

THE WESLEYAN DAILY RECORDER.

CONFERENCE OF 1869.

No. 12.]

TORONTO, ONTARIO, TUESDAY MORNING, JUNE 8, 1869.

[Vol. I.]

Pactry.

DARKNESS WITHIN.

BY REV. E. H. DEWART

"Are the consolations of God small with thee?—is there any secret thing with thee?"—Job xv. 11.

If in thy heart no golden sunlight lingers
To brighten life within,
And to thy ears God's sweet and joyous singers
Make only doleful din—
If, while the world is robed in peerless beauty,
Around thy spirit coil
Serpents of doubt and fear, and sacred duty
Is heavy joyous toil—
If, while thy knees are bowed in supplication,
Struggling to cast thy care
On Heaven, there comes no strength or consolation
In answer to thy prayer;—
Seek not to find a reason for thy sadness
In Him who changeth not,
As if His hand withheld the light and gladness
Which thou hast vainly sought.
All worlds upheld and gladdened by His favour
His boundless grace proclaim;
Thousands rejoice in Christ the living Saviour,
Through changing years the same.
His loving kindness is a fount unfailling,
Forever full and free;
If life is dark and prayer is unavailing,
The hindrance is in thee.
Is there no foal impurity still clinging
Around thy yielding heart,
Darkening thy inner light, and surely bringing
This conscious guilty smart?
Is there no idol shrined within thy spirit,
Where God alone should reign?
No love of wrong, which gives thee to inherit
A legacy of pain?
Are there no works of faith and love neglected,
To thee by Heaven assigned?
No daily Rimmon-worship, undetected,
Blighting thy peace of mind?
Arise and search thy heart—let nothing stay thee—
The fatal leak is there—
This traitor in thy soul may else betray thee
To ruin and despair.
Nor doubt, when thou with heart contrite and lowly
Hast all thy sin confessed,
Thy night shall pass away, and God the holy
Shall hear and give thee rest.
—From "Songs of Life."

MINISTERIAL FIDELITY: A SERMON

Delivered in Richmond Street Church, Toronto, on
Sabbath Morning, June 2nd, 1869.

BY THE REV. W. M. PUNSHON, M.A.,
President of the Conference.

Text:—"Who then shall make ruler and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant whom his Lord when he cometh shall find so doing."—Luke 12:42-3.

"What I say unto one, I say unto all, Watch." This is the burden of this chapter's message, impressed in many varieties of homely and solemn illustration: by the certainty of the last revelation, by the ever-watchful providence of God, by the rich man doomed amidst his dreams of wealth, by the servants waiting for their master from the wedding, by the good-man's vigilance when the thief is stealthy and nigh. In their original utterance they seemed a doubt whether these were general warnings addressed to the whole church, or whether they were applied especially to the witnesses whom Christ had chosen; and Peter—spokesman, perhaps, of the unuttered thought of others—asked the question, "Lord speakest thou this parable unto us, or unto all?" Our Lord answers in the words of the text, "words which, while they assume the church's obligation to watchfulness to be not less binding, fasten upon the ministers of Christ a responsibility commended by loftier sanctions, and involving graver issues; so that if it behoves a believer to be watchful, and faithful, and wise, upon the minister there is a double necessity, and that he, if he overcomes and be approved, is the heir of a sublimer recompense, and if he fail and be condemned—of a more appalling doom.

Amongst the many passages bearing upon ministerial character and service, I have selected this on which to ask your attention at this very interesting and solemn crisis in your lives. To you it is impossible to exaggerate the importance of the present hour. The hopes and anxieties of years are crowded into it. If you have thought of it rightly, it has been a burden upon your souls, an occasion for searching of heart, a time whose approach has stirred the depths of your being to watchfulness, weeping and prayer. This hour, for you, is the central hour of life. All the past has converged to it; all the future starts from it. It compresses the obligations of time; it is charged with the destinies of eternity. In the presence of the God whom you have sworn to serve,—in the presence of christian people, whose wealth is in your character and usefulness, and to some of whom you may have to minister the word of life,—in the presence of watching angels, and of glorified spirits, dear to some of you, who look down with loving eyes from the reward,—in the presence, it may be, of scoffers who deride your calling, and of adversaries, both earthly and spiritual, who watch for your halting,—you are here to take upon you the vows of the Christian Ministry,

at once the noblest profession and the most solemn responsibility upon earth. It is a duty of my position to counsel and to cheer you,—to remind you of the character it behoves you to attain, and to stimulate you with the hope of the recompense which awaits your toil. I came to this task under the constraint of office, having over you the melancholy advantage of years, but sad with a strong sense of shortcoming in my own soul. With lofty conceptions of the ideal of ministerial character, and a sincere love of it, and an earnest purpose for its attainment, I speak to you, "not as those who have already attained." I have to urge you to become what I am not, but am only striving to be; I can but indicate the glory of which I have caught only the faint and distant radiance; I can but point you to the pure bright summit, from the far slopes up which I am painfully climbing. If my counsels are shorn of their authority by this confession, give me credit for that sympathy with yourselves which may be an element of power instead. Listen, not to the teacher of unapproachable sanctity, but to the brother in experience, in infirmity, in struggle, in desire. The standard is the same although we fail to reach it. Pressed beneath the same sanctions, animated by the same hopes, reliant on the same Almighty arm, "come and let us reason together" of the minister's character and his reward.

There are various similitudes under which, each in its own aspect of fitness, the office of the ministry is presented; but the ideas of trust and of responsibility are leading and present in them all. The Minister is the Dresser of the Vineyard, tending early and late upon the vines; the Fisher of Men, toiling through the dark and in the rain; the Master-builder, charged to see to it that the house is safe and strong; the Shepherd, bound to feed and fold the flock, or to search through the gorge or the mountains for the one that has wandered astray; the Watchman, earnest and unweary in the hours when other men slumber; the Ambassador, to whom are confided the honor and the message of the King. In none of these, however, is there a more impressive illustration—a greater blending of trust and tenderness—than when, in the Lord's own words, the Minister is the Steward of the household from which the Lord is absent for a season. You will readily appreciate the fitness of the allusion. The Church is a wide and loving family—a brotherhood united by sacred bonds, by community of interest, and by the love of one common Father. Of this family the Steward has charge. He must provide for its wants and vindicate its honor; he must maintain its rights, preserve its purity inviolate, and cherish among its members the harmony without which the family compact would be snapped asunder; he must watch over the health and welfare of the weakest, encourage the timid, and repress the rash; he must guard equally against excess and against indifference,—against the parsimony which would grudge, and the wastefulness which would spend all; he has authority, therefore, but it is to be wielded only in the interest of the family and of the Father, and he must act as under the glances of a loving eye, which marks his every movement, and under the presence of the thought that his Lord may at any moment return and ask for the account of his Stewardship. Now lift all these duties into the region of the spiritual; think of the family as being a family of souls on their journey to heaven, and seeking their inheritance there; think that the responsibilities of the Stewardship stretch out into eternity; think that misapprehension of the Steward's obligations, or failure to discharge them aright, may involve loss that is irreparable, and bow down the unfaithful one beneath the terrible guilt of blood; and then, while in the deepening sense of the awfulness of the office upon which you enter to-day, your humble souls may well cry, as under a burden, "Who is sufficient for these things?" you will be penetrated with a desire, passionate in its intensity of strength, that when the Master comes you may be able to stand in His presence "saved" yourselves and "saving them that hear you."

You observe that the two great qualifications which the text implies as necessary to a successful stewardship, are those of *fidelity* and *wisdom*: "Who then is that faithful and wise steward." The first of these has reference to the disposition of the heart, and the second to the due apportionment of endowment and strength. The first is the active principle, the second the discriminating application of means. In the union of these will be found the complement of the Minister's qualification, and the sinews of his power. That you may be thoroughly furnished for your work you must, indeed, have other qualities, upon which I cannot largely dwell. You must have *knowledge*, garnered stores of the wisdom of the older time, the best thoughts of the best thinkers, hoarded for mental exchange. You must have *industry*—a diligence which does not flag, which seizes upon every opportunity, wearied in the work often, but of the work never. You must have *courage*, the best shield of faith; the bravery which at all hazards, and in all seasons, will confess the Master, stern in its denunciation of popular vices, bold in its reproofs when rank and riches sin. You must have *patience*, the hope which waits for God though the wheels of His chariot tarry, which is not disheartened by months of discouragement and delay, which cheers itself by songs in the night, all through the winter singing of the spring which lies, flower-crowned and fair, beneath snow. You must have *meekness*, that you may bear the indifference of the ungolly, and the

scoffing of the profane, enduring, sublimely as your Master, the contradiction of sinners.—You must have *nobleness of soul*, to lift you above the insolent pettinesses of murmuring, and vanity, and envy; the rare heroism of the Baptist, willing to decrease so that the loftier teacher may be exalted and honored. Above all you must have *charity*—the yearning after souls—the travail in birth for souls; a Divine, tender magnanimity of compassion, akin to that of Moses when he wished himself blotted out of the book for the children of Israel's sake,—akin to that of Christ when he was "straitened" until the accomplishment of his baptism of blood. All these in their measure, are comprehended in the *fidelity* which is the prominent duty of your lives; but it is to *Faithfulness*, in the full import of the word, that you are exhorted now: "It is required in Stewards that a man be found faithful." Nothing can compensate for the lack of this. You may have talent, it will not profit; you may have popularity, that is easily acquired, and if that be all it is a poor recompense for any man's toil; you may have an average personal experience, winning manners, and a blameless life, these negative qualities will neither do you nor the world much good; you may pass through your duties respectably, and hear a good report of them that are without, and yet be destitute utterly of the true spirit of your calling, and thro' with no heroic purpose for saving souls. Oh, think of this! Burn it into your hearts amid the solemn sanctions of this hour: "I may be talented, popular, agreeable, blameless in the world's eye, respectable, scholarly, and yet in the sight of God accursed, and yet in the sight of men and sent away from the judgment with the brand of the traitor and the felon. Brethren, for myself and you, I deprecate that doom. I urge you—

I. *Be faithful in the keeping of your own souls.* You have already testified, in the presence of the great congregation, that you have experienced, really and consciously, the change of heart, and that you are living in God's favor, and striving earnestly after the fulness of God's grace. We do not, knowingly, lay hands upon any who are not thus spiritually alive. The blind cannot lead the blind. Corpses cannot animate the dead. Let me affectionately remind you that in the maintenance of your own inward life consists the secret of your power. Alas for you if you deal in the cold traffic of unfeeling truth; if languor or worldliness be suffered to eat out the heart of your piety; if you relapse into formality or secret unbelief; if the flame upon the closed altar burns dimly, or is quenched; if you minister in a service from which your affections are estranged; if the inspirations of the former time are but as a worn-out spell, or an extinct volcano, with no fire in its passionate heart! What of good to the world, or of blessing to the church can come from the ministry of a man paralyzed in soul—a man who flaunts upon his brow the shrivelled symbols of his former consecration,—a man whose heart is like the sepulchre on the resurrection morning—a thing of clothes and spices but without a Christ. Brethren, be incessant in prayer and watching, I charge you, lest there come upon you this dishonor. Your ordination will not save you from barrenness of soul. Your ministerial status will be no help to preserve you from that declension which is your greatest peril. It is no safety to you that you wear the garb of piety, and speak the language of piety, and are busied day by day in the activities of piety. Nay, there is a sense in which these advantages are an increased source of danger. There is a familiarity which breeds indifference, if not contempt. In the wards of a hospital the sensibilities are blunted to suffering; on the field of battle men overcome their horror of blood. So strangely have we been warped by the fall that the highest excitements are apt to degenerate into the sensual and the unworthy, just as the fall from the cliff is headlong if there be the false step on its verge. Moreover, as Ministers, you are the subjects of especial assaults, because a watchman slain makes the surprise of the citadel more easy; and you are the subjects of especial temptation, because your fall would be to the adversary an occasion of peculiar triumph. You will not be free from the common allurements which beguile unwary souls. The love of ease, the love of money, the love of applause, the prompting to be selfish, and censorious, and petulant, and proud—*all* these will beset you if they beset ordinary men; nay, it will be with fiercer onset, for the dwellers on the mountain shiver in the terror of the blast, when the peasants of the vale are unconscious that the hurricane is roused. Besides these you will have temptations of your own, springing out of your office, in which those around you cannot share. If God gives you success, you will be tempted to elation,—if you labor without visible result you will be tempted to despond; if your work is easy, you may yield to spiritual indolence; if it is difficult, you may suffer it to master you, in spiritual apathy, or vaunt that you can overcome it, in spiritual pride. You must prosecute it amid counteracting influences. Your plans may be thwarted by the opposition of your associates, or by the indifference of your professed friends. Weak men will obtrude their partialities, and timid and narrow men will cherish their prejudices and ambitious men will make sacrifices to their vanity, and sensitive men must be continually appeased, and crotchety men must be continually humoured. It will be difficult for you to preserve your soul

in patience, and in the meekness of wisdom. Tempted by the outside enemy and by the inside traitor, tried equally by danger and by duty, with the peril lurking both in the heart and in the office, bewildered by the magnitude of the interests committed to your frail guardianship,—nothing will save you but a continual dwelling under the very shadow of the mercy-seat: a clear, constant, strengthening walk with God. Brethren, be faithful in this matter. Live so near to God that the adversary cannot approach to harm you. Let your ideal be the Divine Saviour who could say, looking calmly upon a world of foes, "The Prince of this world cometh, and hath nothing in me." Satan will not enter the house if there be no beckoning eye from the window. Keep your spirit free from all allies of the Evil One, that so, humbly trusting in your heavenly helper, and baring your heart for Divine scrutiny, you may rejoice to say, "Thou hast proved mine heart, thou hast visited me in the night, thou hast tried me and shalt find nothing; I am purposed that my mouth shall not transgress. Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer."

II. *Be Faithful to the Truth.*—You have already testified, before many witnesses, your belief, whole-souled and earnest, of those truths which have been handed down to us from our fathers, and which are hallowed by centuries of toil and triumph. We have a right to expect of you that in this testimony you have made no rash avowal. You have had opportunities, during your years of probation, of becoming acquainted with our system of doctrine, both in the harmony of its strength, and in the power with which its enforcement is attended. You have seen the illustration of the doctrine in the life. It has been the glorying of our church that, by the grace of God, no doctrinal controversies have disturbed it through the century of its evangelistic labour. We ask of you in confidence that you will not "make" this "glorious void." In the name of your fathers who confide to you their trust unimpaired, in the name of the churches to which you will minister, and whom your heresy might disturb and injure, in the name of the Methodist people to whose taste this word has been sweet, and who cry in hunger of heart—"Evermore give us this bread," because of the scoffing world, who will acknowledge the moral power of a whole army valiant for the truth, I ask you to hold fast, and to hold forth, the ancient Word of Life.

There is a necessity for fidelity to the truth especially in times like ours, when every doctrine passes through the crucible, when that which has commanded the veneration of ages is roughly handled by the scepticisms of modern thought, and when even those truths on which our dearest hopes repose, are in some quarters fiercely assailed, and in others lightly regarded. Perhaps there never was a time when the enemies of the truth fought with more various weapons, or were animated by a more cruel antagonism. The ancient adversaries return to the charge as freshly as if they had never been beaten; and there are others, more subtle and dangerous, who fight in the army of aliens, but in the armour which they have stolen from the faithful. You will have to exercise your ministry in the midst of this luxuriance of error. There will be around you a dark ingenious spirit of unbelief, poisoning the fresh blood of youth, and disheartening the last hope of age; sometimes like Herod, coarsely insolent in its impiety, sometimes like Judas betraying the Saviour with a kiss. There will be an earnest, well-disciplined, crafty superstition, restless in its endeavours to regain its ascendancy, marshalling its forces with wonderful skill—holding to its purpose through the patient years with a zeal and devotion which it were well for its opponents to imitate; but hiding the Saviour in the drapery in which it swathes him and hampering the free grace of His atonement by a frail and tangled net-work of its own. There will be a pretentious formalism, denying all connection with Romanism, but quietly doing its work—high in its asceticism, and haughty in its exclusiveness; a thing of wax-work and symbols, but with a soul of treason to the old Protestant truth. There will be a wide-spread, indifference, more fatal than enmity, because it is so intangible that you can no more fight with it than with a shadow. A spurious liberality, which the tendencies of the age foster, which proceeds on the assumption that all religions are alike, and that there is no essential difference between truth and error. There will be the avowed denial of the divinity of Jesus, or of the freeness and fulness of His grace, or of the spirituality of His reign. There will be, as it would seem, a restless and intolerant evangelism, blinding the world and deluding the unwary in the Church by the utter errors of half-truth, ignoring repentance in its professed exaltation of faith, virtually disowning the Holy Spirit in its desire to vindicate the human spirits freedom, substituting an Antinomian apathy for the liberty of the gospel of Christ—running a tilt against the sects, while itself is the straightest and most uncharitable of sects, consistently speaking evil of "system from its own Babel of disorder, and yet encouraging on system attacks upon all christian organizations in a spirit more akin to that of "robbers of churches," than of apostles to a leprosy and unhappy world! There will be other forms of various and eccentric error, which it does not take to dignify by a mention; and you may take it as an axiom that no form of heresy can be too sacrilegious or too silly for the credulity of men. How needful amidst this abounding darkness that the light-bearers should let their

light shine before men. Dear brethren, your duty, always imperative, becomes invested with more solemn obligation, to hold fast, and contend earnestly for, the faith which was once delivered to the saints. The ark is not in danger, but it must have well-furnished Levites in its service. While error has its emissaries everywhere, some from barbarous Phrygia, some from scholarly and sceptical Athens, be it yours to abide in the good old paths in which your fathers travelled to Heaven. "Inwardly digest" the truth until it is assimilated to your nature, and enfilmed with your every interest and affection. Take your stand, firm, calm, heroic, by the ancient altar, and from that altar let neither ritaldury nor rationalism expel you. Be no longer children, except in simplicity; but in understanding be ye men. Let your faith rest with a child's reliance, and yet with a tenacity strong as the death grasp of a martyr, upon the truth as it is in Jesus. You must be children of the truth, if you are to be its witnesses. Feeling it in the heart, your faith a living faith, blest with its consolation and hopes, you will withstand the enemies in the gate; and though wittlings deride, and scoffers sneer, and cowardly basely flee, your resolve will ring out like a clarion in the ears of a world, which your fidelity shall constrain to heed you. "I determine to know nothing among men, save Jesus Christ and Him crucified."

III. *Be faithful to the Church of your choice and to your Brethren in the Ministry.* In the present state of the world and of the minds of men, there must be distinct organizations of believers as well as, and within, the universal church. The central thought, the great necessity of churchmanship is of course, union with Christ. But human hearts have strong chords of sympathy, by whose inevitable influence like years for like, and the believer longs for the companionship of those who are inspired by the same hope, both for mutual benefit, and for the completer outworking of all schemes of holy toil. Hence comes the visible church existing not so much a mechanical idea, as a social necessity—a supply for that creaturely want which abhorred the utter loneliness, even in Eden—a realization of the soul's strong instinct of brotherhood; but christianity is the religion of intellectual freedom—it snags all fetters alike of social and mental bondage, and secures the sacred right of private judgement unto all. Those who are substantially agreed on these vital points without which christianity itself could not be, may still have minor, though important differences of opinion. Here again, by the same law, like years for like. So comes the denomination, an inner circle within the church, neither unwarranted nor unscriptural, I take it, because it springs out of the genius of christianity, and is almost a necessary adjunct of a free church life. The denomination becomes harmful only when it cherishes a spirit of exclusiveness or jealousy, and is forgetful of that divinest charity which is the core of all the creeds. The talk about absorption is, at best, an amiable dream. The crusade against church organization is at once a folly and a sin. There is room, I think for the exhortation to fidelity to the church which you have chosen. I am not so foolish as to claim any exclusive excellence for Methodism. I have no quarrel with the churches. I am catholic enough to wish them God speed, and my co-operation with their work has ever been warm and willing. Each of them, that is faithful to Christ, has its mission from the royal signet, and in the past, each of them has done some work for the world, which no other has done so well; but amid an all-embracing generosity, commend me to the man who has a home. You are to minister in the ministry of the Methodist church. Not in vaunting, but in gratitude we express our conviction that it is "not a whit behind the chiefest." It has a heritage of sound doctrine, and traditions inspiring as the chronicles of ancient kings. It has a theology, bound, well-defined, scriptural, free from all unworthy limitations of the Son's love, free from all disloyal forgetfulness of the Spirit's grace. It has a godly discipline which it knows how to enforce, and which hedges round the enclosures in which its flocks are folded. It has a church order as effective as the most orderly, and a church life as vigorous as the most free. It has, moreover, a wonderful adaptation, not for clan or family, but for all circumstances complexions and climes. Unbending in its woven roots and giant trunk like the old oak of the forest, it courts the rays of every sunbeam in every breeze that blows. Its past is the augury of its future, if it be not traitorous to its heavenly calling. You have a church, therefore, that is worthy to be served by heart-hearted and enterprising sons. Be faithful to it, I charge you. Do not allow it to become the vassal of any but Christ, nor the enemy of any but sin. Work for it as if you were jealous for its honour, and remember that its honour is its fidelity to the Head of the church in heaven. You have studied its doctrines and have seen the workings of its polity. You have accorded to it your intelligent preferences, and in the face of the world, you testify to-day that you believe it to be the best sphere of toil in all the world for you. Keep to it "until death do you part." Bind yourselves to it with the solemnity and tenderness of a marriage vow. Don't be tempted away from it by the hope of increased respectability, or ease, or gain. Free yourselves from the unworthy littleness which motives like these imply. The prodigals who go off into the far country have sometimes only a brief enjoyment, succeeded by a famine of soul. Wander whence you will, you will not find greener pastures, nor stiller waters,

nor a more rich and resting influence of God.

Be faithful also to your brethren in the ministry. They are henceforth more to you than common men. They are brothers in effort and affection; fellow-labourers in the Lord's work; fellow-heirs of the wealth which the Lord has promised to his children. Hold them in high esteem and honour. Guard their reputation as you would guard personal treasure. Screen them from the attacks of those who would depreciate their usefulness; ignoble assassins of the character which rebukes their own. Against envy, and malice, and slander, I need not warn you. These base spirits cannot dwell in the temples of the Holy Ghost. But he who is cunning enough to adapt the temptation to the feebleness, sometimes takes advantage of eminence in any special grace to tempt to the committal of the very opposite sin. Thus the meekest man was hurried into unadvised speaking; the hero-heart of Elijah was smitten with a coward's fear; the brave confession of Peter was neutralized by a shameful denial; the loving spirit of John would call down fire from heaven. Watch, therefore, lest in some unguarded moment you sin against the great law of love. Be frank and generous in your admiration of the excellencies of your brethren; leave to others to carp, and shrug the shoulder, and damage by the hint of speech or by the hint of silence. No meaner reputation can cling to a minister than that his people should say of him, "Yes! he is able, and might be useful too; but he never speaks a good word of his brethren." Of all churches the suspicious church will be the least prosperous—just as of all characters the censorious is the most unlovely. Let nothing but absolute wrong-doing destroy your faith in those with whom you associate; and in that case, if discipline is faithfully exercised, you will associate with them no longer. Guard against a bitter, factious spirit of partisanship. Resist, as you value the church's spirituality and peace, anything that would reduce it to a political confederacy, or assimilate its practices to those of political strife. "Be pitiful, be courteous." These are the apostolic expressions of love to the brethren. Cherish that nobility of soul which thinks so much of the Master that it has no time nor room for overweening thought of itself. Do not be quick to imagine personal slights, nor to nurse little troubles into colossal injuries. The true ministerial dignity is that of a king, to whom it never occurs that any should question his royalty; or that of a high priest of the temple secured by a spotlessness and honour which have never known shadow or stain. Oh for the times of the old Gospel morality! "In honour preferring one another;" "each esteeming other better than himself;" modesty, taking the lowest room at a festival; self-sacrifice, content to be derided and forgotten; humility, washing the disciples' feet; meekness, enduring contradiction; charity, long-suffering, and yet uniformly kind; pride and anger trampled under the feet, while self-mastery climbs the moral height of forgiveness to a seventy-times-seven offender. Let us have this morality exhibited in the associate herald of any church, and their life will make their word a power; the love in their hearts will flash through the eye and kindle on their tongue; and as on the banks of the bright Chebar river, in the demonstration of the Spirit in their ministry, men shall see visions of God.

IV. *Be faithful in the great work of preaching to dying men.*—You are to be the Christian Minister everywhere, in the parsonage, in the parlour, in the Sabbath-school, in the official meeting, in your intercourse with the church, out in the broad arena of the world; and there are important duties connected with each sphere of service which you must not allow yourselves to disregard. You must be faithful in that which is least. You are not at liberty to choose among the commandments. There must be no fragments broken off the table of stone. But I speak to you now in regard to your greatest work, that which is to be henceforth the business of your lives. I speak to you as Preachers of the Word. In spite of the cavil of the modern Pharisee and the clamour of Sadducean indifference, the Pulpit is yet upon its throne. Amid the strife of tongues, its voice is still commanding. God's witnesses, if they witness truly, will make their testimony felt. The world's conscience is not dead, and as often as the ministering witness speaks in power from without, the accusing or approving monitor is busy with its answer from within. I know there are those who tell us that preaching is an ete ordinance, well enough for the childhood of the world, but outgrown by the culture of its riper years. Brethren, it is not true; and if the preachers do not shame their calling, it never shall be true. Give us the prophet's lips of flame, and the spell-bound listeners shall linger on Carmel still. I want to rouse you to the remembrance of your duty and your privilege. To stand, like the angel in the sun that you may fling down the healing of his rays; or between the living and the dead, like the priest who stayed the plague; to arouse the sleeping from their slumber, and the dead in sins out of their graves; to bear God's offers of reconciliation to the worst rebel, of a child's cleanness to the most loathsome leper, of holiness like that of heaven to the heart set on fire of hell; to lift up the anointed cross, that whosoever looks may live; in the sight of God to commend yourselves by manifestation of the truth to the conscience of every man. Oh this is an employment which might well wile a seraph from his brotherhood and bring the white-robed elders down on swift wings to earth again, low-bending before the throne, in acknowledgment of the unwonted honour. And this employment is yours and mine. God has counted us worthy, putting us into this ministry. Make full proof of it, I charge you, and let your vows of fidelity be sworn upon the altar to-day.

You are to be men of one theme. The good old term by which our fathers in the ministry were accustomed to call themselves must apply to you. "Preachers of the Gospel." All your energies are to be bent towards the understanding, that they may be spent in the exposition, of

the Bible. The things which you make in your study must be things concerning the King. You are neither to be philosophers, moralists, rhetoricians, nor critics: though philosophy the subtlest, morals the most complete, and rhetoric the most telling, and the profoundest criticism, are contained in the message you deliver. You are to be preachers of Christ. If Christ be not in your word, it shall be as the blasted fig-tree on the plain. If Christ be not the all and all of your utterance; if every sermon does not savour of Him, lead to Him, glorify Him, there will be leanness in your people's souls, and you will lie down at last with the consciousness of wasted labour. Is the world tired, do you think, of the old tidings? Is there any other name before which it will bow the neck of its pride? The apostles might have thought this, when they began in the purple twilight of the Augustan age; Virgil and Horace, and Cicero were but recent memories; Philosophy had her schools; Art piled up her magnificent creations; Poetry sang in strains of the most rapturous music. What! tell among these, the refined, the scholarly, the high-born, of the Nazarene and the Crucified! Yes, and nothing else! No conciliation to haughty philosophy, no compromise with pagan prejudice, no admission of Jesus amidst the rubble gods of the Pantheon. The apostles were wiser, far, than to commit so fatal an error, and the most stalwart of them all declared with a voice which knew no faltering, with an eye whose glance swept like a prophecy through the centuries to come, "We preach Christ crucified." So must you preach, if you would be wise winners of souls. You are to preach the Gospel of Christ, not a mutilated gospel, not a remote gospel, not a limited and exclusive gospel. Each of these is another gospel which is not the Lord's; and if you preach another gospel you do so at the peril of a curse which would scathe the human with an agonized immortality, and involve a seraph in a demon's fall. "If we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

You are to be men of one aim.—You are to aim at saving souls. You will be a curse to the church, not of use to it, if you fail in this. If you are satisfied with a good report, with extensive popularity, with material prosperity, with a replenished treasury, with deep and sustained attention, your estimate of your office is unworthy, and the sooner you amend it the better. An orderly service and a wide-spread fame, but Sabbaths without souls, and years without increase. How can you bear it? Look beyond the living phantoms whom you call men, and listen to the naked spirit, lost, it may be, through your neglect, as it waits before the Judge on its sad way to doom. "He prophesied smooth things to us, and daubed over our conscience with untempered mortar; he won us, but he did not warn us; we were charmed, but not convinced under his word; he preached himself, not his Master; to be sure he told us of a hell, but he spoke so calmly and pleasantly that we thought there could be no danger; he never burnt into our hearts the sense of guilt and peril. We are lost, and, alas, our minister cared not for our souls." Brethren if that accusing voice should fall upon your ears, would you need any other judgment? Would you not sink down amazed and remorseful as if already blasted by the avenging thunder? My dear brethren, tempt not this complaint against yourselves. Preach so that if some indifferent hearer straggle into the church, he shall be forced in spite of himself to say, "This man is in earnest to save my soul." As to the style of your preaching, I have but little to say. Use the gifts which God has given you, and do not assume the possession, nor strain after the acquirement, of those which he has wisely withheld. It would be a sin against God's beautiful variety, to prescribe one ideal for all of you. The brook-let, as it purls and murmurs on its mossy bed, does its work as well as Niagara with its voice of many waters, or the eternal thunder-peal of the triumphant sea. God has ordained equally the zephyr and the hurricane, and in His own modes of working He shakes into conviction the stronghold of the Philippian jailer's soul, and He opens the heart of Lydia to the truth, as the rose heart opens to the sun. Put you soul into your style, whatever it is, and you will reach other souls by the blessing of God. Of course you will not descend to become pulpit buffoons, nor savage polemicists, nor ecclesiastical posture-masters, nor small dealers in literary millinery; but according to your cast of mind, you may argue, or expound, or declaim, or depict, and the power may rush through the argument, or lurk in the calm statement of truth, or leap from the eloquent words into the sinner's conscience, or through the picture melt the penitent to tears. Only aim at soul saving, and God can bless all styles that are simple and natural; but if this aim be wanting you may be masterly in reasoning as Paul, and tender in persuasiveness as Barnabas, and stern in rebuke as Ezekiel, and gorgeous in imagery as Isaiah, and your ministry will be soulless and feeble, the sinner's damage, the sorrowing church's pity, and the worldling's utter scorn. Set this before you then as the life-purpose which you are striving to fulfil: "By all means I will save some." I may not be remembered for my brilliancy, for my scholarship, for the possession of commanding gifts or regal mind, but God helping me, I will lead sinners to Christ; I will join with the penitent when his sighs burst out in song; I will build up the believer, till his faith is strong as the promises of God; I will warn the wicked of the error of his way; I will deliver myself from the guilt of blood." If this be your resolve, it is easy to prophesy your future. In one sense it is mercifully hidden from us. We cannot tell who of you will be spared for years of service, and who of you will have his sacrifice accepted in the morning, and be early welcomed and crowned; but your ministry, be it long or short, will be bright and prosperous. You will feel your own helplessness, and will give yourselves continually to prayer. In self-despair you will be driven to a power that is mightier than your own. You will honour the

Holy Ghost by seeking His divine baptisms, and he will clothe your word with the unction that is better, as St. Bernard says, than erudition or the stores acquired by reading; constantly realizing the invisible you will preach as in the sight of God. You will have fruit of your labour, so that, like Bunyan, "you shall count that you have goodly buildings and lordships in the places where your children are born." You will be so wrapped up in the glory of this excellent work that you will feel more blessed and honoured of God by this than if he had made you Emperor of the Christian world, or the lord of the glory of the earth without it. Your usefulness will increase with your years, as your experience ripens, and your heart gets nearer heaven. You shall lie down calmly on the death-couch, blessed of the Master when He finds you so doing, and the highest eulogy of language shall be pronounced over your ashes by those who tell of you to the "generation following." "He was faithful unto death." "Faithful unto death." Realize it in its fullness of meaning. See, there is a fair-haired lad just come from his mother's smile, and from the companionship of many friends, into the war. The inspirations of patriotism are upon him, and he is set to bear the flag of his regiment. He bears it with holy pride. It is sacred to him as the gaze of love. His highest chivalry, his soul of honour, all his care for the present, all his hope on earth, are bound up with the safety of the flag. The battle rages; fast and thick there flies the murderous hail; Many are borne down by his side; closer comes the shock of the charging foe; hand to hand, and hill to hill they wage the deadly strife, but the banner waves aloft, carried in a hand which knows not to relax its hold. Ha! he reels, he falls; that thrust of the bayonet lets out his young life upon the sword; but ere his fingers stiffen he has tossed the torn flag to his comrades, who bear it proudly from the field, and watching its safety, a light spreads over the blanched face, and fires the glazing eye, and you may catch the last whisper from the hero's lips before they are still forever: "I am dying, but I have kept the colours." Faithful unto death: Brethren, God gives you a banner that it may be displayed because of the truth. Through evil report and good report, in the breach and in the battle, you are to bear it. However allured, however frightened, however outnumbered, you are to be valiant for the truth upon the earth. It is your Captain's order that you keep it, and you dare not let it go. Hurt by the archers, bleeding from many wounds, exhausted with the toil of the conflict, you are still to grasp that banner, that so your latest effort may be to transfer it into other hands, torn, but not dishonored, and to cry apostle-wise in dying, "I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day." And thus faithful unto death, the crown shall not be withheld. You shall stand in the joy of a fulfilled mission before God, waited for at the gate by some living converts who have gone home before you, and as in meek and thankful humbleness, you give as the account of your stewardship, "Behold I, and the children whom thou hast given me, you shall hear the voice long listened for, whose melody is present heaven." Well done good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."

The Daily Recorder.
TORONTO, TUESDAY, JUNE 8, 1869.
POSTPONEMENT.
In consequence of the stormy weather last night, the demonstration is postponed till Thursday evening next, at half past seven o'clock.
PUBLIC MEETING.
A Public Meeting will be held to-night, Tuesday, in connection with the Canada Temperance Union, at the Temperance Hall. Addresses will be given by the Revs. Dr. Aylsworth, J. A. Williams, J. S. Clarke, W. Savage, E. Robson and S. T. Hammond, Agent of the Society. A MacNabb, Esq., P. M., will preside on the occasion. A collection will be taken up in aid of the Society.
THE ITINERANCY.
If there were any serious misgivings among either our ministers or people, in respect to the utility of the Itinerancy, they would be sure to make themselves felt at this season of the year. How many ties that have been forming during the past two or three years are about to be severed! Pastors and their flocks have just been long enough together to form an acquaintance, and to learn to appreciate and to love one another, when the stern requirements of our system compel them to part. It may be that the minister feels as if he would never find another congregation so much to his liking; and the congregation entertain similar views in respect to their minister. He would like, so far as his feelings are concerned, to spend the residue of his days among them; and they would be equally disposed to make the relation subsisting between them perpetual;—and yet in a very few days they may find themselves so widely separated that it may be impracticable to see each other for years.
Now, nothing but a very strong conviction of the general utility of the system could reconcile either ministers or people to such violent and unnatural changes. But that such a conviction does exist, undisturbed by the lapse of years, is

evident from the prompt and cheerful submission which is made to the law from year to year. The sacrifice of feeling is cheerfully made, from the persuasion that it is for the general good. That this view is correct, too, is evident from the results which the itinerant ministry has achieved. It is true this is not the only element of power peculiar to Methodism; nor would it be wise to exalt it to the disparagement of others; but while all due allowance is made for its simple, Scriptural, and rational system of theology, the prominence which it has given from the beginning to experimental religion and the relation of Christian experience, the class-meeting, and the multifarious employment of lay agency,—it is evident that, without the additional element of power given to it by the itinerancy, the work which it has done would not have been accomplished.

Whatever inconveniences and hardships may, in instances like those referred to above, result from the working of our system, it must not be forgotten that there is another side to the question; that a vast amount of friction, irritation, and consequent weakness is prevented by it. It is not in every instance, unhappily, that such complete agreement exists between the minister and his people as in the case which has been supposed; and in those instances in which a mutual and ardent attachment does exist between pastor and people, it does not always contribute very largely toward the spiritual advantage of either of them, or prepare them for very great efficiency in their combined efforts for the conversion of the world. There are instances of incompatibility between pastors and congregations, as well as between husbands and wives. However carefully the pastor may be selected, he may not always be exactly "the right man in the right place;" or if he is just the man for the place, the peculiar nature of the work which he may have been providentially called to perform, may have contributed neither to his popularity nor his protracted usefulness. Though his stay has been short his work may be done, and it may be for the interest of all concerned that his congregation should have a new pastor, and he a new field.

It is just at this point that the utility of the itinerancy becomes apparent. Under a different system the necessity of a change would be no less pressing, but the machinery for effecting it would be far more cumbersome and difficult to work. The removal of a "settled" pastor, who has outlived his usefulness in his present field of labor, is a very different thing from the transference of a minister among us from one circuit to another. The agitation by which it is preceded is often ruinous to both pastor and congregation. The minister has to be libeled and impeached; his character and doings during the whole of his ministry often become the subject of excited and angry discussion in church meetings; opposition to the pastor by one class of his hearers begets sympathy for him, in another; the result is the church becomes divided into factions, and whatever may be the result of the agitation, one party must feel itself aggrieved, and, though loyalty to the denomination may induce submission, a wound will be left which will not soon heal.

Or even supposing the minister has rendered himself so universally unpopular among his people that they will act as a unit in seeking the termination of the relation subsisting between him and them; and farther that this end has been attained without any disastrous agitation in the Church, the difficulty in that case is by no means at an end. A pastor who, notwithstanding his misfortunes, and the unhappy differences which have arisen between him and this individual congregation, may be a really worthy man, is, with a damaged reputation and blighted prospects, thrown upon the world with, it may be, a dependent family, without any means of support, until some congregation may be induced to give him a call; and a congregation is left without a pastor dependent for the ordinances of religion upon "occasional supplies"—an exaggerated and irregular kind of itinerancy, made up of unplaced ministers, and ministers that have been discarded by their former congregations, seeking for a place. It is difficult to conceive anything more humiliating to the ministry, or more injurious to a congregation, than this process in which the preacher cannot rid himself of the conviction that, though his duty is to exhibit Christ, he is in reality exhibiting himself, and the people instead of worshipping God, and sitting at the feet of Jesus to learn with meekness and humility the lessons of His grace, from the lips of his servant, the grand end for which they are professedly assembled, are really sitting in judgment on the qualifications of the messenger of mercy who has been sent to them, instead of drinking the water of life which is presented to their lips, and realizing its revivifying and invigorating effects they are compelled by the force of the miscellaneous circumstances in which they are placed, to spend their time in analysing the composition of the vessel in which it is brought. And after this demoralizing process has gone on it may be for many months, the congregation probably knows just about as much about the ministers who have been on exhibition before them as they did before; and in the end they have to make what is very much like a lap-hazard selection, which is just about as

likely to prove satisfactory to all the parties concerned as if they had put the names of all the applicants for their favour in a bag, and after having shaken them together, had drawn out the one that happened to be uppermost. From all this the itinerancy saves us, for which let us be thankful.

CONFERENCE PROCEEDINGS. FIFTH DAY.—MORNING.

In the absence of the President, who was prevented being present by indisposition, the ex-President opened the proceedings by giving out the 680th Hymn, after the singing of which the Secretary read I Cor. 13th chap., and the Rev. W. Willoughby led the Conference in prayer.

Minutes of the previous session were read and confirmed.

The question, "Who are the Superannuated Ministers?" was resumed, when it was agreed that the Rev. J. Hutchinson should be regarded as a Superannuated Minister, having travelled 15 years. A Committee having been appointed to examine the Journals of Conference relative to the relationship of the Rev. J. C. Osborn to the Conference, gave in their report, and it was agreed that he should be regarded as a Supernumerary, with notice of location, with the usual retiring allowance.

The Co-Delegate occupied the chair for the remainder of the session. The Secretary read the Address from the English Conference, during which all the members stood up, as a mark of respect for our fathers and brethren of that venerable assembly. Dr. Ryerson read a portion of the draft of an address, in reply to that of the English Conference; other portions of the reply will be submitted at a future session, when the numerical state of the Church has been ascertained. The draft of an address was also submitted by Dr. Ryerson, to His Excellency the Governor General of the Dominion of Canada. A copy of an address to the Kirk of Scotland, assembled in their Synod, in the City of Hamilton, was also presented to the Conference.

Question relating to the Superannuated Ministers was then resumed, and the Rev. A. Hurlburt, Nelson Brown, Robert Loehnd, E. Sallows, Richard Jones, Robert Corson, V. B. Howard, A. T. Green, Wm. Steer, Jas. Hughes, T. Demorest, D. B. Madden, J. Sanderson, Joseph Reynolds, C. R. Allison, W. Young, John Lever, S. Miles, S. Connor, S. Hurlburt, H. Shaler, Stephen Brownell, W. H. Williams, J. B. Selly, M.D., M. McDonald, J. Tompkins, J. F. Latimer, were placed on that list. Bro. Brown is allowed to visit the Western States for the year, to see if the journey will be beneficial to his health. The Rev. G. R. Sanderson brought forward his motion of which he had previously given notice, relating to the rule which forbids the Conference electing to the Presidential Chair the same person oftener than once in four years. Mr. S. proposed and Dr. Rice seconded the motion for the repeal of the said rule. A lengthy discussion, followed the introduction of this motion, Dr. Ryerson, moved an amendment that the rule in question should merely be suspended for one year, during the occupancy of the Rev. W. M. Punshon, M.A., in the chair. This was one of the most interesting discussions that had taken place during the Conference, and most of the leading members of the Conference took part in the debate. All were anxious to retain the present incumbent in office, and to do so, would gladly repeal the rule in question, but one party went even further than this, inasmuch as they thought that the same rule should apply to all occupants of the Presidential Chair. Some thought also, that there should be a two-thirds majority, to make the motion valid. The vote was at length taken, Dr. Ryerson consenting to withdraw his amendment until the original motion had been disposed of. The motion did not receive the two-thirds majority by the lack of six votes, and therefore the amendment of Dr. Ryerson, was submitted as an original motion, which was carried by a large majority. During the whole of this day, there were a large number of friends present, who seemed to feel much interest in the proceedings. As the question was disposed of at the hour of adjournment, a motion prevailed for the session to be protracted. At 12:15, Taylor pronounced the benediction, and the Conference adjourned.

AFTERNOON.

The question *Who have died?* was resumed, and two names which had been omitted, were added to the list previously reported. *Rev. Thos. Robson.* He was a good man, and at the age of 19 joined the Church, with which he was connected when he died. The writer of this notice knew him 30 years ago when they were local preachers in the Durham Circuit, England. A good obituary sketch was read respecting him. *Rev. R. E. Gable.* A sketch of this excellent young brother, whose melancholy death has excited universal sympathy was read. He was a young brother of more than ordinary ability, and his sudden death has occasioned a vacuum in the ranks of the brethren.

The question, *Who are the Supernumerary Ministers?* was taken up and the following brethren were announced, as belonging to this list.

J. B. Keagy, B.A., Nelson Burns, B.A., Geo. Washington, Mathias Holtby, John Doel, Jacob Pool, Robert Darlington, Henry Byers, Luther Houghton, Wm. T. Hewitt, John Douglas, F. C. Ireland, R. W. Ferrier, M.A., E. S. Ingals, Francis Hunt, T. McMullen, Ashton Fletcher.

The next question was, *What persons have ceased to be recognized as Ministers among us?* In answer to which it was stated, that W. F. Morrison, M.A., had left to withdraw with a view to enter the ministry, in connection with the M.E. Church, United States. E. S. Frazee, had left during the year and gone to the M. E. Church, United States. D. A. Perrin, B.A., had retired and entered into secular life.

The Treasurer of the Children's Fund, presented the report of the Committee of that Fund, which was of a most encouraging description. The income had been well sustained and the claims for the future, are likely to be better met than during the past year, an announcement which was received with great cheering, doubtless, especially by the members of Conference who have the good fortune of being family men. 841 children are provided for by this Fund.

The question *Who go to College*, was taken up, when it was found that 14 young men have been recommended by the various District Meetings. The Educational Committee was appointed to meet at an early date, the members of which are Drs. Nelles, and Rice, with R. Jones, G. R. Sanderson, W. Pollard, and the following laymen Dr. Ogden, A. W. Lauder, M. P. P., T. Nix, N. A. Dredge, and R. Woodworth. A committee having been appointed 12 months ago, to examine the various schedules, presented their report. Much discussion was held respecting this subject. The Secretary, Rev. J. H. Bishop, presented various specimens of schedules, which by the additions of certain suggestions, were finally adopted. As it is an important matter that correct statistical accounts should be presented to the District Meetings and Conference, it is to be hoped that the new schedules will supply a long felt desideratum.

At the close of the session, a note was read from the Chair, announcing the pleasing fact that the increase of the membership for the present year, amounted to 2,156. Considering that there is always a great loss sustained in the membership by removals, deaths, &c., this increase is regarded as satisfactory. At the suggestion of the Co-Delegate, the Conference sang the Doxology, and he Rev. J. S. Youmans engaged in prayer, the benediction was pronounced, and the Conference adjourned until this morning at 9 o'clock, when the report of the Book Room will be presented, and the election of the Editor will take place.

Our Home Work.

It is the largest in some respects in our church. It has more stations on the list than any other, though they are not quite all, during the year being occupied. More than half of it is Missionary ground. No less than \$522.28 were expended for Missions on it during the Conference year 1867-8—the largest sum on any District. It will, no doubt, be divided into two—the Barrie and the Bradford Districts.

At no very distant day very likely another division will take place, and Collingwood and Orillia Districts will appear in the Minutes. Until that time, Barrie District will be a large Missionary District, but of great importance. Even now there is a belt of Missions, domestic and Indian, stretching from Collingwood, round Georgian Bay, by way of Orillia, Muskoka, Parry Sound, French River, Bruce Mines, to Sault Ste. Marie, and then westward along the north shore of Lake Superior. Little as may be thought of the region embraced in it twenty years more—yes, ten years more will unfold its importance. Though it will be the thoroughfare to the great west, and in it will spring up villages, towns, and cities. Wait until a railway connects Georgian Bay, probably at Parry Sound, with Ottawa, another Georgian Bay with Port Hope; besides the present connection of it with Toronto, by way of Collingwood, and Barrie District will give a good amount of itself, if properly worked now. Now is the time to fix its intellectual and religious future. Who will do it? Even now Collingwood, Barrie and Orillia are aspiring little towns, and soon Parry Sound will perhaps outstrip them. Those regions lie near the heart of the Dominion—Ottawa—and if the Dominion lives—must soon be warmed into life. There will not be a Mission in it but will be important. And if correct views prevailed, the noble men who will work them should be looked upon as now occupying the front rank in the position of honour, instead of that of outcasts in a foreign colony. A man, or something in Methodist pantaloons, was once heard to say of Owen Sound region, (Methodistically) (God forgive him), "that penal colony." It is time such notions were exploded, or the men who hold them. The returns are not yet completed for the past year, but allowing those not made to be as favorable as in the former year, there will be an increase of about two hundred members. The returns, so far as made, show that \$2500 were paid during the year upon church debts, leaving the church in Collingwood entirely free, and others somewhat relieved. That \$3550 were paid for new churches, \$2000 for parsonages, and \$500 for sheds, making a total of \$10,500.

The Bradford District will at once take its place as one of the best in the Church. It will start with nine Circuits and three Missions. Its size will be about thirty miles by forty; a splendid agricultural country, from twenty to fifty miles

from Toronto—including three lively little towns: Aurora, Newmarket and Bradford; and several rising villages. It will start with 2355 members—with this additional encouraging feature—no deficiencies. May that feature never be marred. Its past history is a guarantee of future progress. Men are living who travelled all there was of it. Methodistically, as a part of one or two Circuits. The present Book Steward went over "the swamp" and preached on a week-day to the new settlers in Essa and Innisfil who, with their children and others, now make up a membership of 521. On the late Cookstown Circuit, now Cookstown and Alliston Circuits, and soon to be Cookstown, Alliston, and Thornton Circuits, new villages, new churches, new parsonages, new sheds are springing up all around. Mount Albert has a new parsonage, into which the minister will shortly move. Bond Head has the materials on hand for a new brick parsonage, to be completed before winter. Aurora enlarged and improved her church last year. Bradford is putting side galleries in her church and moving strongly to wipe off her debt. Newmarket paid sixty-seven dollars for parsonage furniture. Loydton built a new church in Shomberg. Innisfil built a new church worth \$1170, besides vestry and shed; and she has a fine brick church under way at Thornton, Hornings Mills is looking up and will no doubt, by the time the present Superintendent leaves it, aspire to the position of self-sustenance, or, at any rate, give a good account of herself. Jesus reigns.

I. B. AYLESWORTH.

THE PULPITS.

QUEEN STREET CHURCH.

The sermon in this Church was preached by the Rev. J. Gray, who took for his text the 40th verse of the 5th chap. of the Gospel by St. John, "And ye will not come unto me that ye might have life." In introducing the subject he referred to the circumstances which gave rise to these words, the cure of the invalid at Bethesda and the conversation which arose out of it between the Jews and our Lord. The text implies that man was dead. Scriptures speak of death in three different cases. The first in order of time, and its injurious effects is spiritual death, or the separation of the soul from God. This took place in the days of man's apostasy, and was the cause of all the evils which men suffer or fear. Temporal death or the separation of the soul from the body was embraced in the original sentence, and has passed on all men. "From moral, natural evils flow." Eternal death, or the final banishment of the soul and body from God for ever, is frequently referred to in Scripture as the irrevocable doom of the finally impenitent. It is further implied in the language of the text, that life is provided for, and offered to man. A proclamation of mercy and peace has been made. Fancy a culprit condemned to suffer death receiving intelligence of a reprieve. What a contrast between him and a sinner listening to the repeated offers of life and salvation! Life spiritual may be enjoyed in the day of man's faith. Life temporal has been provided to furnish us with opportunities of securing salvation. Life eternal, embracing a freedom from eternal death, may be obtained, through faith, in the great atonement.

But why do not all men secure it? Not because of any want of power on God's part—not because of any want of willingness—not because of any secret decree preventing men from embracing the provisions and offers of salvation. The grand reason is here stated, "Ye will not come unto me." Here we have what must be done to secure "life." Various theories as to the way of salvation may be adopted, this is the only correct one, "Come unto me." But how? As you are, by faith, now. We have in the language of the text the obstacles that prevent men from coming to Christ. "Ye will not." This explains the whole question, "I would." "Ye would not." The stubbornness and perversity of the will is the great difficulty. This point was brought out and strongly urged. The acceptable mode of coming to Christ was illustrated by a reference to the parable of the prodigal son, and the case of the Syro-Phoenician woman, and the rich ruler, showing that the former were willing to be saved, but the latter was unwilling to be saved in God's way. The discourse was closed by an earnest appeal to sinners to come to Christ for life, and to saints to come to Him to have their spiritual life strengthened and increased.

LITERARY NOTICES.

BROKEN REEDS; OR, THE HERESIES OF THE PLYMOUTH BRETHREN SHOWN TO BE CONTRARY TO SCRIPTURE AND REASON. By the Rev. E. H. Dewart. A New Edition, revised and enlarged. Toronto: Wesleyan Book Room. Price 10 cents. A Second Edition of this forcible pamphlet has been specially called for, and it is here offered to the public. It contains a considerable amount of additional matter; and replies to objections and defends the points assailed by the admirers of the "Brethren," and will amply repay perusal even by those who may have read the first edition. It is a trenchant and unanswerable refutation of the plausible platitudes now propagated so zealously in so many quarters, as the only true Gospel.

Though enlarged in size, "Broken Reeds" is still sold at 10 cents. The usual discount allowed to ministers and the trade.

SONS OF LIFE: a collection of Poems. By Rev. Edward Hartley Dewart. Toronto: Dudley and Burns. Large 12mo., pp. 256, bevelled boards.

This is the volume of Poems which Mr. Dewart has for some time, promised the public, and for which those acquainted with his poetical powers have been looking with high expectations. These expectations will, we are sure, be more than realized.

We think that Bro. Dewart is altogether too modest in his estimate of his own poetry. He is something more than a mere "minor bard reflecting with subdued lustre" the light of the great Masters of Song. His verse glows with the fire of original genius, and often rises to epic dignity and power.

He says truly, "The inner spiritual life," which is the theme of several pieces in this volume, "is a field which contains mines of untold poetic wealth, awaiting the developing hand of genius."

In these mines he has wrought and found therein nuggets of golden truth, which he has polished and burnished to a beauty and lustre worthy of their intrinsic value. In his noble prologue, which is a fitting prelude to the after songs—a worthy portal to the garden of sweet spices through which he leads us—he avows as his purpose in writing, the effort—

"To wake within The dreaming soul a higher view Of life's mysterious worth: To sing of liberty for hearts oppressed, And promises of true, abiding rest."

This lofty gage he faithfully fulfils. His "Questionings" remind us somewhat of Burns' "Man was made to mourn," but it is instinct with a higher christian philosophy than that poem, or than "The Voices" of the English Laureate, to which it bears some affinity. But we have here no weak imitations of the popular poets of the day. His verse is not fashioned after the manner of Tennyson or Longfellow. It is not the faint echo of other voices, but the strong, clear, natural utterance of his own. We would refer to a few of the nearly seventy poems of the volume as particularly impressing our mind. The Unspoken—the voicing of feelings we have all experienced, though unable to give them utterance. The Song of the Wind, evidencing a deep and keen sympathy with nature. Milton, an ode of epic dignity. A Plea for Liberty, not unworthy of the author of the *Areopagitica*. The Polar Sea, and the Atlantic Cable, which chronicle the triumphs of science. The calm and introspective tone of The Songs of the World Within, will make them favorites of life's quiet hours, those, especially, entitled Through the Shadows, God's Heroes, Christian Work, From Darkness to Light, which reads like a spiritual biography, the Gospel Herald, and Darkness Within, which appears on the first page of today's issue. In the Songs of Home and Heart those entitled Our Dead, and Our Boy, will awaken a sympathetic chord in many a bosom. A noble patriotism rings through his National Lyrics, and an unexpected vein of humor is evidenced in Deacon Grimes. The author gives us a fragment of a longer poem, which he promises, if life and health be spared, entitled, The Canadian Year. The specimen we have only whets our appetite for more. We bespeak for this volume a wide circulation. Its mechanical execution is a credit to the Canadian art of book-making. It is one of the best printed and best bound books that we have seen.

Correspondence.

To the Editor of the Recorder. DEAR SIR.—In your correspondent's review of the Brockville District, I find something good said of all the Circuits, South Mountain excepted. Now I think a comparison with other places will show we are not so bad as represented. It is only a few years ago we were cut off the Kempsville Circuit, since that time we have paid off all debts on the old churches, built one new church, which is free from debt, and bought a parsonage, which is nearly paid for. We pay our minister in full, and have nearly doubled the connexional funds, and why we should be said to lack in liberality, I cannot understand.

Your correspondent is evidently unacquainted with the North part of this District, as he knows nothing of revivals or church extension, while we have had both on every Circuit. On this Circuit, the labours of our esteemed pastor, Rev. J. Hoves, have been greatly blessed in the conversion of sinners and quickening of believers, and generally the northern part of this District, for the time it has been settled, will, I think, compare very favourably with the surrounding country, temporally and spiritually. H. HOVES.

LATEST NEWS.

IRISH CHURCH BILL.

A meeting of the Conservative Peers was held yesterday to determine what course should be pursued in regard to the Bill for the disestablishment of the Irish Church. Lord Cairns urged that opposition be made to the Bill on the second reading, and that it be finally rejected. He said the leaders of the party did not wish to dictate, and were anxious that the judgment of each Peer should remain unfettered. He felt that as the country had never pronounced on the present Bill, and as the feeling of the House of Lords was so opposed to it; the most politic, consistent, and best course to pursue, under the circumstances, would be to repudiate the measure.

Lord Salisbury deprecated the course recommended by Lord Cairns. The agitation which would follow the rejection of the Bill would be most disastrous to the country, and would do nothing to save the Irish Church. It would be better to accept the Bill and modify it in Committee, than to renew ill feeling and excitement.

Lord Carnarvon supported the recommendations of Lord Salisbury. He urged the Chamber of Peers, now that it was able, to make terms for the Irish Church—they might not have an opportunity hereafter.

Lord Derby was in favor of the rejection of the Bill—contending that personal fears should deter no one from doing right.

The majority of the Lords present approved of the views of Lord Derby, and it was agreed that the second reading of the Bill should be opposed.

It is estimated that there will be a majority of 80 against the Irish Church Bill on the second reading in the Lords.

DUBLIN, June 5.—An immense public meeting of persons opposed to the Irish Church Bill. Nearly twelve thousand present. A protest against the Bill was adopted, and will be sent to the House of Lords.

ADVERTISEMENTS.

CABINET ORGANS

AND MELODEONS.

THE SUBSCRIBERS, being the Agents for the celebrated

CABINET ORGANS

AND MELODEONS

MASON & HAMLIN, Boston. GEO. A. PRINCE & Co., Buffalo.

Call the attention of intending purchasers to their large assortment of these instruments, which for volume and purity of tone are the acknowledged standard of musical excellence both in Europe and America. By recent arrangements they are enabled to offer them on liberal terms, and at prices as favourable as instruments of inferior make or quality.

For Churches, Sabbath Schools, &c., &c., These Instruments are unrivalled. A. & S. NORDHEIMER, KING STREET, TORONTO.

CLERGYMEN attending Conference are cordially invited to call at the SINGER SEWING MACHINE OFFICE

No. 18 KING STREET EAST. And see the beautiful Machines, and the beautiful work done on them. They are the best in every respect for Families. They are Quiet, Simple, very Speedy, easily Managed, easily Learned, do not go out of Order, do not Oil the Work, use a short, straight needle, the largest Bobbin, are the most desirable Machine in existence. Also, they may see Black's New Patent Hand Shuttle Sewing Machine, price \$25. Raymond's Single Thread, \$12. The Rockford Knitting Machine, \$30. The Lamb Knitting Machine, \$45. A reduction to those taking Machines home with them. They can also see what may be done for the Poor, Maimed Cripples in their neighbourhoods, in Artificial Legs. Respectfully, NORRIS BLACK.



JAS. H. ROGERS

HAS THE LARGEST STOCK AND MOST

SUITABLE STYLES

OF Silk, Felt, BLACK, & WHITE

STRAW HATS

In the Dominion.

NOTICE TO CLERGYMEN,

10 PER CENT. DISCOUNT ALLOWED.

Hats fitted with the Conformatour. Highest cash price paid for raw furs. JAS. H. ROGERS, 109 King Street East

WANTED

A SITUATION as Clerk or Assistant Book-keeper, by a young man, a Wesleyan, about 18 years of age, lately arrived from Ireland.—Address J. H. M. F. Box 55, Toronto.

SETTLEMENT OF UPPER CANADA, BY DR. CANNIFF.

THE SUBSCRIBERS beg to intimate to the Wesleyan Ministers attending Conference, that they have been instructed to supply them with the above publication at a reduced rate.

A. DREDGE & Co., 53 Yonge St., Toronto

One of the largest and best assorted Stocks of the above in the City, to which they would invite the attention of intending purchasers.

PIANO FORTES!

CHICKERING & SONS, STEINWAY & SONS, DUNHAM & SONS,

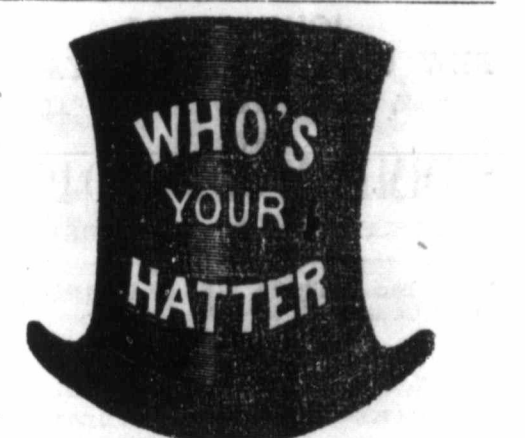
THE FIRST GOLD MEDALS OF MERIT WERE awarded to Chickering and Sons, Boston, and Steinway and Sons, New York, for their superior

PIANO FORTES,

In competition with over 400 Pianos exhibited at the Paris Exhibition Universelle of 1867, thus placing these instruments at the head of all Piano Fortes.

In addition to a complete stock of the above celebrated instruments, the subscribers have a large assortment of SEVEN OCTAVE PIANOS

Of reliable makers, varying in price from \$200 to \$300. Also a variety of Second Hand Pianos, ranging in price from \$100 to \$200, on easy and liberal terms. PIANOS FOR HIRE. A. & S. NORDHEIMER, KING STREET, TORONTO.



J. & J. LUGSDIN, HATTERS & FURRIERS,

101 YONGE STREET. 10 per cent. Discount to Ministers.

DON PAPER MILLS.

JNO. TAYLOR & BROS., Proprietors.

MANUFACTURERS! Of all kinds of Printing Paper, Manillas and Common Papers, Roll Paper and Fancy Coloured Paper, for poster bills, in Double Demy and Double Royal. All colours always kept in stock, and sold at the lowest possible Cash prices. P.S.—All orders executed on the shortest notice. Warehouse,—30 West Market Square, TORONTO. J. TAYLOR & BROS.

PHOTOGRAPHS!

THE BOOK STEWARD of the Wesleyan Book Room has an arrangement with a good artist by which he can furnish ministers with their own Photographs at one dollar per dozen. This is one-half less than the regular price now charged in Toronto. Apply at the Book Room.

AGENTS WANTED. . . . \$10 A DAY. TWO 810 MAPS FOR \$4. LLOYD'S

PATENT REVOLVING DOUBLE MAPS,

Two Continents, America and Europe, and America with the United States portion on an immense scale. COLOURED—IN 4000 COUNTIES. THESE great Maps, now just completed, 64 x 62 inches large, show every place of importance, all Railroads to date, and the latest alterations in the various European States. These Maps are needed in every school and family in the land—they occupy the space of one Map, and by means of the Revolver either side can be thrown front, and any part brought level to the eye. County Rights and large discount given to good Agents. Apply for Circulars, Terms, and send money for and see sample Maps first. If not sold taken back on demand. Also ready a \$25,000 steel and plate illustrated subscription book, "De Soto, the discoverer of the Mississippi River." J. T. LLOYD, 23 Cortlandt Street, N.Y.

CONFERENCE GROUP.

THE CONFERENCE GROUP of 443 Wesleyan Ministers is pronounced by competent Artists the most perfect Picture of the kind that has ever appeared. Framing size, 21 x 27. For sale at the Wesleyan Book Room. Price \$6.00. Usual discount allowed to Ministers. Canvasers wanted, to whom liberal inducements are offered.

Travellers' Guide—Toronto Time.

GREAT WESTERN RAILWAY.			
Depart	A.M.	P.M.	P.M.
7:00	12:00	5:00	9:40
9:40	10:45	3:50	9:06
GRAND TRUNK EAST.			
Depart	A.M.	P.M.	P.M.
5:57	12:07	3:52	6:22
12:07	5:37	9:37	7:42
GRAND TRUNK WEST.			
Depart	A.M.	P.M.	P.M.
12:30	7:30	12:15	3:45
5:15	11:30	6:15	9:00
NORTHERN RAILWAY.			
Depart	A.M.	P.M.	
7:00	4		
10			

TO CLERGYMEN

ATTENDING THE W. M. CONFERENCE AT

SPECIAL DISCOUNT

OF TEN PER CENT. will be allowed on all purchases of

CLOTHING,
DRY GOODS,
MILLINERY & MANTLES.

This is a Special Discount during the Conference time only.

SPECIAL ATTENTION GIVEN TO MINISTERS,

CLOTHING MADE TO ORDER.

HUGHES & CO'Y,

Sign of the "Golden Griffin,"

128, 130, 132 King Street East.

LITTLE COAL HOUSE,

317 Queen Street, (beside W. M. Church), and Corner of Nelson and Adelaide Streets.

JOHN CREER,
NEW COAL AND WOOD YARDS,

HAY, OATS, STRAW, &c., FOR SALE.

SUMMER WOOD AND PINE

ALWAYS ON HAND, VERY CHEAP.

THE best Family SEWING MACHINE is the "Champion." Price \$18. Sold by

W. A. WHITE & CO.,
90 King St. East, Toronto.

FRAMES! FRAMES!! FRAMES!!!

OF VARIOUS STYLES, FOR THE

CONFERENCE PHOTOGRAPH GROUP.

H. J. MATTHEWS & BROTHER, 189 Yonge Street, call the attention of Ministers and others to their large stock of FRAMES suitable for the above and every other style of Picture. Also, framed or unframed, Notman's Photographs of the President of the Conference.

FLIGHT'S

OLD ESTABLISHED FURNITURE

WAREHOUSE,

104 KING STREET EAST,
(SECOND BLOCK EAST OF THE MARKET.)

JOHN P. HORSLEY & CO.,
General Furniture Dealers,
Proprietors.

JOHN E. ROSE, L.L.B.,
BARRISTER, Solicitor, Conveyancer, &c. Office—
Over Wesleyan Book Room, King St., Toronto.

NEW, Fashionable, and Cheap

DRY GOODS,

REGENT HOUSE.

SPECIAL INDUCEMENTS to our friends attending Conference.

A very large stock of NEW DRESS GOODS, wonderfully cheap.

A N excellent assortment of MANTLES, MILLINERY and SHAWLS.

A good stock of BLACK SILKS for Dress that we believe will wear well, and very cheap.

A very large stock of the NEW JAPANESE SILKS, very cheap.

SHEETINGS, QUILTS, TOWELLINGS, TABLE LINENS, and PILLOW COTTONS, by the piece or yard, cheap.

HOSIERY, GLOVES, RIBBONS, LACES, TRIMMINGS, &c. A large stock, at the lowest cash prices.

As we import solely from Europe direct, one of the firm going over twice a year, and sell everything at the smallest rate of profit, we feel confidence in inviting special attention to our stock.

WE shall allow our usual DISCOUNT to Ministers attending Conference.

JANES, BRAYLEY, & NEWCOMBE,

Importers,
REGENT HOUSE,
51 KING STREET EAST, 51.

ORGANS.

ORGANS FOR CHURCH AND CHAMBER. Organ Pipes—metal and wood. Organs tuned and repaired. A sweet toned Organ, cheap, 3 stops, and several others. First prize at Provincial Fair for 1861, 2, 3, 4, 5, 6 and 7.

T. F. ROOMES, New Organ Factory,
1-10w-e.o.d. 558 Yonge Street, Toronto.

THE CONFERENCE GROUP OF WESLEYAN MINISTERS,

now ready. Orders may be sent at once. This Group contains 443 Ministers, and is pronounced, by competent artists, the best Picture of the kind that has ever appeared.

Framing size 21x27. Price \$3.

STAR LIFE ASSURANCE SOCIETY.

ESTABLISHED 1843.



Chairman: Wm. McARTHUR, Esq., M.P. | J. HOBSON, Esq., F.R.S.
Secretary: J. GREGORY,
78 KING STREET EAST, TORONTO
(OVER THE WESLEYAN BOOK ROOM.)

ASSURERS should select an Office that possesses the elements of Security and Future Stability. These are furnished by Companies whose calculations are based upon ascertained and well-tried statistics, whose risks are carefully selected, and whose funds are honestly and efficiently managed.

The policy of the Directors of the "Star" has always been to have regard essentially to the future welfare and stability of the Society.

Ninety per cent. of the profits is divided amongst the Policy-holders in the "Star."

One Hundred Thousand Dollars, in cash, is deposited with the Dominion Government for the Security of Policy Holders in Canada.

Agents appointed where not represented, and every information furnished, on application to

J. GREGORY,
General Agent for British North America,
78, King St. East, Toronto.

FRESH TEAS!

Every family ought to buy their TEAS at the

VICTORIA TEA WAREHOUSE,

THE PEOPLE'S STORE,
93 KING STREET, Toronto,
SIGN OF THE QUEEN.

As thousands of customers have, during the past nine years, proved it to be the best place to procure pure Teas at the lowest prices, and in all cases giving entire satisfaction to the consumer. E. L. & S., in returning thanks to their numerous customers for their liberal patronage during the past nine years, beg to say that they have now on hand a large stock of Fresh Teas, which, for price and quality, cannot be surpassed by any house in the Dominion.

We do not agree with some of our competitors in saying that all other dealers sell nothing but trash, and extort; but we claim that from the extent of our trade, and, also, from the fact that our Teas are bought at the lowest prices (direct shipment from China and Japan,) by our E. L., who is acknowledged to be one of the best and most experienced Tea buyers in the trade, we can, therefore, always guarantee freshness, extra quality, and low prices combined. All we ask is a trial and comparison to insure future sales.

Our stock comprises a large assortment of the finest Black and Green Teas put up in tin canisters and catty boxes from 4 to 15 lbs. Suitable for Families, Hotels, &c.

Finest Young Hyson 55 to 61 00
" " Imperial 60 " 1 00
" " Old Hyson 60 " 1 00
" " Gunpowder 60 " 1 00
" " Breakfast Souchong 55 " 0 80
" " Congou 50 " 0 70
" " Mixed Tea 40 " 0 80
" " Finest Honqua Mixture, a rich tea for the Dominion. 45 " 0 80
" " Mandarin Mixture, used by the Mandarins 0 90

Together with a complete assortment of Staple and Fancy Groceries, Biscuits, Confectionery, &c., all at the lowest prices. Goods delivered in the city limits and on the cars free of charge. All orders by mail or otherwise attended to with despatch.

For 1 Copy 6 cents for the year.
" 3 Copies, to one address, 12 " " "
" 7 " " " 24 " " "
" 10 " " " 36 " " "
" 20 " " " 72 " " "
" 30 " " " 96 " " "
" 40 " " " 1 32 " " "
" 50 " " " 1 56 " " "

Orders for the BANNER to be sent, pre-paid, to REV. S. ROSE, Toronto.

THE S. S. ADVOCATE.

THE Canada Sunday School Advocate is published on the Second and Fourth Saturdays of each Month, by SAMUEL ROSE, Wesleyan Book Room, 80 King East, Toronto.

1 copy and under 5, to one address, 40 cents per vol.
5 copies " 10, " 38 " " "
10 " " 20, " 35 " " "
20 " " 30, " 33 " " "
30 " " 40, " 30 " " "
40 " " 50, " 28 " " "
50 " " 75, " 27 " " "
75 " " 100, " 26 " " "
100 " and upwards " 25 " " "

Subscriptions to be paid invariably in advance.

The Post Office Department having decided that all Periodicals must be pre-paid by stamp at the office of publication, the amount of postage for the present year will have to be remitted with subscriptions, according to the undermentioned scale:

For 1 Copy twice a month, 13 cents,
" 2 copies and under 10 " 26 " "
" 10 " " 27 " 52 " "
" 19 " " 27 " 1 04 " "
" 37 " " 46 " 1 30 " "
" 46 " " 54 " 1 56 " "
" 60 " " 70 " 1 95 " "
" 70 " " 80 " 2 25 " "
" 80 " " 90 " 2 60 " "
" 90 " " 100 " 2 90 " "
" 100 Copies 3 00 " "
" 200 " " " 6 00 " "

The amount of postage to each individual or school is but a trifle; but the aggregate postage on 9000 copies, twice a month, would be a serious item to us. All orders for the above Paper should be sent, pre-paid, to REV. S. ROSE, Toronto.

SEWING MACHINES

FROM \$15 to \$120. Williams & Co's Singer No. 2 pattern. Howe C pattern, Howe B pattern for manufacturing purposes. Williams' Singer Family, Howe Family, Double Thread, all in a variety of styles.

Kept in order one year.

AGENTS WANTED.
Address—H. BAILEY,
28 King Street West, Toronto, Ont.

SECOND HAND THEOLOGICAL BOOKS.

ON FIRST OF JUNE will be published a priced Descriptive Catalogue of Standard Works in Theology, being a portion of the extensive stock of new and second hand books on sale, cheap for cash, at FIDDINGTON'S MAMMOTH BOOK STORE, 248 & 250 Yonge Street, Toronto.

May be had gratis on application.

Teeth Extracted Without Pain.

W. C. ADAMS, L.D.S., 95 King Street East, Toronto, begs to inform the public that he is using a New Anaesthetic Agent for extracting teeth without pain; also preserving teeth by filling them in the latest and best style.

WESTERN ASSURANCE CO.

OF CANADA
HEAD OFFICE, TORONTO.

FIRE & MARINE.

Annual Premium Receipts over \$300,000.

Hon. John McMurrich, President; Charles Magrath Vice President.

D. Haldan, Secretary; J. Maughan, Jun., Asst. Sec. William Bright, Fire Inspector.

Captain J. T. Douglas, Marine Inspector. James Pringle, General Agent.

To Ministers Attending Conference.

ALEXANDER LESLIE, Boot and Shoe Manufacturer, Sign of the Large Trunk, 81 King Street East, Toronto, Ont. Best Styles and Fashions always on hand. Trunks and Valises in every Style and at low prices. A discount of 10 per cent. to Clergymen. Terms Cash.

10 per cent. DISCOUNT TO MINISTERS.

HATS THAT ARE HATS

STRAW AND SILK HATS,

Suitable for Ministers' Wear.

THE BEST VALUE IN THE CITY.

55 King Street East,
OPPOSITE TORONTO STREET.

THE S. S. BANNER,

And Teachers' Assistant,

FOR SUNDAY SCHOOL TEACHERS AND Senior Scholars. The only paper of the kind in the Dominion of Canada. REV. A. SUTHERLAND, EDITOR.

The BANNER consists of Eight Large Quarto Pages, and is published about the middle of each month. Each number contains

Family Readings,
Articles on Sunday School Management and Teaching,
Editorials, Correspondence, S. S. Intelligence, &c.

A Series of Original Scripture Lessons for every Sunday in the year.

SUBSCRIPTION—The BANNER is mailed to subscribers, postage paid, for fifty-six cents per annum, in advance.

Address—REV. S. ROSE,
80 King Street East, Toronto.

SEWING MACHINES.

A FIRST CLASS SHUTTLE SEWING MACHINE for \$36, with iron stand and black walnut table, capable of doing all kinds of work, at

W. A. WHITE & CO'S,
90 King Street East, Toronto.

R. S. WILLIAMS,

VICTORIA ORGANS

MELODEONS

Improved Style,
SUPERIOR IN FINISH & TONE
TO ALL OTHERS.

UNION COMPANY'S PIANOS,

OF NEW YORK.
AT MANUFACTURERS' PRICES.
These Pianos are equal to any Piano, and WARRANTED TO GIVE SATISFACTION

We have sold large numbers and References can be given to all who have bought.

R. S. WILLIAMS,
143 Yonge Street, Toronto.

DRY GOODS,

MILLINERY AND MANTLES.

ONE of the largest stocks in the City, in all the newest styles, at

JAMES JENNINGS',
178 YONGE STREET, Corner of Queen.

A large discount taken off to Ministers and their families.

ÆTNA LIFE INSURANCE CO.

OF HARTFORD.

One Hundred Thousand Dollars Deposited with the Dominion Government in accordance with the New Insurance Law.

THE ÆTNA

Offers inducements to Insurers surpassed by no Company in the Dominion.

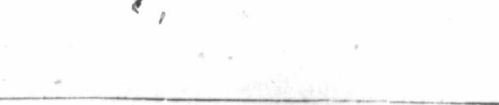
As an evidence of its great popularity it is only necessary to state that during the year 1868, it issued ONE THOUSAND and EIGHT Policies in Canada, covering assurances of \$2,684,230, being nearly 30 per cent. of all the new business transacted in the country.

Liberal inducements are offered to active Agents.

JOHN GARVIN,

General Agent, Toronto St., Toronto.

THE ROYAL TIGER



W. S. FINCH'S

CLOTHING

HOUSE

KING STREET NEAR YONGE STREET.

SPECIAL ATTENTION

GIVEN TO

Ministers' Clothing,

LIBERAL DISCOUNT TO

MINISTERS

—AND—

STUDENTS.

STANDARD BOOKS

Kept Constantly on Hand at the Wesleyan Book Room.

Bates' Cyclopaedia, 924 pages, cloth \$3 00
Benson's Commentary, 6 vols, cloth 16 00
Bengel's Gnomon of the New Testament, 2 volumes 6 30
Blair's Sermons, 8vo, cloth 1 50
Burder's Village Sermons 1 50
Butler's Analogy and Sermons 1 50
Caughy's Arrows from my quiver 1 50
" Glimpses of Life in Soul-Saving 1 00
Central Truths, by Stanford 1 00
Central Idea of Christianity 1 10
Clarke's Commentary, half calf, 6 vols 25 00
" " sheep, " 22 00
" " cloth, " 16 00
" Sermons, 4 vols 3 75
" Theology, " 1 00
" Life, by Ethridge 1 30
" Works, in 13 vols, 8vo 8 00
Christ and Man; or God's Answers to our Chief Questions 1 25
Christ in the Wilderness 1 00
Cook's (Rev. Dr.) Deity 1 60
" Explanations of Scripture 1 25
" Shekinah 1 30
" Theology 1 75
" Three Intercessions 1 00
Conybeare and Howson's Life of St. Paul, Cruden's Concordance, complete 2 50
" " Half Calf 3 25
Dancing, Essay on 30
Death Bed Scenes. Dying with and without Religion 1 30
Dictionary, by Walker and Webster 1 25
" of Scripture Names 50
" Biblical and Theological, By Rev. J. Farrar 1 50
Dictionary, Ecclesiastical, By Rev. John Farrar 1 50
Edmonson's Short Sermons, 2 vols 1 50

NEW AND CHOICE WORKS.

JUST RECEIVED, and for Sale at the WESLEYAN BOOK ROOM—

Homilist, Fourth Series, Second Volume, net 1 4c
Christian Miscellany for 1868, bound in half calf. 1 00
Sunday School Magazine. 1 00
Pulpit Echoes; or Passages from Discoveries and Expositions. By Rev. John McFarlane, L.L.D. 1 30
Life of the Rev. Thomas Collins. By Rev. Samuel Coley, with portrait. \$1 35
Discourses on the Kingdom and Reign of Christ, delivered in the Chapel of the Wesleyan Theological Institute, Didsbury. By Rev. W. B. Pope, net. 1 35
The Earnest Missionary: A Memoir of the Rev. Horatio Pearce, late General Superintendent of Wesleyan Missions, South Eastern Africa. By Rev. Thornsley Smith. 1 00
The Phenomena and Laws of Heat. Illustrated. By Achilles Caquin. 1 1
The Past and Future of the Kafir Races: their History, their manners and customs, and the means needful for their preservation and improvement. By Rev. Wm. C. Holden, Wesleyan Missionary 27 years in South Africa. With map and numerous illustrations, net. 2 00
The Wonders of the Optics. Illustrated with seventy engravings on wood, and colored frontispiece. By Charles W. Cress, F.R.S., Barnes' Notes on the Psalms, in three vols. The Life and Epistles of St. Paul. By Rev. W. J. Conybeare, M. A., and Rev. J. S. Howson, M. A. Complete in one volume 2 50
Thea from Alsace; or, Scenes and Portraits from Life in the days of the Reformation. By E. R. Saint-Hilaire. 1 15
Thunder and Lightning. Illustrated with thirty-nine engravings on wood. By T. L. Phipson. 1 15
Case and his Contemporaries; or the Canadian Itinerant's Memorial: constituting a Biographical History of Methodism in Canada from its introduction into the Province till the death of Rev. Wm. Case, in 1855. By Rev. John Carroll. Volume Second—(uniform with first volume.) \$1 00
The Relations of John Wesley and of Wesleyan Methodism to the Church of England, investigated and determined. By Rev. Jas. H. Rigg, D. D., author of "Anglican Theology." "Essays for the Times," etc. net. 00 50
The Golden Fleece. By A. L. O. E. net. 05
Wanderings over Bible Lands and Seas. By the author of "Chronicles of Schonberg, Cotta Family." 1 25
Watchwords for the Warfare of Life: from Doctor Martin Luther and arranged by the author of "Chronicles of Schonberg, Cotta Family." 1 25
Stories of Old England, by George E. Sargent. The Great Cloud of Witnesses; or Faith and its Victories. By Rev. W. Landels. 1 05
Neotidie at Sydney. By Rev. Dr. McDuff. 90
SERMONS, by Rev. Newman Hall, D.D., with beautiful steel portrait of the author, 12mo, cloth, pp. 309. \$1 15
Pulpit Analyst, volumes 3, edited by Rev. Joseph Parker, (volumes 1 and 2 also on hand, uniformly bound) each \$2 25
Poliolemon Correspondence, between T. J. M., the Rev. John Brechin, and others, 56 pages
The Christian Leaders of the Last Century; or England a Hundred Years Ago. By Rev. J. C. Ryle, B. A., author of "Expository Thoughts," &c. 2 00
Contemplations on the Historical Passages of the Old and New Testaments. By the Right Rev. Joseph Hall, D. D., with Life. By Rev. James Hamilton, D. D. 1 30
Religion and the Reign of Terror; or the Church during the French Revolution. Prepared by the French of M. E. De Pressence. By Rev. John P. Lacroix, A. M. 1 30
The Parables of our Lord, explained and applied. By Rev. Francis Bourdillon, M.A., 12mo, bevelled boards, red edges, pp. 327. 1 20
The Word of God Opened. Its Inspiration, Canon, and Interpretation, considered and illustrated. By Rev. B. K. Pierce, 12mo cloth, bevelled boards, pp. 223. 95
From Seventeen to Thirty: the Town Life of a Youth from the Country; its trials, temptations, and advantages. Lessons from the History of Joseph. By T. Binney. 67
The Life of George Stephenson and his son Robert Stephenson; comprising also a history of the Invention and Introduction of the Railway Locomotive. By Samuel Smiles, author of "Self Help," "The Huguenots," &c. 8vo, cloth, pp. 501. net. 2 00
Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature. Prepared by J. McClintock, D.D., and James Strong, S.T.D. Vol. 2, 8vo sheep, (vols. 1 and 2 now ready), each 4 40
The Invasion of the Crimea: its Origin, and an Account of its Progress down to the Death of Lord Raglan. By A. W. Kinglake, in two volumes, net. 3 00
Sabbath Chimes, or Meditations in Verse, for the Sundays of a year. By Rev. Wm. Morley Punshon, M.A.; new American edition, with portrait of the author, and numerous illustrations. 1 5
A Suggestive Commentary on St. Luke; with Critical and Homiletical Notes. By Rev. W. H. Van Doren. 2 volumes. 2 75
Sermons by the late Rev. A. McClelland, D.D., The Canadian Almanac, and Repository of Useful Knowledge, for the year 1869, containing full and authentic commercial, statistical, astronomical, departmental, ecclesiastical, educational, financial, and general information. Per mail, pre paid. 12 1/2
The History of the Great Republic, considered from a Christian stand-point—with thirty-four fine steel portraits. By Rev. Jesse T. Peck, D. D. (Agents wanted for the sale of this admirable work) 3 90
Christian Adventures in South Africa. By Rev. W. Taylor, of California. 1 85
The Glory of the Redeemer in His Person and Work. By the Rev. O. Winslow, D. D. 1 15
The Blood of Jesus. By Rev. Wm. Reid. 40
The Homilist; vol. one, fourth series. Conducted by Rev. Dr. Thomas, net. 1 10
Great Missionaries. A series of biographies. By Rev. A. Thompson, D. D., 12 mo cloth gilt. The Life and Career of Lord Brougham; with extracts from his speeches and notices of his contemporaries. By John McGilchrist. 67
Pulpit Table Talk: containing remarks and anecdotes on preachers and preaching. By Dean Ramsay. 1 10
Light and Truth; or, Bible Thoughts and Themes. By Rev. Thomas Bonar, D. D. 1 30
Hebrews Heroes: a Tale, founded on Jewish History. By A. L. O. E. 1 00
What is a Christian? By A. L. O. E. 40

We have also received a new supply of the following—

The Immortality of the Soul, considered in the light of the Holy Scriptures, the testimony of Reason and Nature, and the various phenomena of Life and Death. By Rev. Hiram Mattison, D. D. 1 20
The Resurrection of the Dead; considered in the light of History, Philosophy, and Divine Revelation. By Rev. Hiram Mattison, D.D., W. McDonald. 75
Drops of Water from Many Fountains. By Mira Eldridge. 75