

# THE WESLEYAN DAILY RECORDER.

CONFERENCE OF 1870.

No. 10.]

TORONTO, ONTARIO, TUESDAY MORNING, JUNE 7, 1870.

[Vol. II.]

## Poetry.

### WHAT IS EARTH?

What is earth, sexton?  
A place to dig graves.  
What is earth, rich man?  
A place to work slaves.  
What is earth, graybeard?  
A place to grow old.  
What is earth, miser?  
A place to dig gold.  
What is earth, school-boy?  
A place for my play.  
What is earth, maiden?  
A place to be gay.  
What is earth, seamstress?  
A place where I weep.  
What is earth, sluggard?  
A good place to sleep.  
What is earth, soldier?  
A place for a battle.  
What is earth, herdsman?  
What is earth, cattle.  
What is earth, widow?  
A place of true sorrow.  
What is earth, tradesman?  
I'll tell you to-morrow.  
What is earth, sick man?  
'Tis nothing to me.  
What is earth, sailor?  
My home is the sea.  
What is earth, statesman?  
A place to win fame.  
What is earth, author?  
I'll write there my name.  
What is earth, monarch?  
For my realm it is given.  
What is earth, Christian?  
The passage to heaven.

## MEMORABLE CONFERENCES IN CANADA.

BY JOHN CARROLL.

### THE "SPECIAL," OR WOE-STRIKEN CONFERENCE, 1840.

Most gladly would I pass this Conference over in silence; but it is among the "memorable" ones, and historical facts cannot be ignored. Seven addition Conferences, since the one in 1833, had been held with a President in the chair of each, appointed by the British Conference. That of 1834 was held at Kingston, with the clear-headed, consecutive *Grinrod* in the chair, (Alder was present also); that of 1835, in Hamilton, with the bluff, pushing, yet managing *William Lord* in the chair, who always literally "hurried business"; that of 1836, presided over by *Mr. Lord* again, and held in Belleville; that of 1837, in Toronto, presided over by the urbane but pious *Harvard*, who, while he resembled General Washington in person, could hardly be said to have employed very much generalship; and the Kingston Conference of 1838, Mr. Harvard again in the chair. Then came the stormy Conference of 1839, held in Hamilton, with our much-loved *Supt of Missions, Stinson*, at the request of the Canada Conference, elevated to our President. *The Rev. Dr. Alder* was there with a special object, which he did not quite accomplish. From that Conference till the Belleville session, in 1840, a state of antagonism prevailed between the leading influences of the native part of the Canada Conference, and the representative of British Conference interests and ideas in Canada (together with a minority in the Conference who sympathized with them), on great political questions arising from the great political changes the Province had recently passed through, and the unsettled state of the Clergy Reserves, which it would be aside from our purpose at this time to detail. Suffice it to say, that Conference claimed to be the true representatives of Canadian views and interests with the Government, while the majority of our Conference thought we "to the manor born" had an original position and Confidential interests to maintain.

A message came from the British Conference to the Canada Conference, making certain demands on the latter as a *sine qua non* to the continuance of the "Union." These, to Canadian eyes looked like new "Articles," to which we were disinclined to submit, and yet we deprecated the breaking up of our brotherly connection. In our simplicity, we thought that the new conditions propounded to us were rather the offspring of the Missionary Committee and Secretaries, and that an appeal to the Conference proper, with which the Union had been formed, would fall to convince its members of the rectitude of our position. With that view, we decided on a delegation to the next session of the parent body, which met that year in Newcastle-upon-Tyne. The representatives chosen were *William and Eberton Ryerson*. The Rev. Drs. Stinson and Richey also went over, who represented the Canadians who viewed the question from the other side.

Our delegates did not feel free to yield anything, and the British Conference affirmed the demands already sent. These not being complied with, they resolved to set up separate operations at the ensuing Canada Conference, if we did not submit. In the meantime, they thought the Rev. Mr. Stinson would remain the President of this seemingly united body in a state of awful schism. But the Canadian delegates had other opinions: they thought it desirable for the Canada Conference to decide at once whether they would submit, or take measures to go on in their own independent way. This was a painful decision, but, on the whole, it was perhaps the best for both parties. The rest of the year would have exhibited the spectacle of house divided against itself; and which party would have come out of the crucible with the largest numerical gains, it is hard to say—both would certainly have come out with spiritual loss. Although the controversies and disruptions at the Conference were most deplorable, yet it was followed by a winter of revivals in both sections of Provincial Wesleyanism.

The delegates summoned the members of the Conference to a special meeting, which assembled in Toronto from the 2nd to the 9th of October, 1840. The Revs. Messrs. Stinson and Richey did not put in an appearance; and the Rev. Thomas Whitehead, the oldest Canadian preacher, was placed in the chair. The delegates gave an account of their mission and its results. There were not wanting those in the Conference who took the British view of the question, and who controverted the statements and positions of the leaders on the Canada side. Among the foremost and ablest of these was the Rev. Ephraim Evans. He was seconded by such brethren as W. Scott, Douse and Norris. Brethren Brock and Manly took a sort of middle course in the debate. There was nothing positively unchristian on either side, but the like of it may we never see again! Any one who wants to read the declarations put forth by the majority of the Conference on that occasion can turn to the 1st volume of the General Minutes, and peruse all from page 249 to 260. Those declarations claimed, in substance, that as the British Conference had withdrawn from the Union, the Canada Conference had no alternative but to appoint its own President and go on its own independent way. No changes were made in its polity. It "disclaimed any imputation on the character or motives" of the European brethren; and said, "that on the return to and recognition of the principles of Wesleyan unity on the part of the Committee in London, we will rejoice to avail ourselves of the first opportunity to bury in oblivion all the differences and unhappy feelings of the past."

Now came the hardest part of all. When the line was drawn, it was then to be seen who stood on the Canada Conference side of it. E. Evans, T. Fawcett, J. Douse, B. Slight, J. Norris, W. Scott and E. Stoney arose and announced their withdrawal from under its jurisdiction. All these cases awakened more or less feeling among their brethren whom they were leaving behind; but when the venerable Wm. Case, who had said but little, and sat back, announced his intention of "following certain leading brethren no more," the Conference was a perfect basking. Many many heads were bowed, while scolding tears ran down their faces and literally dropped off their features. Brock and Manly withdrew because they got a chance of retiring out of the strife into another Province. Eleven in all were reported "withdrawn." We had almost lost our Secretary, the Rev. John C. Davidson, whom we entreated to stay; but who, though he was made the chairman of a district, left at the next Conference. The Rev. Matthew Lang was there, and battled by the side of Evans, but being a member of the British Conference, his was not a withdrawal. The leave-taking which followed was tender. Douse, who sat near the writer, had been my own much-loved colleague. We parted in sorrow. Evans accosted me once more as "John," like as in our boyish days. Edmund Stoney's leave-taking, trembling with paralysis, was very pitiful. But a truce to these by-gones; may they never return! The next regular Conference affirmed the proceedings of the "Special Conference."

## MINISTERS' LIBRARIES.

One of the greatest difficulties in the way of most of our ministers is their inability to obtain suitable books to assist them in their studies. If the Apostle, with all the early advantages which he enjoyed, and the special Divine assistance afforded him, needed books, surely we need not be surprised if ministers at the present day feel their need of similar aids. Many of our brethren, however, have more difficulty in obtaining suitable books, we presume, than Paul had in obtaining his from Troas. Not that the books are not to be had, but because brethren have not the means at command to procure them. Many of our churches are very attentive in supplying the personal wants of their minister and his family, and would be afflicted if they knew he was deficient in a suitable wardrobe, or in a supply for his table; but they forget the deficiency in his library, and make no suitable provision to meet it. Every church should furnish its minister with the means to procure food for his mind as well as his body. If the church neglects this, it will be the loser in the end. Every church should make a special donation to its minister, every year, for the exclusive purpose of enabling him to keep his library such works as he needs, to add him fully posted on all the great living issues of the day. Then he will be prepared to meet the enemy in the gate, and to stand as a defence for the gospel.

## THE CHURCHES ON SUNDAY.

ELM STREET.

The Rev. Lewis Warner, Chairman of the Niagara District, conducted the service at 11 a.m. He took for his text—Mark viii. 34, "Whoever will come after me, let him deny himself, take up his cross and follow me."

These were the words of Christ to his disciples. They did not yet comprehend the true spiritual nature of his kingdom. He gave them to understand that not position of honor and emolument, but a course of self-abnegation and toil lay before them. What he taught them, it is important for us to know. The burden of the subject of meditation, *The Terms of Christian Discipleship*. The first of these conditions was this: It must be voluntary. "If any man will," &c. The preacher showed the will to be uncontrollable and free. God forced no man, but left him to his own deliberate choice; and the person who comes to Christ must be influenced by no exterior coercion, but of his own deliberate purpose must determine to make choice of Christ for his Saviour and portion, with all that that comprehended.

The second condition of discipleship was self-denial. Our own inclinations, appetites, and preferences must be relinquished. Our will surrendered; and the will and honor and interests of Christ must be adopted for ours. Did any think these to be hard terms? Did not self-denial have to be pursued if a man cleared himself up and secured a rural estate? If he prosecuted a successful commercial enterprise and accumulated wealth? Or if he acquired the necessary training and knowledge to occupy a learned profession, fulfilled its duties, and won its honors? He spoke of the self-denying studies necessary to be a successful minister of Christ, showing that though some of these died early, and the result of their toilsome preparations might seem to be lost, yet who could say, that the qualifications gained by self-denying study would not advance their position in that world where they will be ministering spirits sent forth to be heirs of salvation? He illustrated this by some touching incidents.

Thirdly, Taking up the cross was the next condition. As the proselyte to Judaism had to give up the idolatries of heathenism, and assume the yoke of the Jewish ceremonial, so the cross was put forth as the emblem of all that was Christian; and "taking up the cross," the embracing of its doctrines—the assumption of its duties—the profession of its principles—and a submission to the sufferings, which an adherence to it might result in.

Fourthly, Following Christ was another condition. Reference in this language was made to the fact that in ancient times, teachers were not often provided with buildings and other provisions to maintain their schools of philosophy and learning in one locality, but they wandered from place to place. Sometimes a temporary residence for the school of the prophets was made by the banks of a stream. The Great Master had where to lay his head, but went wherever the people were willing to receive and sustain him and his disciples. This requirement implies a readiness to identify our interests and experiences, whether of joy or sorrow, with our Divine Master. To follow religiously is to imitate and obey.

He earnestly urged an immediate closure with Christ on these terms, and a faithful adherence to Him unto the end.

## ADELAIDE STREET.

On Sunday morning, the Rev. J. A. Williams officiated in Adelaide St. Church. The Rev. gentleman chose for his text, "Unto you is given to know the mysteries of the kingdom of God." Mark iv, 11. Religious certainty is the certainty of life—not logical, not inferential, but immediate. The Gospel of Jesus, intellectually great, becomes more so as we cherish a personal interest in its Author. Science and the application of scientific discovery, touch only the earthly side of our civilization, but the Gospel points to sin as the leading cause of the evils that effect the human race, and to a deliverance from sin as the highest style of life, and the true and immutable basis of progress. It is God's revelation of himself in Jesus Christ; a dispensation of truth, revealed by God to man, through the Mediator—a belief of which is necessary alike to a correct knowledge of God—and the highest good of man. Historically considered, it is a collection of facts connected with the life and death of Jesus, and a record of his sayings, doctrines and precepts—claiming supernatural power, dying for human sin, which he claims power to forgive; to be the object of religious faith—which is obligatory—while unbelief is sin; that he is the subject of religious doctrines so that his religion is in its principle final, complete and supreme. This is Historical Christianity as laid down in the books which we accept as vehicles of supernatural truth and of permanent obligation.

What then are the mysteries of this kingdom of God? What are its cardinal truths and provisions for these, until they are revealed to us in their relation to our personal wants and necessities, must remain secret and mysterious. Its great central principle is the personal manifestation of God through a Redeemer. The mystery of God, and of the Father, and of Christ. Christ the Mediator, is the exponent to us, under human limitations, of the mind and heart of God.

This revelation of God in Christ, is the revelation of his love. An infinite gratuity was conferred upon man, when God was brought within the range of human thought—yet we sigh for a revelation that shall meet our consciousness of moral relapse, and satisfy us that God is approachable. The cross is the mystery of love, the symbol of the infinite generosity of divine charity. In his love and in his pity he redeemed us. For the first and the greatest, for the last and the least.

Mystery of love—it is a mystery of life—of life the gift of Christ—such as the soul needs—such as can reciprocate God's love—"the Adoption of Sons"—a relationship grounded on union with the blessed and only begotten Son of God. A supernatural life with the expectation of an eternal home, and the endowment of new capacities of heavenly light and strength. These are a part of his ways, but the greatest and the glory who can understand. It is asked how historical Christianity passes into the sphere of the actual, so that these hidden truths come within the range of personal consciousness? Is there religious certainty? Can the statements and offers of Christ be justified? Can his salvation become a fact of being? Can

"The things unknown to feeble sense," "Unseen by reason's glimmering ray," be so revealed in us, that his redemption shall be as personal to us as our personal sin? Yes. "If any man will do his will he shall know." Christ's promise is fulfilled in those who seek from him that which he offers; and in the domain of human consciousness Christ verifies his truth, and in such a way as to satisfy and stand all the tests of the understanding, of logic, of experience, and of life. But the knowledge is not founded in these tests, but immediately in the soul, so this we say with "the disciple of an elder time," "We know that we have passed from death unto life." Where else but in religion itself shall we find the evidence of its divineness? What then are the realities which are thus revealed us, and which no status of nature could secure? The Person and work of our Lord. We no longer see through a glass, darkly: our fellowship with the Divine Saviour rescues his life from the bare historical view, from the region of the intellectual to the region of spiritual experiences, where it speaks directly to the soul, and tells us Christ, what he was. The Gospel mysteries, the manger, the cross, the sepulchre we still visit, and the Christ that was, is present, to us as Jesus Christ, the same yesterday, to-day, and for ever. He is felt to be near, as we rest and him with that faith born of our necessities,—the life becomes a loyal homage of the intellect of the heart, and of the will to a divine King with whom the whole man is in communion.

2nd. So of the fact of personal relationship to God as his children. The fact of spiritual life, which is not all future. Its consummation may be—but here and now we are the "Sons of God," and are as conscious of our filial relation to God, as of our fraternal relation to man. This is the philosophy of the incarnation that we "might receive the adoption of sons." Adoption is the production of a life, a nature, amenable to its author. Sonship is the transmission by the Divine Spirit of life—divine life through faith in the person and work of Christ, the Divine Mediator. Life—rich, full, free—producing a profound sense of the fact that God professes to me, raising us into majestic communion, and to enjoyment the greatest, the vastest and most transcendent in the kingdom of God.

3rd. This is the source of all that aid and happiness which comes to us in our development of the Christian life, which is but the prolongation of the work of Christ in us. With the life comes the life of the soul, which is the rest of all feeling and all thought, which is each man's true individual self. We repeat in his ear the troubles of our inward shame, and ask for help in the struggles of even defeated hope. Repose, rest, confidence, strength, come from intimacy with the Divine One. We grow up into Christ, gain girth and height of being as we come into the broad and vast ranges of his love—the mysteries of his kingdom. The secret of the Lord is with them that fear him. We are in the spiritual world through our relation to Christ. Let us long for a clearer vision, a deeper consciousness, a more profound sympathy, a more complete and abundant life. We do not belong to an orphaned and outcast world. God's arms are around us. His love permeates it. Christ's blood redeemed it, and His Spirit waits to conduct its human souls to the felicity of a new life—a life in God. So with the certainty that we have not followed cupidity devised fables, we move on to the glory to be revealed in us, from religion as a reality to its blessed consummation, with a faith as serene and stable as a star, and as full of light.

"And when time's vail shall fall asunder,  
Our souls shall know  
No fearful change, nor sudden wonder,  
Which claims the weight of mystery under,  
But with the upward rise, and with the vastness grow."

## RATIONALISM.

The first question of an enquirer after truth in religion is, What are the sources of knowledge? On this question opinion is divided. Leaving out the Eastern church, which for a thousand years has shown little intellectual life, we find in Western Christendom three great parties,—the Roman Catholic, the Evangelical Protestant, and the Rationalist. The Roman Catholic and the Evangelical Protestant agree in admitting authoritative teaching; but this is placed by the former in the Scripture and Tradition as preserved and infallibly interpreted by the visible church of which the Pope is the head; while it is placed by the latter in the Scriptures alone as interpreted by private judgment. Rationalism rejects authoritative teaching altogether, as well as supernatural revelation. Rationalism is not properly chargeable to the account of Protestantism. Its gems existed prior to the Reformation, from the time of the revival of learning and the humanistic reaction against the scholastic theology. Rationalism has flourished in Roman Catholic as well as Protestant lands. Protestantism rather checked for a while the development of infidelity.

The Evangelical Protestant gives to reason the power of recognizing the verities of natural religion; the right to require satisfactory evidence for the fact of revelation; to determine the canon by historical investigation; to demand that nothing shall be accepted on authority which conflicts with known truth, and to interpret the Scriptures with freedom. The true relation of philosophy to truth is this; Philosophy starts with the data of consciousness; theology with

the facts of a historical revelation. Philosophy may and must proceed on its own methods, with entire independence; but its conclusions will not clash with the Gospel, since truth cannot contradict itself.

There are various current types of Rationalism. First, the systems which deny or ignore the religious nature of man. They give to religion an empirical origin, instead of discerning its deep foundations in the soul. The religious principle is to be compared, in its depth and power, to the social tendency, of which language is the sign and instrument. The system of Comte is the flower of this superficial, empirical, mode of regarding religion. There is a strong materialistic drift in the Positivists of whatever type, as is seen in Herbert Spencer and Huxley. Secondly, there are the systems which deny the miracles of the Gospel, though their advocates are not always atheistic. But a fair, historical criticism will compel the acknowledgment of the historical reality of the miracles. The shifting and conflicting views of Strauss, Renan, Baur, and others are due to the force and stress of the historical evidence. Thirdly, there are the systems which deny the inspiration of the Scriptures. Their advocates may admit revelation, but they exclude authoritative teaching.

The ultimate origin of Rationalism is in the denial of the Christian doctrine of sin. Reason and conscience are obscured and perverted by sin. Every thing bears witness to the reality of sin and to its deleterious power in the soul as well as in human society. Rationalism is Pelagian in its philosophy, and for this reason shallow and mistaken. The supremacy of reason and the moral sense are not violated when the pure and unperverted mind of Christ is admitted as the authority in reference to moral truth. The facts of Christianity also, are material from without, which reason and conscience must accept.

In dealing with Rationalism, freedom of investigation is not to be checked. The physical and natural sciences are to be fostered, but not at the expense of the humanities and the sciences of the soul. The tendency to groundless speculation is just now greater among naturalists than among metaphysicians. New truth in theology must be admitted, and extravagant theories relative to the Scriptures must be given up. The most effective antidote to Rationalism is in direct appeals to the moral and religious nature. So Socrates among the ancients, and Schleiermacher among the moderns, worked upon their generation. The one final test of all systems is their "fruit." Supernatural Christianity, received into the heart, is "the salt of the earth." Society will decay and grow corrupt without it.—*Prof. Fisher.*

## THE REFORMATION IN MEXICO.

Few countries possess as numerous and varied elements of interest as Mexico. Its natural features are of the most diversified and picturesque character. From the shores of the lake to the capital of the nation, are to be found almost every plant which flourishes from the tropics to the Arctic zone. Plains of inexhaustible fertility lie side by side with dry and barren deserts. Mountain ranges, covered with snow, rise up from valleys which have been torn and scattered by the earthquake and the volcano. On the highlands, in the vicinity of Mexico, the climate is of the most enchanting character. Surrounded by so many grand evidences of successive civilizations, in a country which the God of Nature has so signally blessed, the stranger feels almost as if under some spell of the imagination.

The monuments which remain, of the period previous to the Spanish discovery, testify to the marvellous character of its early civilization. The architecture, the literature, the philosophical and religious ideas of the East, seem strangely to have reappeared on these western shores. Its history has been full of the most romantic interest. Through the darkness which surrounds the early annals of the nation, we have glimpses of the splendid civilization of the Montezumas. Then come the wonderful events of the conquest, with its manifold results, both in the New and the Old World. Then follows a long period of the saddest misrule and anarchy, closing with the tragic fate of Maximilian.

Beyond all question, the chief cause of the degradation of Mexico has been the domination of the Church of Rome. The priesthood, until within a few years, had absorbed almost all the wealth of the country. In 1850, the property of the Church in Mexico was estimated at \$90,000,000. It is believed, on competent authority, that the annual amount derived by the priesthood, from all sources, would correspond to a capital of at least \$115,000,000.

Such a vast money-power has enabled the Church to control opinion, or, at least, its expression, in regard to political as well as religious affairs. It might be some consolation, if this immense revenue, or any portion of it, were expended in education or charity, or in any development of the intelligence or religious sentiment of the nation. But this is not the case. "The Mexican Church, as a Church," says Lempriere, "fills no mission of virtue, no mission of morality, no mission of mercy, no mission of charity. Virtue cannot exist in its pestiferous atmosphere. The code of morality does not come within its practice. It knows no mercy, and no emotion of charity ever nerves the stony heart of the priesthood, which, with an avarice that has no limit, filches the last penny from the diseased and dying beggar; plunders the widows and orphans of their substance, as well as their virtue; and casts such a horoscope of horrors around the death bed of the dying millionaire that the poor, superstitious wretch is glad to purchase a chance for the safety of his soul, by making the Church the heir of his treasures."

There are many incidents of thrilling interest connected with the work. It is carried on amid great privation and danger. But a martyr spirit seems to animate the little band of Mexican Christians. The services which are held are characterized by remarkable simplicity and fervor.

This movement, we do not hesitate to say, is one of the most momentous importance to evangelical Christians in this country. It needs our help. It has been represented here by native Christians; and now the Rev. Henry C. Riley, who has devoted himself to the evangelization of Spanish America, and has just returned from Mexico, is here, urging the magnitude and importance of the crisis now presented.—*Prof. Churchman.*

**Travellers Guide—Toronto Times.**

**GREAT WESTERN RAILWAY.**

Depart	7:00	9:00	11:00	1:00	3:00	5:00
Arrive	9:20	11:55	1:30	3:45	5:45	7:10

**GRAND TRUNK EAST.**

Depart	7:00	9:00	11:00	1:00	3:00	5:00
Arrive	9:20	11:55	1:30	3:45	5:45	7:10

**GRAND TRUNK WEST.**

Depart	7:30	9:15	11:00	1:00	3:00	5:00
Arrive	9:15	10:45	11:50	1:15	3:00	5:00

**NORTHERN RAILWAY.**

Depart	7:00	9:00	11:00	1:00	3:00	5:00
Arrive	9:15	11:00	1:00	3:00	5:00	7:00

**The Daily Recorder.**

TORONTO, TUESDAY, JUNE 7, 1870.

**THE "RECORDER"**

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

**THE MEMORIAL VOLUME.**

Seldom has Toronto Methodism been favored with the services of such a quartette of distinguished ministers as on last Sabbath, in the person of the peerless President of the Conference, the honored delegates of the Methodist Episcopal Church of the United States of America, and Rev. Gervase Smith, M. A., of London England. From all that we can learn the sermons were, in every instance, every way worthy of the preachers. In regard to the ordination sermon of the President, we have positively no language which could adequately set forth its ability and power. It was in every respect a model sermon; and except from the same source we scarcely expect to hear its like again. Of the others we cannot speak from experience, not having enjoyed the privilege of hearing them, but those who did hear them, speak of them in the very highest terms of commendation. It affords us very great pleasure, therefore, to be able to announce that, pursuant to a resolution of the Conference, these four sermons will be published with a suitable introduction as a memorial of the Conference of 1870. We trust the volume will be got up in a style worthy of its contents, and we confidently bespeak for it a wide circulation among our people. The proposed publication of this volume must be our apology for not publishing the President's sermon to-day in full as we promised.

**THE CONFERENCE LOVE-FEAST.**

Long before 9 o'clock last Sabbath morning, the hour appointed for the commencement of the Love Feast, every available seat was occupied, so that the prospect for those who expected admission to the service at half-past 10 was very discouraging. The service was opened by singing the 43rd hymn, commencing "Come and let us sweetly join." It was sung by the vast audience with a spirit and earnestness that was a promise of a good meeting. The Rev. Richard Jones led the congregation in a fervent appeal to the Throne of Grace. The testimonies given by the different parties who took part in the exercises were generally earnest, brief, and practical, though scarcely as many of our aged men as usual took part in the meeting.

The Rev. R. JONES said that since in boyhood his heart was made to dance with the joy of forgiveness and he had been enabled to testify to the goodness of God. Forty-one years ago he had taken his seat in the Canada Conference, and through all the years since he has had the privilege of meeting in its annual gatherings with his brethren. He felt the same love and joy now that he felt 41 years ago, and he rejoiced that the young men were coming up to fill the places of those who were passing home to heaven.

Bro. BOLLAND rejoiced in God. He felt that to be the happiest rejoicing he had ever attended. He hoped the holy flame would rise higher and higher, till all hearts should be wrapped in its refining influence.

Bro. RUPERT felt that the blood of Jesus Christ cleansed from all sin. Father CORSON, with much emotion, thanked God for being permitted to meet his brethren once more. It was 47 years since he first had the privilege of meeting his brethren in Conference. He felt thankful that God was leading his children in the way of life.

Dr. L. TAYLOR said, he loved the Lord Jesus Christ, and he expected by grace to see the King in his beauty and enjoy his presence forever. A good Sister rejoiced that she had Jesus in her soul. She felt his work to be delightful. Her highest ambition was to be wise to win souls.

Bro. BROWN said, he would like to be a missionary, a testimony for Jesus. Thirteen or fourteen years ago, he had his only privilege of being in the Conference Love-feast. Away in the far West Love-feasts were seasons of prayer. Even among the profane and wicked men, God's glory was revealed, and the hearts of his children strengthened. Among the Indians there were similar displays of God's power. His soul was glad. He earnestly implored the prayers of all for the Missionaries on the Pacific Coast, that God would sustain them in their lonely toil.

Bro. G. R. SANDERSON felt unutterably grateful to God for His mercy. With regard to the past he could say goodness and mercy had followed him all the days of his life; with regard to the present, he could say being justified by faith we have peace with God through our Lord Jesus Christ; and for the future, he felt that if his earthly house of this tabernacle were dissolved, he had a building of God—an house not made with hands eternal in the heavens. A colored brother had rejoiced in the liberty of God for 30 years.

Dr. LOWRY being on a mission of love, he felt it his duty to speak in a Love Feast. Thirty-seven years ago he was converted to God, and he remained converted ever since. He rejoiced in being, through God's grace, a saved man. As a representative from the American Church to Canada, his prayer was,

"Touched by the loadstone of Thy love,  
Let all our hearts agree,  
And ever toward each other move,  
And ever move towards Thee."

Bro. HAY thankfully acknowledged the value of his early religious privileges, and rejoiced in a present salvation. The death of his brethren during the year had impressed him with the importance of fuller consecration to God.

For more than 45 years Dr. RYERSON had proved the grace of God. When a little boy, a mother's prayers and tears had made impressions on his mind that have never been effaced. He encouraged mothers to pray and work in hope for their children. His own experience led him to place a high estimation on youthful piety. This was to him the most delightful Conference he had ever attended.

Bro. HIGGINSBOTTOM felt as he neared the end of his journey his path grew brighter and brighter. Bro. Wm. ENGLISH rejoiced that in various parts

of the world he had proved the power and adaptation of the gospel to all classes of men. His children were walking in the ways of the Lord. Dr. EVANS felt that he was a child of grace, that heaven was his home. After forty-three years of ministerial toil he rejoiced in being still engaged in this holy service.

Bro. ASHLEY HURLEBUR, who spoke with deep feeling, felt that he had faith in God. His emotion scarcely allowed him to speak. He had no faith in himself; but he had bound his faith in Christ. He then chiefly referred to the time when Dr. Taylor, as a youth, bowed as a seeker of salvation, and when he prayed with him that he might be brought into the light of God's countenance.

Dr. SELLEY said the language of his heart was "Bless the Lord, O my soul, all that is within me bless and praise his holy name." He would feel himself dead to every sense of gratitude if he could forget the past. He made touching reference to Rev. J. H. Hedderington and the manner of his death. He died while on his knees in prayer—a circumstance which prompted him to say, "Let me die the death of the righteous, and let my last end be like his."

Dr. LINDSEY, one of the representatives from the M. E. Church, felt grateful to God that in early life he was brought to a saving knowledge of the truth. The memory of a holy father's prayers still ring in his ears. The experiences he had heard had moved his soul. In many trials he had felt the sufficiency of this religion to sustain and comfort. A few years ago, when his little boy asked him, "Papa is mamma dead?" and the shadow of a great sorrow fell upon his home and heart, he would have felt his burden too heavy to bear, only for the Divine consolation.

Bro. GOODSON was converted 43 years ago, during the first year of Dr. Evans' ministry in Kingston. Thirty-seven years ago he received his first appointment to preach. Since then he had continued to declare the unsearchable riches of Christ. If at any time his brethren heard of his death, they might cherish the assurance that he died at his post, trusting in the Saviour.

The tide of feeling was rising higher and higher when the close approach of the hour for the public service made it necessary to close a Conference Love Feast, which if not altogether equal in some respects to some former similar occasions, was, nevertheless, a season of hallowing influence and rich spiritual enjoyment.

**ORDINATION SERVICE.**

The preliminary exercises connected with this deeply interesting and solemn service were conducted by the Rev. Gervase Smith, M. A., of London, England. He announced the 43rd Hymn, commencing,

"Give me the faith that can remove,  
And sink the mountain to a plain,"

after which he led the congregation in a prayer of great comprehensiveness, earnestness, and power, and read the 26th chapter of the Acts of the Apostles. Then followed the 120th hymn, commencing,

"Comfort ye ministers of Grace,"

which was sung with uncommon spirit by the immense congregation. The Rev. Wm. MORLEY PUNSHON, M. A., President of the Conference, announced as his text the 16th, 17th, and 18th verse of the 26th chapter of the Acts of the Apostles: "But rise and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and witness both of those things which thou hast seen, and of those things in which I will appear unto thee. Delivering thee from the people, and from the Gentiles unto whom now I send thee; To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me."

After an eloquent exordium in which the circumstances connected with the occasion upon which these words were addressed to the Apostle, were set forth from the earth, but from the midst of the excellent glory he proceeded in his own inimitable manner to expound and apply the leading lessons suggested by the text. He said there were traces in the ministerial authority, and it might be remembered that the Apostle very earnestly indicates the heavenly origin of the Apostleship, for he says:—"I certify you that the gospel I preached to you was not after men, neither received it from men"—thereby tracing his commission up to the Lord of Hosts himself, and showing that it was from Christ, the exalted head of the new covenant, that the ministers of the new covenant derived their authority. The office of a minister was not one that could be looked upon in the light of a profession, nor one that should be entered into in anticipation or preference of love and gain. A father might educate his son so that he might become learned and accomplished—and might perform the functions of a man in some modern temple of Isis or Apollon—he might appear as David, clad in Saul's armour, trying to wield weapons he never proved, but unless there were an inward working of the Holy Ghost, he had entered into a strange office. Let those whom he addressed look into it, that they did not run before they were sent. They had heard Christ's summons, and he trusted they heard it still, for there were those on this earth who worked in the false flash of their own fancies, kindling no answer in the souls of men. There were those, to-day, who refuse to hearken, and they were those, to-day, who were full of hopes, and expectations shrivelled and withered, and nothing that they do seems to prosper, and it is through God's mercy that they get safe to land at last. He would say to these young men about to enter on the great work of the ministry—if God has not sent you, if you have no summons from Him, your presence here is worthless, and worse than worthless—it is wicked. The command given to Paul included the Gentiles. It was the beginning of a revolution in religion, which was to be no longer Jewish. The dispensation of restriction was to end—the dispensation of Catholic comprehensiveness was to begin. Christianity claims the empire of the world—it overlaps all boundaries, destroys all limitations, admits no exclusiveness; it flings round the feeble the comfort of a seven-fold shield, and its most royal blessings are shown forth, when it presses itself on the acceptance of the vilest of mankind. They must preach the gospel to all, and they were bound to minister to the Gentiles until the fullness of the gentiles was brought in, reflecting that an angel must always be shaking the light from his wings as he is flying through heaven. They must seek out sinners everywhere—in the mine, in the lazaretto, in the places where the rich are rioting, and where the poor are perishing; wherever hope can find a door, or love an object, or inspiration and courage a principle for daring—to all these places they must go. They were to stand at the altar—not to offer sacrifice, for, thank God, they were saved that trouble, for it had been offered once for all, irradiating with its crimson the illimitable years. They were to minister at the altars with energy and devotion, intense than they gave to ought beside, and they must not grow weary. They had authority to reprove and to exercise oversight. They were bound to reprove the erring, to quicken the languid, to

talk to the careless, not arrogantly, as lordship it over God's heritage, but as men to whom stewardship was committed; and for which God would exact a strict account at last. They were to be not only ministers but witnesses. In the circumstances which attended St. Paul's conversion, in the influences which touched his heart and changed his life, would be found the chief ideas in the Scriptural notion of a witness. A witness speaks of something he knows, realizes and has felt. When these young men went forth as God's messengers, they must be able to speak thus, and truths leaping from their lips in words of living fire would reach the hearts of men. Let each of them be able to say, the sense of guilt has been swept away by the Atonement, which has made all the future radiant with promises, and of trust in them. The voice of the Saviour fell on my tempest-tossed spirit like a hush on the vexed billows of the ocean, and there was a great calm. That hope I would inspire you with, my own soul is aglow with it. That salvation which I preach I feel; and my soul yearns so tenderly for sinners that I could wrap the world, as in the arms of the covenant angel, and bear it with me. He would say to them, let your voice be loud as a clarion in summons, in rebuke and in warning, and your hearts loving, as ministers of abundance. A minister's earliest duty was to warn men of their danger. They would find, in their intercourse with the world, that men would ask them to credit them with Christianity, who were ignorant of the foundation facts on which the scheme of the Atonement rests. They would find men who would dream of heaven throughout a lifetime, without doing anything to assure themselves of it—men who were spiritual somnambulists, who would walk abroad through the darkness with wide-open eyes to the edge of the parapet, and who, when awakened from their trance, would shrink with the utmost horror. These men must not be allowed to perish, but must at once be brought from darkness into light. The young men whom he addressed were about to be set apart in holy consecration. He would ask them were they ready and fitted for the office, and had they heard the voice calling them. This voice generally comes to people on their knees. It was when St. Paul was on his knees, saying, "Lord, what wouldst thou have me to do?" that he heard the voice. Like the Scots at Bannockburn they must kneel before the fight, for prayer is always a preparation for victory. And when they heard the whisper of God's voice, they must rise and stand upon their feet, for truth is feeble and error is strong. The rev. gentleman concluded as follows—Stand up on your feet, bold amid conventional hypocrites, and proof against the scoff of the sinful, your eyes brimming over with tears for sin, and hearts so large that they could swell to the measure of the stars. Swear upon the altar of Christ eternal war with sin, in all its forms. Render yourselves wholly up to your appointed service. Arise and stand upon your feet; your Captain summons you to the field, and the church, which equips and sustains you, bids you go forth with blessings and with prayers.

From this meagre outline, no one can form any adequate conception of the majesty and grandeur of this discourse; but we are happy to announce, and each of them will have it in his power to read it for himself. It is to be hoped that none of our people will fail to secure a copy.

At the close of the sermon, the Secretary of the Conference called over the names of the young men who had completed their probation, and been received into full connexion with the Conference, and who were now about to be solemnly set apart to the office and work of the ministry. In answer to the call, many an earnest prayer went up from the large congregation, that all expressed in them might be bestowed, and that the recipient might indeed be "a faithful dispenser of the word of God, and of his holy Sacraments." All present seemed to be deeply impressed with solemn and appropriate character of the service and the weighty responsibility attaching other ministerial offices.

**THE REV. GERVASE SMITH'S LECTURE ON THE SPANISH ARMADA.**

Long before the hour appointed for the lecture every foot of space in Richmond Street Church was crammed. The chair was taken by the President of the Conference, and the Rev. Dr. Douglas led in prayer. Mr. Punshon then introduced Mr. Smith to the audience.

The reverend lecturer, who came forward amid great cheering, began by remarking that the history of England was the wonder of the world. Previously only a third or fourth-rate power, it began, with the revival of pure Christianity at the Reformation, to develop its resources and extend its conquests. Its dependencies are in every quarter of the globe; its alliances are universally appreciated; its name the shield of the traveller, the safety of the exile, and the hope of the slave.

The moral greatness of our country is greater far than its geographical extent and political renown, and that is to be found in its Protestant religion. We are reaping the fruit of that seed which was sown in 1688. We inherit what our Puritan ancestors secured to us. All honor to the statesman and hero, the great and good of our times; but I rejoice to throw back my thoughts to the days and deeds of men departed. The subject of our lecture is one of those "pivot points" upon which the destiny of our Christian country has turned.

My purpose is, first, to review the reign of Queen Elizabeth, so far as relates to the causes of this celebrated invasion; and secondly, to fix attention upon the Armada itself. It was an irreligious enterprise, under the sanction of religion. Merely social and political events will be passed by, but curiosity seekers may nevertheless reap a rich harvest. In this reign tobacco was introduced. Whether the importer desired a pension or a halter is matter of controversy. Now coaches were built in England, pocket watches were brought into common use, the Royal Exchange was completed, coinage reformed. Elizabeth came to the throne of England at a crisis in its history. Under Henry the VIII: our ancestors threw off the galling yoke of Rome. His

quarrel with the Pope was the occasion for claiming emancipation from priestly thralldom. During the short reign of Edward VI, the work of Reformation advanced. But after the short elevation of Lady Jane Grey, Bloody Mary began those horrible atrocities on Protestants which will give her name an unenviable immortality. She restored the mass, made Gardiner, Pole and Bonner, her councillors. Those were the days

"When persecuting zeal made royal sport  
Of royal innocents in Mary's court."  
Then Bonner, blithe as a shepherd at a wake,  
Enjoyed the show and danced about the stake.  
November, 1558, Mary died, Parliament was summoned, and Elizabeth's claims were rapturously acknowledged. Hearing of her proclamation at Hatfield, she left her retreat and proceeded to the metropolis. From the moment of her accession, her royal motto was *semper eadem*. As a matter of expediency she retained her sister's ministers, but by the nomination of others she gave indication of her views of Popery. The nobles and ablest men of that age served her with gallantry.

The Catholic Bishops refused to take part in her coronation. At length Ogelthorpe of Carlisle was deputed to attend. During the procession from the Tower, a circumstance gave general joy. Passing along Chesapeake, a boy, who was intended to personate Truth, was let down from one of the triumphal arches, and gracefully handed her Majesty a copy of the Bible. She pressed the volume to her heart, and declared it the most costly present she had received that day.

She recalled the persecuted from exile, and set at liberty those imprisoned for conscience sake. One Rainsford quietly requested the liberty of certain other prisoners called Matthew, Mark, Luke and John, &c. She pleasantly replied, she must converse with them, and if they desired their liberty they should have it.

She forbade the elevation of the host, and ordered the public service to be in English. The Parliament restored first fruits and tithes to the Crown, and the supremacy of the Sovereign. The whole Liturgy was read in the vernacular, images removed, and officers who would not take the oath of supremacy, were deposed. The Popish Bishops lost their places. Others were appointed. Parker, late Chaplain to Henry, was consecrated Archbishop of Canterbury by three *quodam* Bishops. He then ordained others.

Two classes found fault with the Queen's conduct. One the thorough Protestant, who thought she did not do far enough. The other the Papist, who said she did not go far enough. The Protestant had some ground of complaint. We must always regret that the reforming work was not done thoroughly when in hand. Harsh treatment of the Puritans, retention of passages in the Prayer Book which should have been erased, retention of a crucifix on the altar table of her own chapel and wafers in the Sacrament, and desired celibacy of the clergy, showed in her the remnant of Popery.

The Elizabethan Reformation was complete in 1562, when the 39 Articles were adopted. But Popish treason soon appeared which forced the Parliament to more stringent laws against Catholicism. Thus by the force of circumstance, the Queen came to be regarded as the champion of Protestant Christendom. Two parties mutually hated her. His Holiness the Pope, and Phillip, King of Spain, the Pope's friend.

From her youthhood his Holiness had regarded this heir-apparent with suspicion; and after her accession with insolence—Her notification of this to the Holy Father was regarded as impertinence. The ambassador was informed that "England was free of the Holy See—that its government without his permission should have been erased, retention of a crucifix on the altar table of her own chapel and wafers in the Sacrament, and desired celibacy of the clergy, showed in her the remnant of Popery."

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the Pope, discovered by one of Walsingham's spies, revealed the true story. Here is the result of this three years' toil: 130 slaves, 20,000 soldiers, 8,450 muskets, 2,080 galleys, 5,535 pieces of cannon, with 4,455 quintals of gunpowder, and provisions for six months. An priests accompanied this holy expedition. They brought the appliances of their trade in the shape of instruments of torture. One of them taken prisoner said, "We meant to whip you heretics to death, &c.; and as to your children, those who were above were to go the way of their fathers; the rest should have lived, branded with the letter L, for Lutherans, all Catholics to use for the success of the enterprise. At this point an old ballad of Crusaders was introduced by the lecturer, with fine effect.

It was planned that the Armada should sail to the coast opposite Dunkirk and Newport, and having chased away all obstructing vessels, join the Duke of Parma—sail to the Thames—and landing the Spanish army, complete the conquest of England at one blow. All smaller successes were to be achieved till the main enterprise was secured. The Pope blessed the enterprise, and the King then named it "The Invincible Armada."

Look now at the preparations made to meet the formidable foe. A sharp look out was kept, at this moment which it was felt was to decide the fate of England. Nobly did all classes rush to the rescue. Special care was taken as to the selection of commanders. The pluck of the British sailor was unconquerable; and God never left us. There were only 14,000 seamen in the kingdom. The ships were small, and only 28 sail in the royal navy. The only advantage was in the courage and dexterity of the seamen.

The chief command was given to Lord Howard. He was supported by three of the noblest sailors in the world: Drake, whose antecedents the lecturer gave, and who, while the King of Spain was making preparations, took and fired one hundred vessels in the port of Calais; Hawkins and Forbisher, who were appointed rear admirals. Orders were issued "that the places most convenient for the enemy's landing as Milford Haven, Falmouth, Plymouth, Isle of Wight, Portsmouth, the Downs, Thames mouth, Harwich, Yarmouth, Hull, and others, should be well manned and fortified, to lay the country waste—to call to arms, and not give battle till they obtained sufficient success.

All commercial towns were to furnish shipping. London took the lead, she provided 29 vessels, among which the famous *May Flower* appears. A Protestant ship every inch was she. The *Great Eastern* will be forgotten, but the *May Flower* never. An impulse was given by the publication of a newspaper, (the first that England ever had, the *Mercury*), something which ever will stand intimately connected with England's liberty and Protestantism. It reproduced the barbarities of Mary's reign and those of St. Bartholomew—the cruelties of the Inquisition.

Public fasts were enjoined. Her Majesty visited Tilbury, and inspired the soldiery with great enthusiasm. She assumed the ornaments as well as soldier. Her energetic speech well-nigh drove her warriors mad, they pledged themselves to death or victory. Sitting upon a war horse, and two noble courtiers holding the bridle reins, she said, [Here the lecturer gave her stirring speech.]

It was on the 29th of May that the Armada sailed from the port of Lisbon, but from the day of sailing disaster befell it. Spain's ablest seaman sickened just as the preparations were complete. The Vice-Admiral was called away by death the same day. On the day after leaving port a violent storm did great damage. Several vessels were lost in Corunna harbor. The news inspired the English with renewed courage. Admiral Howard, contrary to the injunctions of the Secretary of State, went to see for himself. False information induced the Spanish Admiral to break his orders by not waiting for the Duke of Parma, and sailed for Plymouth, where he expected to take possession of the British shipping in their winter quarters and proclaim King Phillip. About sunset, July 19, the Armada made the Lizard Point. He took it for the Ram's Head, near Plymouth, and bore out to sea for the night.

An English pirate ran into Plymouth with the intelligence. For this he received pardon and a pension for life. All hands were summoned on board Lord Howard's fleet. The officers were on the Hoe playing at bowls. There was a rush for the boats; but Sir Francis Drake insisted the match should be played out, for he said there is time enough to finish the game and beat the Spaniards. Beacon fires were lighted and spread the tidings from hill to hill. [Here the lecturer gave a verified account of the matter, which we cannot reproduce.]

The wind blew so hard into the harbor, it was hard to get the ships out, but the Admiral worked like a common hand. As the morning broke on the horizon, the enemy's fleet was seen in the form of a crescent, stretching miles across the Channel. The English battle array, the Spaniard made for Channel. He was allowed to pass, then Howard's ships Pinnace to fire the first shot. The little vessel proudly did her duty. The Admiral, followed by Drake, Hawkins and Forbisher, followed. The first encounter was the capture of the "Don Pedro," and 400 men were made prisoners. 500 ducats found in this galleon was distributed among the English seamen.

A Dutch gunner of the Armada revenged an insult to his wife and daughter by firing the powder in the ship which carried the treasure. An engagement on the 23rd, but little result. News of the battle brought many of the nobility to join the fleet. Five were knighted on the spot for valor shown. A calm from the 24th to 26th prevented action. The English to prevent the Duke of Parma putting his troops on the Spanish fleet off Calais, resorted to a stratagem. Eight ships of the line were filled with combustibles, and fired in the dead of the night, and the wind blew them into the midst of the Armada. Several Spanish captains thinking them "infernal machines," cut their cables and let the vessels drift; others slipped their anchors and took to flight. One huge ship fell foul of another, and struck upon the sands. Early in the morning, while the Armada was in confusion, the English attacked in great force. Twelve large ships were destroyed or forced to surrender.

While the Spanish Ambassador in Paris was shouting victory, the Spanish Admiral in the Channel was not so jubilant. Seeing his enterprise a failure, he took to flight. Orders were given to throw overboard the horses and mules to save water and lighten the ships, and to make all sail. The English followed to the Frith of Forth, and gave up the chase. Stormy weather in those seas did the rest.

We have neither time nor space to follow the eloquent lecturer to his sublime conclusion. Suffice to say, that as he had been frequently interrupted by vociferous cheers, so he wound up in a perfect storm of applause. But he must be heard to be appreciated.

A vote of thanks to the Lecturer was proposed by Dr. Ryerson, and seconded by John E. Rose, Esq., and carried by acclamation. Thanks to the Chairman were proposed by Rev. Dr. Jeffers, and seconded by W. T. Mason, Esq., and carried unanimously, and the immense audience dispersed.



**Miscellaneous.**

**LEADING MEMBERS.**

The following remarks, though applied specially to Baptists, are not inapplicable to other places. It is not uncommon to find members who seem to think that no one but themselves has the wisdom to know what is best, or the piety to choose it.

Did you ever, reader, in your experience in connection with Baptist churches, encounter a "leading member." Perhaps he was a deacon; or, perhaps he was a "leader" by virtue of his wealth or position in society. They are to be found scattered all over the country. Most generally they are selfish, narrow-minded, set in their own way, and as obstinate as a mule. They are imperious and domineering in their nature, and have somehow imbibed the idea that the church, including the pastor, is a sort of machine to be run by them and for them—that they are the engineers, and if anything is done contrary to their wishes and direction, there will be a general smash-up, which they will do all in their power to bring about. A pastor is regarded by them very much in the light of a "hired man"—an under-servant, who is to speak and act as they may dictate, and over whom the "leading member" is determined to hold a tight rein. "Leading members" are more apt to be found in country churches, than in the cities, and for some reason, make much more trouble there. A church which has one of this kind, is to be sympathized with; and as for the minister who is afflicted with a "leading member" in his flock, his situation is anything but enviable. We hear of a fine church in the northern part of the State, formerly prosperous and influential, zealous in all good works, which is losing ground—has already lost the respect of the community—is settling down into a negative do-nothing policy, losing its vitality and usefulness, all from the fact of its being afflicted with a "leading member" who stands in the way of all progressive effort, and would have the church crawl into its shell like a snail, and there remain in indolent forgetfulness of the claims of the world around upon its Christian efforts. Of all things deliver us from the "leading member." Unfortunate indeed is that church upon which he fastens himself.—*Christian Standard.*

**RANDOM READINGS.**

It is doubtful if any man could by possibility do his noblest, or think his deepest, without a preparation of suffering.

Forgetting accounts payeth not debts; nay, the interest of a forgotten bond runneth up with God, interest upon interest.

"Oh! dear sir," says Brainard, in writing to a friend, "do not think it enough to live at the rate of commonplace Christianity."

There is no test to the Christian character so severe as prosperity. Through its means, many fall who would have stood proof against all the direct assaults of Satan.

There is no joy so great as that which springs from a kind act or a pleasant deed, and you may feel it at night when you rest, and in the morning when you rise, and through the day when about your daily business.

In the principality of Waldeck, Germany, the government has recently issued a notice that no license to marry shall be granted to a drunkard, nor to any one who has been a drunkard, unless he exhibits proof that he has entirely reformed.

Reprove mildly and sweetly, in the calmest manner, in the gentlest terms; not in a haughty or imperious way, nor hastily or fiercely, nor with sour looks, or in bitter language; for these ways do beget all the evil, and hinder the best effects of reproof. They do certainly inflame and disturb the person reprov'd.

Religion is as necessary to reason as reason is to religion; the one cannot exist without the other. A reasoning being would lose his reason in attempting to account for the great phenomena of nature had he not a Supreme Being to refer to. If there had been no God, mankind would have been obliged to imagine one.—*Washington.*

**SPARE THAT FUN.**

Spare that pun on a holy text. It struck your ears, so quick to catch double sounds even in Scripture words, and you are itching to tell it to the first one who can laugh over it with you. But don't. Try rather to forget it by not giving it vent. What's a laugh? when you think of the irreverent association it will occasion in the minds of all who hear it. They won't forget it; whenever they hear the text the frivolous thought you connected with it will also occur to them. They in turn repeating it to others, none can tell how many will be diverted from the solemn import of the holy words by the witticism first fastened upon them by yourself, and poor witticism it is. We forget the precise language in which Dr. Johnson expresses his estimate of punning. Sydney Smith did not think much of his own powers in that line, for he says:—"It is wit of so low an order, and in which some sort of progress is so easily made, that the number of those endowed with the gift of it might be nearly equal with those endowed with the gift of speech." Nevertheless a pun may have rare and genuine wit, only let it not intrude within hallowed bounds. There, however smart, it is pitiful, and unworthy of Christian lips; and often not less than profane. More than one of our readers, we are sure, lament with us the vile plague of an irreverent play on some Scripture verse, which through heard years and years ago, ever fits across the memory whenever the verse is read or heard. Then spare that pun.—*Rev. Dr. Muhlenberg.*

**Conventional Notices.**

**CAYUGA.**

Special Religious Services will be held for four days, in a beautiful grove near the Village of Indiana, commencing on Friday, the 17th of June, 1870, at 10 o'clock, a.m. Ministers and friends from adjoining Circuits are respectfully invited to attend. Entrance on the Cranboro Road. **WILLIAM SAVAGE.** York, May 31st, 1870.

**GLANFORD CIRCUIT—CAMP MEETING.**

The Camp-Meeting will be held on the old ground in Barton, near the city of Hamilton, on Mr. Jacob Terrybury's farm, to commence, June 24th, 1870. We cordially invite our Hamilton and other friends to come again to our help. Any ordering letters, can write to the undersigned, Glanford Centre P. O., or Jacob Terrybury, Esq., Hamilton. **JOHN WESLEY SAVAGE.**

**COOKSVILLE CIRCUIT.**

Zion Church, on the Cooksville 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. Philip, and others. Tea served from 5 to 7, p.m.—Tickets 50 cents. **S. C. PAUL, Jun.**

**CAMP-MEETING.**

The Camp-meeting on the Cookstown Circuit will be held on the old ground near the village of Thomson, commencing at three o'clock p.m. on Saturday, June 12th. Ministers and others are cordially invited to come and work and worship with us. **WM. HAV.**

**LITHOGRAPHIC PORTRAIT OF REV. W. M. PUNSHON.**

TORONTO, 1st June, 1870.  
DEAR SIR,—I have to acknowledge receipt of "proof" of the Lithographic Portrait of Rev. Wm. Morley Punshon, executed by Copp, Clark & Co., after our photograph. I am happy to be able to express, on behalf of my partner, as well as myself, our satisfaction with it, considering it a highly creditable production.  
Yours, very truly,  
**JOHN A. FRASER.**

**JAS. CHURCHILL, Esq.,**

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**IMPORTANT NOTICE  
TO MINISTERS ATTENDING  
CONFERENCE.**

IF YOU WISH TO SUPPLY YOUR CHURCH WITH

**COMMUNION SERVICES,**

SEE THE SELECTION AT

**TASKER'S.**

IF YOU WISH TO SUPPLY YOUR HOUSE-HOLD WITH ANY ARTICLES IN

**SILVER-PLATED WARE**

AND CUTLERY!

SEE THE SELECTION AT

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IF YOU WISH TO SELECT SOME NICE

**PRESENT**

FOR THE YOUNG FOLKS, THE

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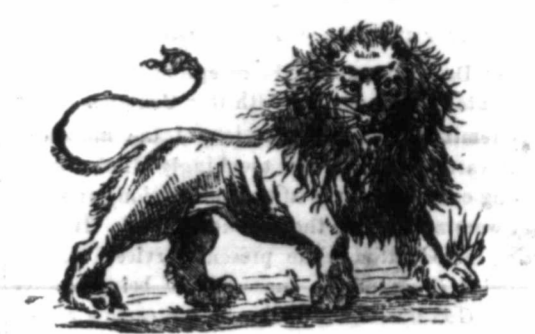
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