, dark and dismal as death. But the light which has risen in the light of the morning, and these shadows are even now lessening, and we are sure they will soon altogether vanish. Such is the hopeful view I take of our world. "Darkness covered the earth and gross darkness the

people;" but God's light has broken forth as the morning, and to them who sat in darkness a great light has arisen. Already I see favored spots illumined by it; Great Britain and her spreading colonies, with certain other European countries, and the United States with her broad territory already stand in the light; and I see not twenty but a hundred points of light striking up in our scattered mission stations in old continents and secluded isles and barren deserts, according as God's grace and man's heaven kindled love favored them. And much as I was enraptured with that grand Alpine scene, and shouted irrepressibly as I surveyed it, I am still more elevated and feel as if I could cry aloud for joy when I see the light of knowledge, secular and sacred, advancing from point to point and penetrating deeper and deeper into the darkness, which I am sure is at last to be dispelled to allow our earth to stand clear in the light of the Sun of Righteousness."—*Zion's Herald.*

DISRAELI.

The days of Grub street are indeed over for ever. John Milton received \$25 for the copyright of "Paradise Lost." Sam Johnson walked London streets night after night in hunger and wretchedness because he had not money enough to purchase the shelter of a roof; Robert Burns was dunned on his death-bed for a debt less in amount than is now required to buy the best edition of his works; Poe hawked his tales and poems from one publishing office to another to get a miserable pittance scarcely sufficient to buy food and medicine for his dying wife, and the Right Honourable Benjamin Disraeli receives \$50,000 for his novel *Lothair*. Who says that the world, the literary world at least, does not move?

The career of Disraeli is one of the most remarkable in the annals of literature or politics, and as an example of what high genius, vaulting ambition and indomitable will can accomplish when pushed steadily toward one purpose deserves to be kept in perpetual remembrance. His ancestors, Hebrews of pure blood, were driven from Spain in the fifteenth century by religious persecution, and sought refuge in Venice. His grandfather removed to England in 1748, where his father, Isaac Disraeli, author of the "Curiosities of Literature," was born in 1766. The name was originally written D'Israeli—a name never borne before or since by any other family, that their race might be forever recognized.

Benjamin was the eldest son, and born in London, December, 1805. His mother's maiden name was Basvi. A private academy furnished him the means of early education, but while still a mere boy he was entered as an articled clerk in an attorney's office in the city, where he remained three years. Wearied and disgusted with the ungenial drudgery, he finally escaped from this thralldom, and through the influence of his father's literary friends, "Disraeli the younger," as he was then proud to style himself, secured the *entree* of the best of society in the metropolis. His striking personal beauty, elegant manners, and wonderful conversational powers made him a great favourite with all, and he was the particular pet of Lady Blessington and the select coterie at Gore House, where our own N. P. Willis met him some years later.

At the age of nineteen he visited Germany and travelled extensively on the continent, and in 1825-27 he published his celebrated romance of "Vivian Grey," a book which literally took England and Europe by storm, and made its author famous. He then edited for a little while a small political newspaper called the *Representative* which cost the proprietor, John Murray, \$350,000 in six months, and finally died an unlamented death. From 1829 to 1831, Disraeli travelled through Italy, Greece, Albania, Nubia and Egypt, and on his return published "Young Duke" and "Contarini Fleming." The latter the German poet Heine pronounced "one of the most original works ever written." At this time he made an effort to get into Parliament, and was rejected by the people on three or four successive occasions. Never relaxing his intellectual labours, he continued to write pamphlets and novels, but meanwhile kept his eye fixed on the goal of his hopes and aspirations.

Victory came at last, and in the first Parliament under the reign of the present Queen, Disraeli, then thirty-two years old, took his seat as member from the conservative borough of Maidstone. Every one knows that his maiden speech was a miserable failure; he was laughed down by the house, and closed his remarks in the following characteristic and memorable words: "I am not surprised at the reception I have experienced; I have begun several times many things, and I have often succeeded at last. I shall sit down now, but the time will come when you will hear me."

Two years later he fulfilled his pledge by delivering a speech which attracted great attention by its eloquence and ability. In 1839 he married the widow of his friend Wyndham Lewis, whose ample means lifted him above the reach of pecuniary embarrassment, and whose strength of mind and judicious advice have contributed largely to his subsequent renown. In the dedication to one of his works he speaks of her as "a perfect wife" and when a few years since, a peerage was offered him he declined the honour, but requested that it might be conferred upon her, which was accordingly done. An anecdote of this lady will give a very clear idea of her character, and explain the influence which she has always exercised upon her husband. On one occasion she accompanied him in her carriage to the

gateway of the House of Commons, where he was that day to deliver an elaborate and carefully prepared address on some important subject. He bade her good-bye in the vehicle, and stepping out flung the door to behind him. Her fingers were in the hinge, and flesh and bone were crushed to a jelly. The pain was terrible, but repressing even a groan until he was out of sight and hearing, lest the accident might discompose the thoughts of the orator and unfit him for his task, she ordered the coachman to drive to a surgeon's office and there submitted to a severe operation.

"Coningsby" was published in 1844, ran through three editions in as many months, and was translated into several foreign languages. "Tancred, or the New Crusade," the last of his novels, except the one now being issued, appeared in 1847; and from that time until the present, Disraeli has devoted himself to politics exclusively. His political career for the past twenty years we need not recall. Enough to say that this offspring of a once despised and persecuted race, a race which for nearly eighteen centuries was made the mark of the world's scorn and oppression has, without family influence, without the wealth which draws friends and adherents, marched upward step by step, until he reached the highest position a subject can hold, and controlled the policy of an empire on which the sun never sets, as first Minister of the Crown and Premier of England.

The copyright of "Lothair" may not be worth £10,000; but the lesson which its author's life teaches is worth that and more.—*St. Louis Republican.*

ABOUT WORDS.

Big Boys and Girls: While younger folks are looking at other matters on this page, what if we take a little run among words? We may get some interesting facts.

At the start we find *boudoir* to be derived from the French word *bouder*, to pout, and parlor from *parler*, to speak or converse. So we see the difference between a parlor and a boudoir. In the former one looks for social amusement and pleasant conversation, but in a boudoir one reasonably expects to be alone, or at least quiet.

Then there's the word *supercilious*. Where do you think it comes from? From *supercilium*, the Latin for eyebrow, that feature being most employed in the exercise of the sentiment. *Sincere* has also an obvious origin, since it comes from the Latin *sine cera*, applied to honey freed from the mixture of wax.

Locust comes from the Latin *locus ustans*, burning or laying places waste, and certainly it is a very appropriate word as we use it. *Cobweb* is from the Dutch *kopwebbe*, as *kop* in that language signifies a spider. *Petrel*, which you know is the name given to a class of sea-birds with large webbed feet, is a diminutive of *Peter*, from their habit of walking on the waves, which they do with the aid of their wings. *Onion* comes from the Latin *unio*, taking its name from the oneness of the bulb; and *cruise* to cross to and from, is derived from the Latin *crux*, a cross.

Pony is from the French *puis ne*, literally born since or after, junior. The word *pony*, as applied to a small horse, and *ponies*, designating a junior judge, have the same origin. *Trumper*, to deceive, gives us our word *trumpery*. *Prem*, of a mercantile house, is synonymous with "sign," being derived from the Spanish *firma*, a signing or subscription. *Easter* gets its name from the Saxon goddess Eostre, whose festival was celebrated about the time of the Passover, which latter feast has taken possession of the name. *Herring* is derived from the German *heren*, an army, on account of the great multitude of these fish appearing at certain seasons. *Nest*, or horded cattle get their name from the Anglo-Saxon *hnan* to butt, or strike with the horn; *soldier* comes from the French *soldat*, pay; and *homb* is from the Italian *ghembo*, bent, crooked, bowed.

There are many other interesting derivations that come to light even in a hasty search like this. There's *comrade*, formerly *camerado*, or chamber-fellow, from the Latin *camera*, a chamber; *action* from the Latin *agere*, to increase, because it is a mode of selling in which the price of an article is augmented at every bidding; *honor* from the Anglo-Saxon *honor*, a hawk; and *cubit* from *cubitus*, an elbow, because this measure, so frequently mentioned in the Bible, is the distance from a man's elbow, bending inward, to the end of the middle finger.

It would be a good thing if this hurried overhauling of words should lead you to starting out on a little research of your own.—*Hearth and Home.*

POPULATION OF THE WORLD.

There are on the globe about 1,288,000,000 of souls, of which 350,000,000 are of the Caucasian race; 552,000,000 are of the Mongol race; 190,000,000 are of the Ethiopian race; 175,000,000 are of the Malay race; 1,000,000 are of the Lado-American race.

There are 3,612 different languages spoken, and 1,000 different religions.

The yearly mortality of the globe is 333,333,333 persons. That is at the rate of 91,584 per day, 3,730 per hour, 60 per minute. So each pulsation of our heart marks the decease of some human creature.

The average of human life is 33 years. One-fourth of the population die at or before the age of 7 years. One-half at or before 17 years.

Among 10,000 persons one arrives at the age of 100 years, one in 500 the age of 90, one in 100 lives to the age of 60.

Married men live longer than single ones. In 100 persons 65 marry, and more marriages occur in June and December than in any other months of the year.

One-eighth of the whole population is military.

Professions exercise a great influence on longevity. In 1,000 individuals who arrive at the age of 70 years, 42 are priests, orators, or public speakers, 4 are agriculturists, 33 are workmen, 32 soldiers or military employees, 29 advocates or engineers, 27 professors, and 24 doctors. Those who devote their lives to the prolongation of that of others, die the soonest.

There are 335,000,000 Christians. There are 5,000,000 Israelites. There are 60,000,000 of Asiatic religions. There are 160,000,000 Mohammedans. There are 200,000,000 Pagans.

In the Christian churches, 170,000,000 profess the Roman Catholic faith.

75,000,000 profess the Greek faith.

80,000,000 profess the Protestant faith.—*Leisure Hour.*

EVERY CHRISTIAN A TEACHER.

A Christian is an instructor. He has been taught, and he becomes a teacher. He has found the preciousness of knowledge, and he seeks to impart it. He feels that what he formerly needed so much was *teaching*, that what the world still needs is *teaching*, and so he becomes a teacher. Not as if setting up for superior powers or knowledge, but simply as one who has had a treasure imparted to him, and who therefore longs to impart to his poorer fellow-creatures his divine gold and silver. He sees that the great need of humanity is teaching, true teaching, teaching in the things pertaining to the true God, and he sets himself fervently to *teach* an untalented world. He does not confine himself to a small inner circle, but he has his eye on everybody. Not with one or two he is content. He remembers the words of commendation to Levi: "He walked with me in peace and truth, and did turn away *many* from iniquity." *Many, many*, is his watchword. Like Joseph Alleine, he becomes "insatiably greedy of souls." *Many, many*, is the burden of his prayer. *Many, many*, is inscribed on all his plans. His spirit widens and widens, his eye and heart take in larger and larger circles. He remembers the multitude whom his Master taught, the thousands in the early days of the Church, and he seeks *many, many*.

Christians, you must be teachers. This is your vocation, as those who have themselves been taught by God. Teach by your lives. Teach also in words. Lose no opportunity of instructing others, young or old. Let your lips keep knowledge for all. Live an instructive life.—*Dr. Bourne.*

THE WEAKNESS OF THE PULPIT.

We are often told in the present day that the power of the pulpit is gone, and that the press has taken its place. Dr. Charles J. Brown's observations on this point are so just as well as so suitable to the times that we quote the passage entire. It is to be found in his work just issued under the title of Preaching; its Properties, Place, and Power. "I believe that this whole allegation about the power of the pulpit being gone is baseless. I will tell you what is gone. The power of a neat little manuscript carried to the pulpit and prettily read,—that is gone. Oh never attempt, by the reading of a little manuscript book in the pulpit, to compete with the volumes which issue from the press, or you shall be miserably cast in the competition. But carry to the pulpit a different thing altogether,—carry to it well digested thoughts, with suitable words to express them,—written in your inmost soul, and if needful also in your manuscript,—thoughts and words wherewith to stir the souls of your hearers to their inmost depths; wherewith to hold loving intercourse with them, and tell them what God has been telling you; and both you and they shall find that the pulpit still wields a power altogether its own. As for the press, I am confident that in this age of rapid communication and ceaseless living intercourse of man with man, books are not actually read to any such extent as is apt to be imagined."

WORDS OF CHEER.

Sailor upon the turbulent ocean, swept to and fro by the surging billows, and the darkness of the night, turn thine eyes toward the distant haven where, ere long, amid the sunlight of the coming day, thou shalt cast anchor safely, cheered with the rejoicings of the many glad hearts that await thee! Then the darkness and storms of thy present way will be past, the billows and threatening dangers of thy surroundings will cease. Cheer up; thou shalt at last rest safe in port!

Soldier, amid the clangor and carnage of the battle-field fear not, faint not. The colors are still proudly waving, the clarion notes of victory will soon greet thine ear. Look to God amid the din and danger; all will be well; trust, soldier, trust. Strike for God and thy native land!

Voyager to a celestial port, the storm is loud and the night is dark; but the day, the glorious day, never succeeded by night, begins to dawn, and soon thy voyage will be past, and

thou wilt be anchored forever in the haven of rest. Soon thou wilt say, "The voyage of life is now at an end."

Christian soldier, courage! fight on! the glorious day of victory is thine; the receding columns of the foe already disappear. Thou art now conqueror, yes, more than conqueror. Thou wilt soon lay the weapons by forever, and be crowned at last with a crown of life, even a crown "that fadeth not away."

Travellers Guide—Toronto Time.			
GREAT WESTERN RAILWAY.			
Depart	A.M.	P.M.	P.M.
7:00	10:55 A.M.	4:35	6:30
Arrive	9:20	2:00	4:55
GRAND TRUNK EAST.			
Depart	A.M.	P.M.	P.M.
5:57	12:07	3:02	6:22
Arrive	12:07	9:57 A.M.	11:52 A.M.
GRAND TRUNK WEST.			
Depart	A.M.	P.M.	P.M.
12:15	7:00	7:15	3:45
Arrive	6:15	10 A.M.	11:50
NORTHERN RAILWAY.			
Depart	A.M.	P.M.	P.M.
7:00	4:00	4:00	4:00
Arrive	10:35	9:30	9:30

The Daily Recorder.

TORONTO, MONDAY, MAY 30, 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.

UNITARIANISM AND ORTHODOXY.

It is amusing to see how eagerly the English Unitarians have welcomed the Baboo Keshub Chunder Sen, as the prophet of a new reformation, and the oracle of a pure faith, simply because his utterances appear to favour their theological views. It is so easy to be liberal to those who agree with us, and to denounce the illiberality of those who condemn them. Drowning men catch at straws. Small favours are gratefully received by the destitute. People who are the votaries of a cause not strong in its own truth and fruitfulness, are glad of any accidental testimonies in their favour, that would have been disregarded if they possessed more unquestionable strength. We once remember hearing a theological argument between a High Church dignitary and a "Dissenter," who was out of the pale of the Apostolical succession. The Dissenter found it difficult to sustain his assumptions by scriptural proofs, and was being cornered up in an unpleasant manner. When our Dissenting friend, as if in pure generosity, mentioned a text that he confessed had the appearance of supporting the view of his opponent. The champion of succession seemed greatly relieved, "Ah," said he, "I'm glad you mentioned that text. It had gone from my memory. That is the most beautiful passage in the whole Bible." This tendency to magnify the importance of anything that is at all favourable to our side of a question, is not peculiar to High Churchmen, and is strikingly exemplified by the importance that sentimental religionists have attributed to the opinions of this half-enlightened Indian Baboo, who has certainly spoken neither justly nor generously of the agency, by which he has been brought out of darkness into the degree of light in which he at present rejoices. What is there in Unitarianism that offers a ground of rest and confidence to the faith-faculty in man? Noble sentiments of liberty, charity and philanthropy have been rung out in the world's ears by Channing, and other eloquent Unitarians. But they were not indigenous to that soil. They were not the natural outgrowth of the cold and sentimental abstractions of the system. To be permanent, all these high and generous sentiments must have their root in right principles and belief of the truth. If removed to the shallow soil of a sentimental philanthropy and deprived of the nourishment which strong religious convictions of truth and duty alone can supply, these beautiful plants will become stunted and shrivelled, and bring forth no wholesome fruit. To the sinner burdened with conscious guilt, and yearning for forgiveness and rest, what has the ever-shifting theories and dreamy speculations of Unitarianism to offer? Man is guilty, it has no forgiveness for him. He is lost, but it has no Christ, "mighty to save." He is dead in trespasses and sins, but it speaks of no quickening and sanctifying Spirit. He is cold and selfish, there is no power in the wintry moonbeams of Deism to warm his frozen affections into life and gladness. The history of Unitarianism has been just what its negative character might lead us to expect. It has attracted, by its intellectualism and philosophy, a certain class of minds, whose affinities were in that direction; but it has displayed no power to reform the erring, to give rest to the weary and heavy-laden, and lift up the fallen tribes of earth into the light of God's countenance, and the joy of salvation.

The Rev. Henry Ward Beecher has had ample opportunities of observing the workings of Unitarianism in New England. He cannot be accused of any want of liberality towards those who differ from him on doctrinal points. Most people think him rather latitudinarian. Yet in a late number of the "Christian Union" he gives his views of Unitarianism in characteristic style. He says:—

"Unitarians are but the fragments exploded from the great evangelic body. They carried away many constituent elements which have been common to all creeds. The points of denial and rejection in which they are distinctly antagonistic to the creeds of the mother churches from which they sprung, have not been points of strength to them—but of weakness. The denial of the universal deity of man, of the divinity of Christ, of his vicarious suffering and atonement, has certainly simplified their theology, but it has simplified by weakening it."

"We are not considering now whether they have the truth or not, in their points of dissent from the Orthodox creed, but whether they have not given up elements which in preaching take hold with amazing power on the human heart, reuse up the

moral sense, fascinate the imagination, and induce, in the wayward and wicked, repentance and reformation. This is to our thinking the essential weakness of Unitarianism as a working force. It has much that is pleasing. It certainly contributes many admirable elements to social life, and tends to refine morality, and clothe it with elegance. But it is a costume and not a warrior. To us it seems to lack bone and grasp. It is sentimental more than devout; it is philanthropic rather than spiritual. PAUL declared that the reason why he made Christ the inspiration of his preaching, was that He was "the power of God, and the wisdom of God," and in Romans he declares that the "Gospel is the power of God unto salvation."

"It is a luminous ether. It hangs in the theological heavens as a nebula, a vast congeries of nascent matter, without solidity, floating hither and thither by the attraction or repulsion of neighbouring orbs. Its mountains are mists, its hollows are empty spaces. It veers and changes as clouds do. Forever changing, it calls change growth. It organizes nothing, and itself is unorganized. Its whole temper and spirit is opposed to positiveness. No sooner does Dr. Bellows construct a creed than James Freeman Clarke cries out against it, not because it is erroneous, but because it is an effort to limit truth by a definite statement."

"The bulk of that which it employs with effect it holds in common with the evangelic sects. As for the rest, it has not been creative, but only critical. Unitarianism has never had power to reach the mass of men. It flourishes among the refined and cultured. It fails just where Primitive Christianity was strongest—among the ignorant, the rude, the sorrowing, the sinning millions."

And yet it cannot be denied, that tendency of the Broad Church rationalism of England and Germany is largely in the direction of socialism. There is the same opposition to explicit enunciation of doctrinal truth, and the same want of a faithful presentation of those great Gospel realities, that are the only foundation of a true Christian experience. Of all these theorists if may be said: "They have taken away our Lord," and substituted the human for the divine. "We have a more sure word of prophecy, whereunto ye do well that ye take heed." In these times of doubt and reckless speculation, it is clearly our duty to hold fast the form of sound words, and proclaim with unflinching fidelity the grand essential truths of ruin by sin, and salvation by our Lord Jesus Christ, which are now, as in apostolic times, "the power of God to the salvation of every one that believeth."

NOTES AND COMMENTS.

DONATION.—The Rev. Thos. Kelly, New Glasgow Circuit, was waited upon lately by a number of friends, representing various denominations, and presented with a purse of \$40. Bro. Kelly has won golden opinions on his field of labor. May his shadow never grow less.

PRESENTATION TO THE REV. A. BROWNING.—We are glad to observe, from a paragraph in the *Mainland* (B. C. *Guardian*), that Bro. Browning has been made the recipient of a handsome testimonial. Bro. Browning had been delivering a lecture on the "Dignity of Labour," before the Mechanic's Institute, at a place called Moody's Mills. At the conclusion of the lecture an address was presented to Mr. Browning on behalf of the members of the Institute, accompanied by a magnificent double case gold lever watch, of English manufacture.

THE GREAT EVANGELICAL ALLIANCE will meet in New York in September next, and every effort is being made to render it a grand success. There will be a gathering of the Church's brightest lights from both Europe and America, and there can be no doubt the meeting will give a powerful and healthy impulse to the Protestantism of the day. By the way, why should not our own Church be represented by an influential deputation? The question is worthy the attention of the Conference.

DR. LANAHAN AND THE N. Y. BOOK ROOM.—The difficulties in connection with the New York Methodist Book Room are not yet ended. It will be remembered that, at the General Conference held in Chicago two years ago, Dr. Porter, the assistant Book-agent at New York, was superseded by the appointment of Dr. Lanahan. The latter gentleman, shortly after his appointment, discovered what he regarded as grave irregularities in previous business transactions, and brought the matter under the notice of the Book Committee. Several meetings were held, and the whole affair fully investigated, the Committee finally exonerating the accused parties from all blame. This seemed to settle the question; but it looks as if the accused had in turn become accusers. The following paragraph from the *N. W. Christian Advocate* shows the present position of affairs:—The telegraph has flashed the intelligence over the land that the Book Committee is in session in New York, for the purpose of considering the question of removal of Dr. Lanahan from his office as Assistant Book Agent at New York. It is in the power of this committee to suspend any editor or agent "if they judge it necessary for the interests of the Church and the concern;" but they cannot remove him from office until his official conduct has been investigated by them at a fixed time, and after the attendance of at least two bishops has been requested. Then, by the concurrence of the bishops in attendance, and a majority of the committee, he may be removed from office; and the same authority can supply the vacancy until the next General Conference. Should this investigation proceed, it will be the first instance under this law in the history of our Church. The law evidently contemplates harmony of judgment in the case, on the part of the attending bishops, so that should one of the bishops fail to concur in the removal from office it cannot take place. It is easy to see that, in a case involving so much as this one, a bishop might possibly find his judgment at variance with that of a majority of the committee, and himself in embarrassing and trying circumstances, staying the whole case; but no bishop on that account will avoid the painful duty of attending the investigation should it occur. It is, of course, understood that this committee only have power over the official conduct of agents and editors, and cannot examine into either their ministerial or Christian conduct as such. The sole question in Dr. Lanahan's case now is, whether or not he shall cease to be Assistant Book Agent. We had hoped even so late as our last issue that the discussion of this subject had mainly ceased, we were not then aware that the Book Committee had been summoned

to meet for this purpose. If the case must be heard, the Church may repose entire confidence in the authorized tribunal. The committee is itself worthy of confidence, but if their views by any possibility have become distorted, the necessary concurrence of the bishops is an all-sufficient check and safeguard. All expressions of opinion on the merits of the case are out of place while it is pending. We are entitled, as a Church, to the privilege of proceeding in the investigation without prejudgment, either by the press or by persons.

LITERARY NOTICES.

"YESTERDAY, TO-DAY, AND FOREVER."
When Milton published his immortal "Paradise Lost," the village schoolmaster—that ancient authority in all matters of learning—is reported to have said, that if there was virtue in length Milton's poem was most excellent, and to-day is far better appreciated than it ever was before.

With the wise no longer is the truth of the world's moving hid. The literary world moves. A few years ago, to devote all one's attention to literary pursuits was, except in a very few cases, almost equal to resigning oneself to a life of poverty. The term "author" was once almost synonymous with "pauper." But things changed wonderfully. Books used to be "reviewed," now they are simply "noticed" in most cases, and few are worthy of a review. Macaulay, in his admirable essay on Montgomery's poetry, most bitterly bewails the system of "book-puffing" which is now so prevalent. He argues, and with much reason too, that this system is ruining the foundation of English literature. And at the close of his essay he says, in order that Mr. Montgomery may know that no personal feelings have induced him (Macaulay) to write the essay, (a severe critique on Montgomery's poems) he begs to inform the literary world that the very next book which reaches its second edition merely through "puffing" will be treated in the same way.

We most heartily wish that we had a few such men as Macaulay in the world to-day. For there is no denying that this system of puffing is bringing books through the world of spirits of an aged and holy seer. In this, of course, the author is compelled to follow in somewhat the same path as Milton. If we make any comparison between "Paradise Lost" and "Yesterday, To-day, and Forever," while in stern literary merit we may be forced to yield the palm to the former, yet for doctrine and simplicity of style and profit to the soul we most decidedly prefer the latter. We had hoped to give several quotations from this poem, but as the article is already long, we will be obliged to content ourselves with one. We had omitted to state that the work is divided into twelve books. We make our selection from the second—"The Prison of the Lost." Oriol, the guardian-angel of the departed seer is describing one of his journeys to Hades:—

"I passed where two were standing, side by side, A princess who had floated on through life Wrapped in the perfumed incense-cloud of praise, And a poor beggar's fallen child. They both Had lived the living death of godless mirth; Though variously in marble palaces And wretched hovels matured little here: One hour had made them comrades; one despair Was written on their faces; one sympathy Drew them together; while in speechless woe Each wrung convulsively her sister's hand."

"And there were hypocrites unmailed and stripped; And haughty Pharisaic dignities Low in the dust; and liars taught too late To utter agonizing words of truth; And gamblers who had staked their souls and lost; And perjurers compelled at last to dread God's oath; maniacs, convicts or escaped, Confessing Hades had no shade secure From blood's avenging cry; and not a few Diviners, necromancers, sorcerers, Who once had sought lawless commerce with the dead Now numbered with the damned dead themselves; And learned infidels, who proved a God At least among improbabilities, Aghast for ever underneath His frown."

Perhaps we have not chosen the most interesting passage in the first two books, at least we might have given a far more beautiful selection, but this will give our readers a notion of the poet's style. In conclusion, we beg to say in the words of one of the reviewers, "It is a poem worth reading, worthy of attentive study; full of noble thoughts, beautiful diction and high imagination; and, more than all, penetrated with a spirit of holiness which cannot fail to purify and sanctify the mind of the reader."

JUVENIS.

Correspondence.

WESLEYAN CITY MISSION.

To the Editor of the "Recorder."

"Now is the accepted time, behold now is the day of salvation" unquestionably embraces the eleventh hour, the shades of that period falling in early youth, manhood, and through all succeeding years of responsibility and enjoyment to life's remotest verge. The unsearchable riches of Christ often shed a more than sunset glory on that season of reflection and prayer. Not for the encouragement of disobedience, but to illustrate the inestimable truth "He is able to save unto the uttermost all that come unto God by him," we relate two instances now transpiring in this City.

London, Victoria Street, and A. Wilkes, of Bond Street, are in the prime of life, a husband and father; the latter in the early bloom of manhood, and in single life. The unremitting attention of the Mission has been given to them for more than six months, and through divine grace not in vain. The first was guilty, conscience-stricken, and uneasy day and night through sin when first visited, but after two months of patient

earnest prayer, the confidence of salvation in Christ, the dawning from on high, spring up within him, and all fear of condemnation passed away.

May 27.—London is near the eternal world, the anchor of his hope remains "sure and steadfast, entering into that within the veil." His dying utterances declare his full assurance of admission among the glorified. This is the finger of God. A. W. mourned a protracted unbeliever. Visit after visit the nature and act of faith were presented by simple illustrations, encouragement given, suitable verses sung, and prayer offered.

May 26th.—While engaged in prayer with D. L. his obstinate unbelief gave way, and the peace of faith filled his soul. Tears of grateful joy flowed from his eyes. "I love Christ, he is precious," he often said, glorified God in his praise, "I will praise thee, though thou wast angry with me, thine anger is turned away and thou comfortest me."

"Salvation, O! thou bleeding Lamb To thee our praise belongs, Salvation shall inspire our hearts And dwell upon our tongues."

J. H. BOYD.

Toronto, May 27th.

Our Home Work.

GUELPH DISTRICT.

DEAR SIR,—It devolves upon me this year to present you a few facts in regard to the work of Guelph upon this District. Our District Meeting, just closed, was one of unusual harmony. Rev. Mr. Griffin, the Chairman, won for himself golden opinions, having visited nearly every Circuit or Mission in the District during the year. At Guelph the Trustees and others are building a beautiful parsonage, doubtless inferior to none in the whole Conference. At Georgetown we have a very commodious and pleasantly situated Minister's residence, well furnished, purchased and nearly paid for during the year. At Fergus a beautiful brick church 40 x 70, costing \$4,500. A new church at Glen Morris, on the Galt Circuit, built and paid for. One on the Teviotdale Mission, a frame church 30 x 36. Another at Drayton, built of brick, 30 x 40. Wellesley parsonage, built of brick, costing \$1,200.

All the connexional collections have been well sustained, especially the Missionary and Superannuated Ministers. Our increase in membership is not very large, and yet the most of the ministers and preachers have spent, as nearly as could be ascertained, from two to three months in special efforts, besides the many other engagements they have had to attend to. Two of our excellent ministers have removed to the United States for the purpose of uniting with the M. E. Church. Another who has served the Church most faithfully has been obliged, from growing infirmity, to ask us to recommend him for a supernumerary relation. The candidates for our ministry have acquitted themselves very creditably; several of them urgently request the Conference to allow them to attend Victoria College. We have recommended but one candidate for reception on trial. One of the candidates died during the year; but died in the triumph of faith. I refer to the Rev. James Far, my late colleague, whose obituary will be found in the Minutes of Conference. Erin Mission requests the Stationing Committee to divide it, and form out of it Erin Mission, Gantrara Circuit and Luther Mission, thereby requiring another man in the District next year. The following resolution was adopted by our District Meeting:—

"That anticipating the removal of the Rev. Mr. Griffin from the Guelph District, at the ensuing Conference, this meeting desires to record its entire approval of the courteous and very efficient administrative ability evinced by Mr. Griffin during the time he has occupied the chair of this district; and that the Secretary be hereby requested to transmit the above resolution to the *Guardian* and the *Recorder* for publication."

J. BRIGGS, Secretary of District.

Georgetown, May 23, 1870.

Religious News.

SOUTHERN METHODIST CHURCH.

The Southern Methodist Church is rapidly losing its colored membership—at least, it reports but 19,686 colored members, against 32,085 last year. Very few of these missing members are in the colored conferences that have just been organized. There are 2,833 itinerant and 4,753 local preachers, and 571,655 members.

CONFERENCE IN BALTIMORE.

The General Conference of the Methodist Protestant Church has been in session in Baltimore. Its members have most of them been empowered to vote on the question of union with the Southern Methodist Church. A committee was present from the Methodist (not Episcopal) Church, and proposed union; but the Conference declined to listen to the propositions, except on conditions tantamount to a rescinding of the arrangement by which the Methodist Church was constituted by a union of Methodist Protestant, Wesleyan, and Free Methodist churches.

CHURCHES IN WASHINGTON.

The Methodists have a Metropolitan church in Washington that has cost them \$200,000. The Congregationalists have one equally large, but less expensive. The Universalists are engaged in raising \$100,000 for a century church. The Lutherans and Christians are believed to have similar projects in hand, and the Unitarians propose to raise \$50,000 outside of the city for a similar enterprise.

ARCHBISHOP TRENCH ON DISSENTERS.

Archbishop Trench, of Dublin, represents the extreme of Broad Churchism and of intolerance towards Dissenters. He thinks it wrong to allow Churchmen to attend a Dissenting chapel, and yet he allows prayers for the dead. A late book which received his sanction, called "Short Prayers for those who have Little Time to Pray," supports the Real Presence, Priestly Absolution, the vital efficacy of the Sacraments, etc. A party in the Irish Church which is thoroughly evangelical, and which much prefers sympathy with Dissenters to union with ritualism, has vigorously remonstrated with him; but he replied that he would a hundred times sooner cease from office than become "the ignoble instrument of narrowing the limits of the Church." On the other hand, Lord Shaftesbury said in a late speech that, rather than allow extreme ritualists to be recognized as ministers in the Church, he would join the Liberation Society. "Better no establishment at all than an establishment existing on such a system."

ENGLISH BAPTIST MISSIONARY SOCIETY.

The English Baptist Missionary Society reports for the last year larger receipts than ever before, amounting to \$198,697 (allowing \$45 to the pound); of which over \$50,000, a very large proportion, came from legacies. To avoid the irregularity in legacies, the society will in future carry all legacies over into a separate Legacy Reserve Fund, from which to draw in such a way as to make the annual average about the same. A new and convenient mission house has been built in London. In India there have been 190 additions to the churches, and 71 in Ceylon, raising the number there to 600. Other missions are in Che-fu and Hang-kan, in China, South Africa, and the West Indies. Great efforts are making to put the mission churches on a self-supporting basis.

PERSECUTION IN JAPAN.

We have not heard that the persecution of the Catholic Christians in Japan has to any great extent affected the Protestant missions. Their converts, as yet, are very few; and but one of them, so far as we know, a late Buddhist priest, has been arrested—and he not on the direct charge of his change of religion, but for breaking certain social rules. The missions of the Reformed and Presbyterian Boards are still teaching in government employ. Mr. Cornes, of the latter board, has just accepted a position as teacher for a year in a government school in Yedo. According to the rules of the board in such cases, his salary, so far as it is in advance of expenses, will be paid into the treasury of the society. It is of great importance that the missionaries should not be compromised in the sight of the Japanese as giving up their mission work for money.

SPANISH AMERICA.

Protestantism is firmly grounding itself in every part of Spanish America. Rev. Mr. Riley, the Episcopal missionary, writes from the city of Mexico, that about forty native Protestant evangelical congregations now meet weekly in this part of the Republic, and that with a little practical sympathy and substantial help from the American churches, these Mexican congregations might not only be sustained, but their power for good be largely increased. A Roman Catholic congregation in a neighbouring town recently "pronounced" in favour of the evangelical church, and after spontaneous ringing of bells, passed their church over to a Mexican Protestant missionary. The general government has recently leased the Protestants a large church building in the capital to add this promising mission. An effort has been undertaken by gentlemen specially interested in the work to procure a special fund of \$25,000 to sustain the mission of the American and Foreign Christian Union in Mexico City and Valley.

THE BIBLE IN PALESTINE.

We clip the following interesting incident from a late number of the *Friend's Review*. It was contained in a statement made at a meeting by a friend who had travelled in the East:—
"Our friend related an incident which occurred in Palestine. His company pitched their tents near Shunem, and the inhabitants came out to see and converse with the strangers. He told them that he had a book in which was given the particulars of an event that occurred thousands of years ago, just at that very spot. They cried, 'Read it, read it,' and the story of the Shunemite and her son was read by the interpreter. Though they had never heard of it before, yet they believed it. They were just as much interested and astonished as the Philadelphians would be, if a man should come and tell them that he had a book which told of what took place thousands of years ago, on the very spot where the city now stands, and the citizens believed his story. What a sensation it would produce! and just so excited were the Mahomedans of Shunem. 'Give us the book,' they said, 'that we may read it for ourselves.' They gave a Bible to a Sheikh who could read, and he carefully folded it in his robe and carried it away. Very much the same took place at Nain, and other localities mentioned in the Bible. The present Arabic Bible is difficult to read, but a new translation in the dialect and peculiar letters of the Koran is about to be published by the American Bible Society, and in future, any one who can read the Koran can with the same facility read the Holy Bible.—*Bible Record*."

RANDOM READINGS.

Religion is the best armor and the worst cloak. It is better to starve than to sin for a sustenance. Pleasure is like a hornet—generally ends with a sting. How can we expect to live with God in heaven if we love not to live with him on earth? There are many laughable things upon the old cart, but she always keeps her gravity. Nothing brings such peace to the heart as a calm trustfulness in God's overruling care. Leisure is sweet to those who have earned it, but burdensome to those who get it for nothing. He who receives a good turn should never forget it; he who does one should never remember it. The flower of Christian graces grows on the shade of the cross, and the root of the humility. Sorrow comes soon enough without despondency; it does a man no good to carry around a lightning rod to attract trouble. Man has two chambers in his heart—the one for himself, the other for a friend; but the latter had far better be empty than filled with that which is false. Every act of sin is more injurious to him who commits it than it can possibly be to any other who suffers by it; it will return into the conscience and perform a strange work there. It was a wise saying among the ancients, that the way to vice lies down hill. If you take but a few steps, the motion becomes so impetuous and violent that it is almost impossible to resist it. Labor is of noble birth, but Prayer is the daughter of heaven. Labor has a place near the throne, but prayer touches the golden sceptre. Labor, Martha-like, is busy with much serving, but prayer sits with Mary at the feet of Jesus. "I never knew a man," says an old author, "who could not bear another's misfortunes just like a Christian"—which reminds us of the old lady who thought every calamity that happened to herself a trial, and every one that happened to her friend a judgment.

Mastery over the mind of others is never obtained by those who do not know their own mind. But when a fixed end is kept distinctly in view, and steadily and firmly sought, this always gives confidence to weaker natures, and supplies direction to subordinate help. At a dinner-party where Charles Dickens was present, a young writer was inveighing against the world in a very "forcible, feeble manner." During a pause in this philippic against the human race, Dickens said across the table, in the most self-congratulatory of tones: "I say, what a lucky thing it is you and I don't belong to it. It reminds me," continued the author of Pickwick, "of two men who, on a raised scaffold, were awaiting the final delicate attention of the hangman. The notice of one was aroused by observing that a bull had got into the crowd of spectators and was busily engaged in tossing one here and another there; whereupon he said to the other: 'Say, Bill, how lucky it is for us that we are up here!'"

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Miscellaneous

THE BATTLE OF TOULOUSE

When all was ready, we crossed the bridge and marched about a mile along the bank of the river...

HOW STATUARY IS MADE

But little is known of the art of sculpture by the masses in this, or, indeed, any other country...

THE RETURN-BALL

Harry's father brought home for him a return-ball; and, as it was a new thing among the boys, he took it to school with a great deal of pleasure...

Harry was a passionate boy; but Jay's interference, when he was trying to show off the ball to his best advantage, aroused his temper at once...

An angry flush rose to his face; and he said, "I'll teach you better than to meddle, Jay Morgan!"...

We are very sorry that Harry should strike his playmate. And so was Harry himself the next moment; but he did not acknowledge it, because of his foolish pride...

He tried to forget it, but he could not; and at night when he went to bed, as usual to tell his Heavenly Father all his sins, he seemed to see little Jay's angry face and felt that it would do no good to ask God to bless him while he was so wicked...

He ran softly down stairs and out at the front door; then up the street as usual, and then stood still before Jay's home...

Yes! there was a light in his room. Jay was going to bed.

Harry felt sure that he could reach him without disturbing any one; and had got as far as the door when he heard Jay say, "Forgive me my debts, dear Lord, as I forgive Harry Bates for striking me."

The door was quickly pushed open and it was not long before Harry's load was all gone.

Now, do you see why Harry was like the return-ball?

He had done a wrong deed, and tried to forget it; but just as the elastic brings back the ball, so memory kept bringing back the wrong deed to his mind.

Do you think when you do wrong that it would be better if you could forgive it?

Oh, no! for it is one of the kindest things that God ever did for you to create you with a memory that will not forget your evil deeds.—Child at Home.

Connexional Notices

PLAN OF THE PUBLIC RELIGIOUS SERVICES IN CONNECTION WITH THE WESLEYAN METHODIST CONFERENCE—Toronto, 1870.

Conference Prayer Meeting.—Adelaide Street Church, Wednesday, June 1st, at Twelve o'clock.

Conference Sacramental Service.—Elm Street Church, Wednesday, June 1st, at half-past Seven, P. M.

Reception of Delegates from other Conferences.—Richmond Street Church, Thursday, June 2nd, at half-past Seven, P. M.

Public Reception of Candidates into full Connexion.—Adelaide Street Church, Friday, June 3rd, at Seven o'clock, P. M. Their Reception to be Moved by Rev. E. Evans, D.D., seconded by Rev. S. Jeffers, D.D. Addresses to the Congregation by Rev. J. W. Lindsey, D.D., and others.

Conference Love-Fest.—Richmond St. Church, (Sunday, June 5th, at Nine o'clock, A. M., conducted by Rev. R. Jones.

Ordination Service.—Richmond St. Church, Sunday, June 5th, at half-past Ten o'clock, A. M. Sermon by the President of the Conference.

ADELAIDE STREET CHURCH.

Sunday, May 29, at 11 a. m., Rev. W. S. Griffin; 6:30 p. m., Rev. G. R. Sanderson; Tuesday, 5th, H. P. Bland; Thursday, 6:30 a. m., Rev. A. C. Wilson.

Sunday, June 5th, at 11 a. m., John A. Williams; 3 p. m., S. S. Addresses (Adelaide St. and Berkeley St. Schools) Rev. W. Hall, R. A., and Manly Bosson; 8:30 p. m., Rev. Gervase Smith, M. A.

RICHMOND STREET CHURCH.

Sunday, May 29, at 11 a. m., S. S. Welles, D.D.; 6:30 p. m., E. B. Harper, M. A.; Tuesday, 5th, p. m., John Leary; Thursday, 6 a. m., A. L. Russell.

Sunday, June 5, at 11 a. m., Ordination Service; 3 p. m., S. S. Addresses (Richmond St. and Queen St. Schools) J. B. Sanders and W. O. Henderson, M. A.; 8:30 p. m., A. F. Lowry, D. D.; Tuesday, 6 p. m., R. A. Stammers; Wednesday, 8 p. m., James Goodwin.

ELM STREET CHURCH.

Sunday, May 29, at 11 a. m., James Preston; 6:30 p. m., James Elliott; Thursday, 6 a. m., S. S. Addresses (Elm Street and Yorkville Schools) Samuel B. Phillips, and George Brown; 8:30 p. m., J. W. Lindsey, D.D.; Tuesday, 7:30 p. m., Alfred McCann; Wednesday, 8 p. m., Samuel Wilson.

QUEEN STREET CHURCH.

Sunday, May 29, at 11 a. m., E. B. Ryekman, M. A.; 6:30 p. m., Kennedy Creighton; Tuesday, 8, G. M. Meekham, M. A.; 8:30 p. m., John S. Fisher.

Sunday, June 5, at 11 a. m., J. S. Youmans; 6:30 p. m., W. R. Parker, M. A.; Tuesday, 8 p. m., William Richardson; Wednesday, 8, Hugh McLean.

BERKELEY STREET CHURCH.

Sunday, May 29, at 11 a. m., Francis Berry; 6:30 p. m., J. B. Ayresworth, M. D.

Sunday, June 5, at 11 a. m., W. H. Laird; 6:30 p. m., Thomas Cobb; Tuesday, 8 p. m., R. Shorrock; Wednesday, 8 p. m., D. V. Lomas.

YORKVILLE CHURCH.

Sunday, May 29, at 11 a. m., J. C. Slater; 6:30 p. m., D. C. McDowell; Tuesday, 8 p. m., J. E. Betts.

Sunday, June 5, at 11 a. m., Dr. Fowler; 6:30 p. m., S. Blackstock; Tuesday, 8 p. m., John Shaw; Wednesday, 8 p. m., J. W. Holmes.

RICHMOND ST. CHURCH, (Colored).

Sunday, May 29, at 6:30 p. m., George Goodson.

Sunday, June 5, at 6:30 p. m., Joel Briggs.

Session.—Sunday, June 5, at 2:30 p. m., A. B. Chambers; 6:30 p. m., D. E. P. Gee.

And at the following places on Sunday, June 5.

Davenport, 11 a. m., John Smiley, B. A.; 6:30 p. m., E. Robson.

Leavelleville—10:30 a. m., George Robson; 6:30 p. m., Wesley Casson.

Edlington—10:30 a. m., and 6:30 p. m., J. W. McCollum.

Newton—10:30 a. m., and 6:30 p. m., John Brewster, M. A.

York Church—10:30 a. m., and 6 p. m., James Graham.

Weston—10:30 a. m., N. F. English; 6 p. m., E. A. Ward.

Barwick—10:30 a. m., E. A. Ward.

Claremont—2:30 p. m., N. F. English.

Open Air Services.—Sunday, June 5, Queen's Park 8 p. m., Peter Addison. Bethel Services—8 p. m., Robert Mark, M. D.

Scarboro' Circuit.—Sunday, May 29, Washington, 10 a. m., O. H. Davis; Highland Creek, 2 p. m., G. H. Davis.

Town Line—6:30 p. m., William Pollard.

Sunday, June 5, Zion Church, Toronto, (Congregational) 11 a. m., H. P. Elms; 6:30 p. m., James Brock.

Collections will be made on Sunday, June 5th, in all the Wesleyan Churches, towards defraying the incidental expenses of the Conference.

GLANFORD CIRCUIT—CAMP MEETING.

write to the undersigned, Glanford Centre P. O., or Jacob Terrybury, Esq., Hamilton.

JOHN WHELEY SAVAGE.

COOKVILLE CIRCUIT.

Zion Church on the Cookville Circuit, will (D. V.) be re-opened for divine service on Sabbath, May 29th, when sermons will be preached as follows:—

In the morning, at 10 o'clock, by the Rev. Dr. Green; at 2 p. m. by the Rev. James Gooderham; and at 6:30 p. m., by the Rev. G. Cochran.

Services will be continued on Sabbath, June 5th, when sermons will be preached at 10 in the morning and 3 in the afternoon.

A tea-meeting will be held in the same church on Monday evening, June 6th, and addresses delivered by the Rev. S. J. Hunter, Rev. J. Phipps, and others. Tea served from 5 to 7, p. m.—Tickets 50 cents.

S. C. PHELPS, Jun.

CAMP MEETING.

The Camp-meeting on the Cookstown Circuit will be held on the old ground near the village of Thornton, commencing at three o'clock p. m., on Saturday, June 18th.

Ministers and others are cordially invited to come and work and worship with us.

Wm. HAY.

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